TWENTIETH CENTURY TEXT-BOOKS

CLASSICAL SECTION

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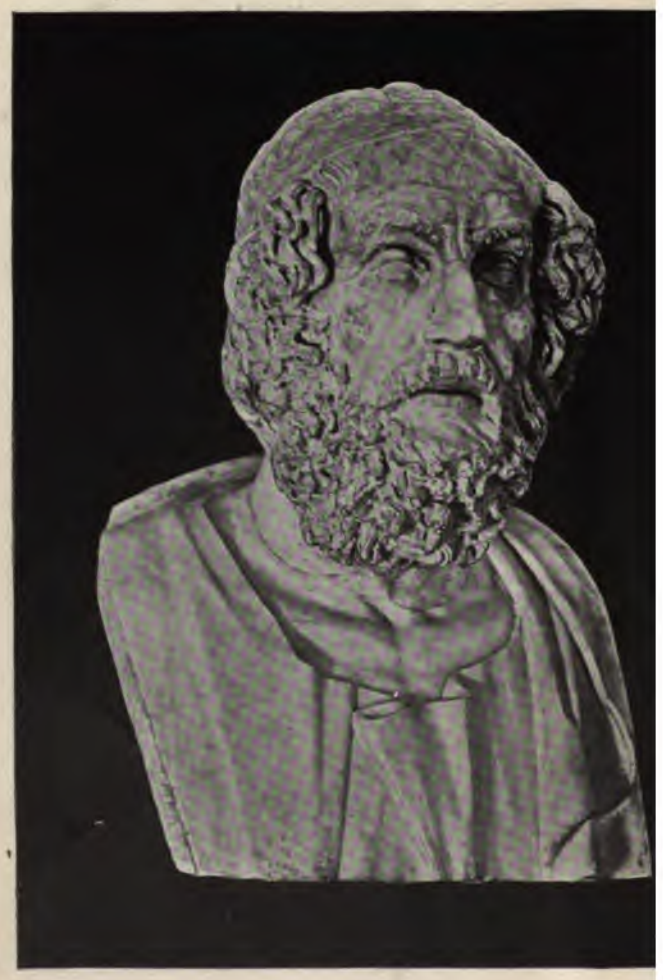

HOMER.

Ideal bust in the Museum of Naples. (After a photograph from original marble.)

TWENTIETH CENTURY TEXT-BOOKS

SELECTIONS FROM HOMER'S ILIAD

WITH AN INTRODUCTION, NOTES, A SHORT HOMERIC GRAMMAR, AND A VOCABULARY

BY

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PREFACE

This edition of the Iliad includes the books commonly required for admission to American colleges, and in addition liberal selections from the remainder of the poem,—in all, the equivalent of nearly eight books. It has been long felt as a defect of Homeric study in our schools that the average student obtains no just conception of the unity of the Iliad as a work of literature and of art; this is particularly true, of course, when not over a year is given to the study of Homer and when the reading of the Iliad is not carried beyond the sixth book. This volume represents an attempt to meet the situation; it is offered with the hope that it may enable the student, in his first year's study of the Iliad, to gain a comprehensive view of the great epic, both in its plot and in its larger literary aspects. The method used in making the selections will be readily seen on examination of the following pages. The Greek text has not been disturbed by any reckless process of abbreviation; but entire books or entire episodes from single books are chosen. These are connected, wherever it has seemed necessary, by short summaries of the omitted portions. If time fails for reading the whole volume, the plan that I have employed will permit the exercise of some choice among the selections, without altogether de-

stroying the continuity of the story. The notes and grammatical helps on the selections from Books V and VI have been purposely made more complete for the benefit of any students who may not read Books II and III.

Very unusual words—chiefly such as are found *only once* in the text of Homer—are defined in foot-notes. This principle has naturally not been extended to all proper names that occur but once; these are mentioned in the foot-notes only in rare and special instances, chiefly when a difficulty about understanding or interpreting the name would confront the inexperienced student. Sometimes, too, in the case of compound words or of simple words that are common in Attic Greek, the foot-notes suggest rather than define the meanings. It is believed that these devices, which are novel in a work of this nature, will wisely save time for the student. The quantities of long vowels (ᾱ, ῑ, and ῡ) have been marked in the Grammar and in the Vocabulary.

The notes have been adapted to the practical needs of the student. They also contain material which it is hoped will prove interesting in itself and stimulative to further reading. I have, of course, examined the ancient Scholia, which have a peculiar interest on account of their antiquity and literary traditions, and I have made many excerpts from them. I have examined, too, the leading modern editions of the Iliad, and to all of them I acknowledge my indebtedness. I have found particularly useful the standard German editions, and the edition by the Dutch scholars Van Leeuwen and Da Costa, all of which are mentioned in the Bibliography (pages xxxiv, xxxv).

My text follows closely that of Dr. Paul Cauer (Leipzig, 1890–91). The principal deviations are mentioned on page xvii. To Dr. Cauer, who has kindly permitted this use of his critical text, I acknowledge my especial obligation. His contributions to the study and interpretation of Homer are of great importance, and should be better known than they appear to be by American teachers of Homer. I have several times made reference to them throughout this volume.

In the preparation of the short Grammar, which is to a considerable extent based on an independent inspection of the text, I have been particularly helped by Van Leeuwen's *Enchiridium dictionis epicae*; nor have I neglected to consult the large Grammar of Kühner, edited by Blass and Gerth; Monro's *Homeric Grammar*; and Goodwin's *Syntax of the Moods and Tenses of the Greek Verb.* To both of the last-named books I give credit in the notes for suggestions or for material occasionally used.

In making the Vocabulary I have found Gehring's *Index Homericus* invaluable; Prendergast's *Concordance to the Iliad of Homer* has been helpful; and I have freely used the latest editions of the German school dictionaries. In particular I have constantly consulted, at every point, the large *Lexicon Homericum* of Ebeling and his associates.

Professor Wright, of the editors-in-chief, has been unfailing in his interest and in suggestions at all points of the work. Most of the proof-sheets have been read by him; and his kind criticism has helped me in numerous difficult places. I wish also to thank my colleague, Professor Charles H. Forbes, whom I have often appealed

to for counsel, and who read the larger part of the sheets of the Greek text. And likewise for advic assistance in reading several sheets of the Greek te thanks are due to Dr. George R. Noyes, of the Uni of California. Several other friends have given me able advice at different points in the work.

The Vocabulary has been verified from the text b Arthur Stanley Pease (Harvard, 1902); to his ski accuracy I am indebted.

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CONTENTS

LIST OF ILLUSTRATIONS

In the Introduction

IN THE NOTES

IN THE VOCABULARY

INTRODUCTION TO HOMER'S ILIAD

ORIGIN AND TRANSMISSION OF THE GREEK EPIC

1. The fluent verses of the Iliad and the Odyssey mark the end of a long period of cultivation of the poetic art. The oldest memorials of this art preserved to us are, to be sure, these two epics, of which the Iliad appears to be somewhat the older. But before they were produced both their verse (dactylic hexameter) and many of their characteristic phrases doubtless existed through a long and ruder period, which may well have reached far into the second millennium B. C. Not without reason has the early home of epic poetry been sought in Greece itself, in the region north of the Peloponnesus and in the district later known as Thessaly; for from this region are evidently derived many of the fundamental and permanent names of the Iliad, such as Achilles, son of Peleus (cf. Mt. Pelion), and Mt. Olympus, seat of the gods and of the Muses. Achilles's home was in southern Thessaly; and Mt. Olympus is situated on the borders of northern Thessaly and Macedonia. The local folk-lore of Thessaly has left its traces in many lines of the epic, among which are those that mention the Centaurs and the giants Otus and Ephialtes, who fought against the gods. Apart from this distinctly Thessalian—or northern Greek—coloring, which is capable of much further illustration, the land itself was well adapted to the conditions that formed the background of the early epic. Its broad plains, for example, were splendidly suited to horse-raising and chariot-driving; and in historical times Thessaly and Boeotia were famous for horses. The frequent use of ἱππόδαμος, 'master of horses,' and similar words, and the com-

mon employment of the chariot throughout the epic, point to a land of horses as the early home of epic poetry.

If the two great epics developed their primitive form on the mainland of Greece, they were early carried, at any rate, whether by colonizing Achaeans or by wandering minstrels, or, as is likely, by both, to the coast of Asia Minor. And as is indicated by their language, they came at length into the especial keeping of the "Ionic" branch of the Greek stock. Among the early seats of epic song, tradition indicates the Ionian city of Smyrna, near the confines of Aeolis; the island of Chios, off the Ionian coast; Colophon in Ionia; the island of Ios in the Aegaean sea; and Athens. All these places, and many besides, claimed to be the birthplace of Homer (Cicero, *Pro Archia*, 8, 19; Gellius, III, 11).

One old epigram names as the places that contended for the honor:

Σμύρνα, Χίος, Κολοφών, Ἰθάκη, Πύλος, Ἄργος, Ἀθῆναι.

Another names:

Κύμη, Σμύρνα, Χίος, Κολοφών, Πύλος, Ἄργος, Ἀθῆναι.

2. As the language of the epics shows many traces of what was later called the Aeolic dialect, some scholars have maintained that the primitive songs about the 'Wrath of Achilles' and other epic subjects were composed in this tongue—in other words, that the original Achaean minstrels spoke Aeolic. At any rate, the Ionian minstrels inherited and retained in the conventional epic dialect many words and many endings that did not belong to their every-day speech. Apart from this so-called Aeolic coloring (some traces of which are indicated in the notes of this edition) the poems as preserved to us represent chiefly the Old Ionic dialect; but they show a variety of forms and inflections that only a long lapse of time could produce. These differences may be regarded as the records of successive generations of bards who sang in the princely houses of the early Achaeans and Ionians.

3. The Iliad and the Odyssey probably received their coherence and their symmetry under the molding influence of the Ionian bards. The latter not only safeguarded the an-

cient formulas and traditions of epic song, but doubtless added considerable episodes to the original material. They, too, were of the number of ἀοιδοί, the Homeric minstrels who accompanied their songs with the music of the lyre. During the ninth and eighth centuries B. C. they brought epic poetry to the highest degree of perfection.

By the latter part of the eighth century B. C.—750 to 700—the Iliad must have taken on substantially its present form. This statement does not mean, however, that minor changes were not made even after that date. The interesting question that arises in this connection, as to when the Iliad was first written down, can not be answered. That writing was known in the Homeric age is no longer to be denied; but whether it was used for literary purposes, such as the preservation of popular poetry, is quite another question. It is not unreasonable to believe that the Iliad in large part, if not as a whole, lived for centuries long by oral tradition—on the lips of the minstrels. Not later, doubtless, than the sixth century B. C. it was written down as a whole in its artistic unity.

4. Of Homer, the minstrel, there exists no trustworthy account whatsoever. If a real person, as is not unlikely, he must have been the most eminent of the bards to whom the Greek epics are due, whether he came early or late in the succession. Although Herodotus (II, 53) maintained that Homer lived not more than four centuries before his own day, that is, in the ninth century B. C., there was by no means a general agreement among ancient writers on this point; for some of them believed him to have lived still earlier. The tradition that he was blind appears to rest on a line (172) of the *Hymn to the Delian Apollo* (anciently ascribed to Homer), in which the poet makes mention of himself as a 'blind man' who dwells on rugged Chios (τυφλὸς ἀνήρ, οἰκεῖ δὲ Χίῳ ἔνι παιπαλοέσσῃ). The places claiming the honor of his birth have already been enumerated (cf. 1). It is an important fact for us that the Greeks themselves believed that he was the author of epic song, Iliad and Odyssey, and much besides.

5. Athens early received the epics. Hospitable always to literature and art, the famous city welcomed the public recitation of Homer at least as early as the sixth century B. C. And as the Athenians far surpassed all the other ancient Greek states in literary culture, and in the production and dissemination of books, the Homeric text naturally was transmitted to the later world through the medium of Athens. That as a result the poems received some local coloring from the Attic dialect is beyond doubt. So a definite text of Homer came into vogue not only for purposes of public recital, but also for use in the Athenian schools. It was quoted by the Attic writers like Plato and Aristotle. And this text, practically uninfluenced by the criticism of the Alexandrians (cf. **8**), appears to have survived in the "vulgate" of the MSS. known to-day.

6. The Homeric bards (ἀοιδοί, cf. **3**) vanished with the conditions that produced them. They were succeeded by a new class of men, the 'rhapsodists' (ῥαψῳδοί). The latter, who were no longer creators of epic song like their predecessors, merely practised the public recitation of the Iliad and the Odyssey. They were not accompanied by the lyre; but, holding a wand in the hand, they appeared especially at the great festivals such as the Attic Panathenaea, where prizes were offered for the recitation of Homer. Their selections were called 'rhapsodies' (ῥαψῳδίαι). The Athenian law prescribed that the verses of Homer, alone of all the poets, should be recited by rhapsodists at each fifth-year celebration of the Panathenaea (Lycurgus, *In Leocratem*, 102). And another ancient regulation, which apparently dated from early in the sixth century B. C. (cf. pseudo-Plato, *Hipparchus*, 228 B; Diogenes Laertius, I, 57), required the rhapsodists at the Panathenaea to recite their selections from the epics in the proper sequence, and not at their own free will.

Several of the titles of the rhapsodies may still be seen at the beginning of the different books of the Iliad and the Odyssey. But the present division into books can

not be the same as the ancient arrangement in rhapsodies (cf. 8).

7. The text of the present edition follows closely that of Paul Cauer (Leipzig, 1890, 1891). His object was to reproduce a text of the sixth century B. C. as it was recited by the rhapsodists.[1]

Besides some minor changes in punctuation, the principal deviations from Dr. Cauer's text introduced into the present edition are as follows:

A 327, ἀέκοντε (MSS.) for ἀκέοντε. A 348, ἀέκουσ'(α) (MSS.) for ἀκέουσ'(α). A 350, ἐπὶ οἴνοπα (MSS.) for ἐπ' ἀπείρονα. A 518, ὅ τέ for ὅτε. O 716, πρυμνῆθεν for πρύμνηθεν. Π 433, ὅ τέ for ὅτε. Σ 171, Πατρόκλῳ (MSS.) for Πατρόκλου. Σ 402, στῆι (MSS.) for στήει.

Some desirable readings (suggested by the writings of Dr. Cauer and others) which probably represent the original forms, but which have not been introduced into the present text, are:

A 559 and B 4, πολῦς for πολέας. B 132, ἐάουσ'(ι) for εἰῶσ'(ι). Z 508, ἐυρρέος for ἐυρρεῖος. O 640, Ἡρακλεεείῃ for Ἡρακληείῃ. Π 125, Πατροκλέεα for Πατροκλῆα. Π 738, ἀγακλεέος for ἀγακλῆος. Π 818, Πατροκλέεα for Πατροκλῆα. Σ 117, Ἡρακλέεος for Ἡρακλῆος. Σ 402, σπέεῖ for σπῆι. X 67, ὀμεσταί for ὀμῆσταί. X 110, ἐυκλεέως for ἐυκλειῶς. X 304, ἀκλεέως for ἀκλειῶς. X 331, Πατροκλέε'(α) for Πατροκλῆ'(α).

8. At Alexandria in Egypt, perhaps in the third century B. C., our Iliad and Odyssey were each arranged in the twenty four rolls of convenient size or "books" that we are acquainted with in the editions of to-day. Xenophon's writings and those of other Greek authors were probably divided into books at the same period. The centuries just before the Christian era likewise witnessed the rise of a famous school of Homeric criticism at Alexandria, of which the chief exponents were the librarians Zenodotus (died about 260 B. C.), Aristophanes of Byzantium (about 262–185 B. C.), and his successor Aristarchus (about 220–145 B. C.).

9. Beginning with the Alexandrians, of whom the greatest was Aristarchus, and continued by later Greek scholars, a mass of Scholia (critical notes) was produced. These possess

[1] *Homerkritik*, pp. 64, 99.

great value. They are in Greek; and as preserved to us, they are commonly written on the margins and occasionally between the lines of several of the MSS. that contain the Homeric text also. They are found alone, apart from the text, however, in a Munich MS. (Scholia Victoriana) and in a very valuable fragment of papyrus recently discovered (*Scholia on Iliad XXI* in *The Oxyrhynchus Papyri*, part ii, pages 52–85). Much valuable material besides has been transmitted in the *Commentaries* of Eustathius and in ancient lexicons. The most important scholia, from which frequent quotations are made in the notes of this edition, are derived from the best MS. of the Iliad, known as Codex Venetus A (of the eleventh century of our era), which is preserved in the Library of St. Mark's in Venice; and from the MS. in the British Museum at London known as Codex Townleyanus (of the twelfth or thirteenth century). See the Bibliography on page xxxv.

THE HOMERIC AGE

10. The Homeric Age means the period during which the Greek epics were created, not the period in which the heroes of the poems lived. The time when first the bards sang of Achilles and Agamemnon was coincident with the decadence of the so-called Mycenaean civilization. The earlier parts of the Iliad therefore contain such phrases descriptive of armor, clothing, sacrifices, and dwellings as were appropriate to the actual life of that day. And this phraseology was preserved, as a rule, in similar descriptions by poets of later generations. That is to say, the later poets of the Homeric age seem to have been careful to follow the ancient formulas of the epic style. Yet it is also true that in the midst of the traditional material the Ionian poets introduced, whether consciously or unconsciously, many traits and customs from the life of their own time. So when Homeric antiquities are studied from the text, cognizance must be taken of the fact that they are very likely influenced to some extent by the century to which specific portions of the text owe their origin.

11. It has been possible for scholars to distinguish with some exactness the development and changes of many customs, preceding and during the Homeric age.[1] The hither limit is approximately the beginning of the historic age of Greece; and the customs of the latter part of the Homeric age must to some extent be interpreted by the antiquities of historic Greece, so abundantly illustrated in the monuments and literature. On the other hand, at the farther extreme of the Homeric age was the Mycenaean civilization, the works of which have in recent decades been brought to light in many places about the Mediterranean. They are of great value for confirming the words of the poets in many particulars and for bringing vividly before the eyes illustrations of the oldest parts of the Iliad. But it must always be borne in mind that while the Mycenaean civilization influenced the Homeric age to some extent, yet its prime (generally reckoned about 1450–1250 B.C.) was earlier than the Homeric period. The two eras show, in fact, many differences and contrasts.

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[1] Cf. notes on burial customs (Π 456), bronze and iron (Ξ 34), wedding gifts, εἰνα (X 472).

On the Mycenaean Age in particular the following may b consulted:

G. PERROT and C. CHIPIEZ: *History of Art in Primitive Greece.* 2 vol London and New York, 1894.

C. SCHUCHHARDT: *Schliemann's Excavations.* Translated from the Ger man by E. Sellers. London, 1891.

C. TSOUNTAS and J. I. MANATT: *The Mycenaean Age.* Boston and Ne York, 1897.

DRESS IN THE HOMERIC AGE

12. The overgarment of the Homeric man, inherited from his Indo-European ancestors, was simple in material and de sign. It was nothing more than a woolen shawl of rather large dimensions, known a a *chlaena* (χλαῖνα, Fig. 1). Sometimes it wa thrown about the shoulders in a single thickness (ἁπλοῖς χλαῖνα); sometimes it was worn double (διπλῇ or δίπλαξ, Fig. 2). Generally and especially if worn double, it was fastened by a brooch (περόνη or πόρπη, Figs. 6, 7 and 8) over the shoulder as was the *chlamys* (χλαμύς) of classical times. While simple in design, it needed color and decoration to gratify Homeric taste; so it was dyed to shades of red (χλαῖνα φοινικόεσσα) or purple (χλαῖνα πορφυρέη) and sometimes woven in ornamental patterns. A Homeric man without his chlaena was as undressed (γυμνός) as a Greek of Xenophon's day without his *himation* (ἱμάτιον, Fig. 10 and PLATE V), to which indeed the Homeric chlaena in a way corresponded.

FIG. 1.—CHLAENA AND CHITON.

13. If the Homeric man laid aside his chlaena, as he did indoors or on preparing for any vigorous exercise (cf. B 183), he still wore his *chiton* (χιτών). This wa[illegible]t of white linen which he had adopted from his [illegible]bors—the Semitic peoples. Like a long, rather

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PLATE I.—THE CHARIOTEER OF DELPHI.

Bronze statue of a charioteer, dressed in the long chiton *characteristic* of his profession. An original work of the *early fifth* century B. C. Found by the French excavators *at Delphi*, in 1896. (After *Monuments et Mémoires*, etc., *vol. iv, Pl.* XV.)

loose gown, it quite enveloped his body, although it had but the rudiments of sleeves (Fig. 1 and PLATES I and VIII). On going to bed he slipped it off (α 437, ἔκδυνε) over his head, as he slipped it on (B 42, ἔνδυνε) when he arose; for it was neither buttoned nor buckled; and since it must have had its sides sewed up, it was quite different in style as well as in material from the chlaena.

FIG. 2.—APOLLO WEARING A DIPLAX (DOUBLE CHLAENA) OVER A CHITON, AND HOLDING A LYRE, IS BEING CROWNED BY A NYMPH.
(Marble relief of early fifth century (?) from Thasos. In the Louvre.)

14. To make a handsome display on a state occasion or at a festival the Homeric man wore his chiton long, reaching perhaps even to his ankles. But of course he could not work or fight or hunt with a cumbersome garment dangling below his knees. So if need came, he tucked up (ξ 72, συνέεργε) his chiton through his girdle (ζωστήρ), shortening it to suit him. A girdle seems often to have been wanting, however. And it is not unlikely that a special short chiton—perhaps the precursor of the familiar classical type—was worn by youths, and also by men when the occasion demanded, as in battle and hunting. The warrior, however, seems regularly to have worn a girdle; often, too, he had this belt overlaid with metal (cf. ζωστὴρ παναίολος, Δ 186), when it became a real piece of defensive armor.

15. The word χιτών was *originally* limited in its use to the sewed *linen garment, borrowed* like the name itself from the

Semites. But among the classical Greeks it had a much wider application, including not only the short woolen undergarment of men, but also the chief dress of women, which in Homer's day was called *peplus* (πέπλος). And πέπλος itself, as used by the Attic poets, was generalized into 'garment' or 'clothing,' retaining its primitive signification only when applied to the Panathenaic peplus which was offered to Athene.

16. If the chiton of the Homeric man was an imported eastern garment, the question naturally presents itself as to what his ancestors wore besides the chlaena. The primitive undergarment, it is believed, was the *zoma* (ζῶμα), a loin-cloth such as is seen worn by the hunters of the Mycenaean dagger blade (Fig. 3). And it is not improbable that when the Homeric man went without his chiton, as he occasionally did

FIG. 3.—DAGGER BLADE FOUND AT MYCENAE (cf. p. 324).

in battle, he wore the zoma inherited from his Indo-European forefathers. At least, such a custom is suggested by some passages in the Homeric poems; and in particular, the zoma was worn by the contesting athletes at the funeral games in honor of Patroclus (Ψ 683).

17. The Homeric woman's dress was even simpler than the man's. It was the men who were first to imitate and to introduce the advanced styles of their eastern neighbors. The more conservative Homeric woman wore a single garment, corresponding to the man's chlaena, and like it an inheritance from her Indo-European ancestors. This famous dress is commonly illustrated by the monuments of classical Greece,

PLATE II.—CARYATID OF THE ERECHTHEUM AT ATHENS WEARING THE DORIC CHITON.

The garment is drawn up somewhat through the girdle, which is concealed by the fold. (After a photograph.)

in the best period, when it was known as the "Doric chiton." Forms of the garment may be seen worn by the maidens of the Parthenon frieze and by the Caryatides of the Erechtheum (PLATE II). Such was essentially the Homeric *peplus* (πέπλος or ἕανος). Its material, like that of the men's chlaena, was generally wool. Its pattern is shown by the

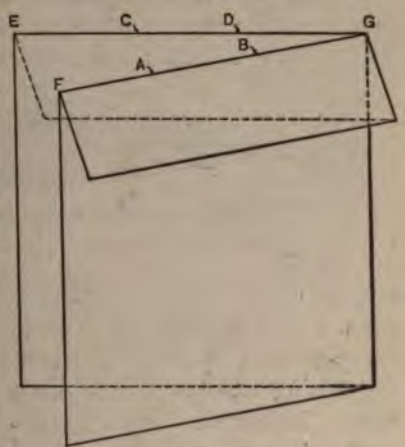

FIG. 4.—PATTERN OF THE PEPLUS.

accompanying sketch (Fig. 4). A large piece of woolen cloth, rectangular in shape, was folded over somewhat along the entire top hem; this fold could of course be made large or small at the pleasure of the wearer. The garment was then so adjusted about the person that the head was inserted between A B and C D. It was fastened above the shoulders in front (at A and B, as in Fig. 5) by brooches (Figs. 6, 7, and 8). The arms appeared through A C E F and B D G. The side was either left unfastened, as was the fashion with Spartan maidens, even in classical times, or drawn together with clasps.

FIG. 5.—GIRL FASTENING HER CHITON.

Bronze statue from Herculaneum in the Museum of Naples. Ancient copy of a work of the fifth century B. C.

18. While the Homeric woman often dressed in shining white raiment of linen (cf. **19**), there can be no doubt that her πέπλοι were often dyed to various hues. Garments (πέπλοι) woven in many-colored patterns are expressly mentioned (Z 289 ff., ο 105 ff.); and saffron color is suggested by the

FIG. 6.—BRONZE FIBULA (BROOCH) FROM MYCENAE.

references to Dawn as saffron-robed. About her waist she wore a girdle (ζώνη); and when Homer calls her βαθύζωνος, 'deep-girdled,' he seems to mean that the girdle cut deep into the falling lines of the peplus and gave evidence of a slim waist. In a similar sense he uses εὐζωνος and καλλίζωνος, 'fair-girdled.'

19. A splendid robe of linen worn occasionally by both men and women of degree was the *pharos* (φᾶρος). When used by men, it took the place of the chlaena. As

FIG. 7.—BRONZE FIBULA FROM CRETE.

FIG. 8.—FIBULA FROM HALLSTATT.

time went on, women more and more adopted fine linen (cf. Σ 595, ὀθόνας) as material for dress. This was due to foreign influence, to which the Homeric man had been first to yield. The linen chiton for women, however, was not introduced at Athens until about the middle of the sixth century B. C. And then a century later there came a reaction in favor of the older and historic garment.

20. The Homeric woman was called ἑλκεσίπεπλος, 'with trailing robe,' from the fact that the back hem of the peplus

might trail on the ground; τανύπεπλος, 'dressed in outstretched [either 'long' or 'broad'] robe,' with reference to the abundant material; καλλίσφυρος, 'beautiful-ankled,' because her robe permitted her ankles to show in front; λευκώλενος, 'white-armed,' because her arms were not covered by the sleeveless peplus.

Fig. 9.—Woman's veil (κρήδεμνον).

21. Another article of the Homeric woman's dress was the veil (κρήδεμνον or καλύπτρη, Fig. 9), probably of linen. This was draped from the top of the head down over the neck and cheeks, but drawn aside from the front of the face. It fell over the shoulders behind. Like the man's chiton, it seems to have had a Semitic origin. (Other articles of women's headattire are mentioned in the note on X 469.)

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ARMOR IN THE HOMERIC AGE

22. The familiar outlines of the classical hoplite, seen in ancient vase-paintings (cf. Fig. 10 and Plate VII), illustrate but inadequately, if at all, the armor of the Homeric hero. Great changes in defensive armor seem to have been made during the long course of the Homeric age; and only when one seeks to show the latest development can the classical equipment be made illustrative.

23. The shield (ἀσπίς, σάκος) that is clearly demanded in parts of the epic (e. g. Hector's, Z 116–118, and Periphetes's, O 638–646) is evidently the one seen in Mycenaean works of

FIG. 10.—OLD MAN, DRESSED IN THE HIMATION AND LEANING ON A STAFF, FACING A HOPLITE IN FULL ARMOR. Fifth century B. C.
(From an amphora at Andover, Mass.)

art, such as the dagger blade, Fig. 3. There, two types may be distinguished, both of great size. The far more common one is represented by Fig. 11. It covered a man's body from neck to ankles, and was drawn in at either side slightly above the middle, so that it presented a notched appearance.

The other type was oblong (cf. Fig. 3), and curved in contour like a semicylinder. It had square or nearly square *corners*, and sometimes an extension of the upper edge, as if *to protect the face* of the warrior.

24. Such shields were made of layers (πτύχες) of ox-hide, stretched upon wooden frames (κανόνες). Over the whole there was often, if not always, a layer of metal. The pinched-in sides of the common type were apparently not due to any incisions in the leather; rather, they had their origin in an effort to bend the shield into a somewhat hollow form, the better to envelop the person. The great shield of either type was supported and carried by a strap (τελαμών) which passed over the left shoulder, across the back, and under the right arm of the warrior. At his pleasure, the shield could be shifted around, over the back, to permit walking and running more easily.

FIG. 11.—MYCENAEAN SHIELD, COMMON TYPE.

25. The poet sometimes calls the shield 'tower-like' (ἠύτε πύργον, H 219, etc.), and sometimes describes it by the following adjectives: ποδηνεκής, 'reaching to the feet'; πάντοσ' ἐίση, 'on all sides fitting,' 'nicely fitting' to the warrior's figure; ἀμφιβρότη, 'man-protecting'; χαλκείη, 'bronze,' with reference to a layer of metal over the leather; φαεινή, 'shining,' in application to the polished metal exterior; τερμιόεσσα, 'bordered,' with reference to a decoration about the edge (τέρμα); and ὀμφαλόεσσα, 'bossed.'

About the last epithet a further explanation is necessary. It is observed that the two bulging halves of the common type of Mycenaean shield are connected by a high central part, where the sides are pulled in. This may be regarded as a true navel or boss (ὀμφαλός). But the word may also describe a projecting disk of metal affixed to the exterior of the round shield (cf. **26**) in the center. Such metal bosses, which were designed to strengthen the shield in its most critical part, existed in very ancient times, and examples have been preserved to our day. The classical hoplite's shield, however, carried no boss, but *had instead* a device of one kind or *another emblazoned on it (Figs. 10,* 12).

26. The smaller, round shield, managed by a handle, seems to have been known to the Homeric poets also, and to be referred to in some parts of the epic. In one place, for example (T 374), the radiance of Achilles's shield is compared to that of the moon. The evidence for the round shield in the Homeric poetry, however, is derived largely from the context, rather than from explicit statement. It must have belonged to a later culture than the Mycenaean design; and doubtless it fell heir to the treasure of epithets which epic poets had originally bestowed on its predecessor (cf. **10**). Probably it was one of the every-day sights of the later Homeric poets. In fact, it is illustrated in vase-paintings of Greek origin that are believed to date from the middle of the eighth century B. C. Much earlier records of the antiquity of the round shield exist, however. Sculptures on the walls of Egyptian temples as old as the thirteenth century B. C. show a martial equipment which is certainly not Egyptian, whatever may be its origin. There the small round shield, with its handle, is to be seen borne by the people 'from the lands of the sea' who visited Egypt as marauders and who served in the Egyptian army as mercenaries at that early date (1300–1200 B. C.). (See the illustration in the Vocabulary, page 477.)

27. A warrior of ordinary strength could not walk or run a great distance if burdened with the heavy Mycenaean shield. One rawhide may weigh, it is said, from thirty to sixty or more pounds; and as is known (cf. **24**), several rawhides sometimes went to the making of a single shield. So the chariot was much used on the battle-field as a means of conveyance for the heavy-armed warrior (cf. also **1**); when it came time to fight, usually the warrior dismounted and fought afoot. Only in exceptional cases did he engage in battle from his chariot. The light-armed men, like the archers Alexander, Pandarus, and Teucer, of course did not use chariots when fighting. Mounted warriors came to the fore only in historic times. They do not figure at all in the Homeric battles.

hers (Γ 16 f., K 333 f.), and in general the rank and meric fighters, who naturally could not afford ad nevertheless some protection in place of the l. Such was the λαισήιον, the untanned, hairy skin al like the goat, wolf, panther, or lion. This was rimitive form of shield, serving for a garment as a protection against weapons. It was worn, for y the old hero Heracles.

s in this context that the *aegis* (αἰγίς) of Zeus and (Fig. 12) may be best explained. Whatever the

-ATHENE, CARRYING THE AEGIS, IN COMBAT WITH ENCELADUS.
of Enceladus, lacking the flaps (πτέρυγες) of the classical type (cf.), represents a more archaic form. (Black-figured Attic amphora of h century B. C. from Vulci; in the Museum of Rouen.)

of the word, in the fancy of the epic poets and of t artists, at any rate, the aegis was a skin, a shield corresponding to the λαισήιον of mortals. The e 'tassels,' possibly made from the tufts of hair

hanging over the edge of the hide. The idea of metal scales covering the surface was perhaps suggested to later generations by the conventional way of representing hair in archaic art.[1] Athene's aegis is commonly represented, in classical art, with a fringe of snakes in place of the Homeric tassels, and with a Gorgon's head set in the center.

Fig. 13.—Gravestone (*stele*) of Aristion.

The inscription = ΕΡΓΟΝ ΑΡΙΣΤΟΚΛΕΟΣ (ἔργον Ἀριστοκλέος), 'the work of Aristocles.' Aristion wears a breastplate, beneath which his chiton appears, and greaves. The crest is missing from his helmet. (Attic work—marble relief—of sixth century B. C.)

30. Perhaps, as Reichel has maintained, the greaves (κνημῖδες) were originally leggings of cloth or leather (cf. ω 228 f.), designed to guard the shins against the chafing of the edge of the big shield. Therefore archers, who carried no great shields, naturally wore no leggings. Paris, for example, who had come to battle as a bowman, put on κνημῖδες only when he prepared for the duel in heavy armor (Γ 330). Such leggings were fastened about the ankles with ankle-clasps (ἐπισφύρια) of silver (Γ 331, etc.).

According to this view, it was only in the later Homeric times, when the smaller round shield had come into use, that the κνημῖδες were made of bronze; then, of course, they were intended for a defense against the enemy's weapons (cf. Figs. 12 and 13, which show the classical greaves). Only once in the epic are the Achaeans called χαλκοκνήμιδες, 'bronze-greaved,' and that in a part recognized on other grounds as late (Η 41). The epithet ἐυκνήμιδες, however, which is usually rendered 'well-greaved,' is common enough.

[1] Reichel, *Homerische Waffen*², p. 56; after Studniczka.

31. Our information about the earliest breastplate (*θώρηξ*) amounts to almost nothing; and it has even been denied that the warrior armed with the Mycenaean shield needed any or wore any at all. Yet the word for this piece of armor occurs often enough; and the familiar adjective *χαλκοχίτων*, 'bronze-chitoned,' probably means nothing more than *χαλκεοθώρηξ* (Δ 448, etc.). It is altogether not improbable that while the early Homeric heroes had no cuirass like that of Xenophon's day, they were nevertheless familiar with some sort of primitive breastplate.

Occasionally the poet uses the word *θώρηξ* vaguely in the meaning 'armor' (cf. Δ 132 ff., Υ 414 f.); so too its kindred verb *θωρήσσεσθαι* often means no more than 'arm oneself' (E 737, etc.), and often contains no distinct reference to a cuirass. Then again, in parts of the poem, *θώρηξ* seems to indicate a breastplate not dissimilar to that of classical times; and its bronze *γύαλα*, the parts that covered breast and back, are mentioned (E 99, O 530, etc.). Such lines, it must be believed, date from a period when the smaller shield as well as bronze greaves were in use. This time is to be considered as truly a part of the Homeric age, of course, as any preceding period. Homer never mentions the flaps (*πτέρυγες*), however, which protected the lower abdomen and hips of the classical warrior (Fig. 13, etc.); and these were doubtless unknown in the Homeric period (cf. Fig. 12).

FIG. 14.—MITRE (*μίτρη*) OF BRONZE FOUND AT BOLOGNA.

32. There was a piece of Homeric armor — unknown in its turn to the classical age — which apparently protected the abdomen. This was the *mitre* (*μίτρη*). We must believe that it was a broad band of metal (Fig. 14), perhaps laid over and fastened to a leather belt. There is evidence that it was very primitive and that it was worn without the

breastplate. Whether it was ever actually worn in addition to the breastplate is disputed (cf. Δ 132 ff.). As the word is not of very common occurrence in Homer, and as the companions of Sarpedon are once designated as ἀμιτροχίτωνας (Π 419), the mitre was evidently not universally worn. It seems not to be shown in any archaic Greek vase-painting.

Fig. 15.—Helmet from the Warrior Vase of Mycenae.

33. The fundamental part of the early helmet (κόρυς, κυνέη) was regularly a leather cap that covered the brow, upper part of the temples, and the top of the head (κόρυς κροτάφοις ἀραρυῖα). It was held on by a strap (ἱμάς) that passed under the chin. Around the lower edge of the helmet, to give it strength, was bound a circlet of bronze (στεφάνη). Usually there was a plume of horsehair, springing either from the cone-shaped helmet itself, or from a socket. Furthermore, projections of polished horn or metal (φάλοι) were sometimes set in the early helmet, their purpose apparently being to avert evil, real or imagined. In one instance (Γ 361–363) a φάλος served to receive the blow of a sword. Such horns are illustrated by Fig. 15, a helmet from the Mycenaean "Warrior Vase" (perhaps of the eighth century B. C.), and by Fig. 16, which shows a design[1] copied from a fragment of a bronze vase with figures in repoussé, found at Matrei in the Tyrol. Horned helmets appear also in the equipment of the people 'from the lands of the sea' represented in the Egyptian temple sculptures (1300–1200 B. C.; cf. illustration in the Vocabulary, page 477), and are illustrated elsewhere as well.[2]

Fig. 16.—Helmet with horns and crest.

[1] Described by S. Reinach in *Revue archéologique*, vol. ii (1883), p. 269; and in the *Dictionnaire* of Daremberg-Saglio under *galea* (p. 1439).

[2] Cf. the helmets of the ancient Sardinians, pictured in Perrot and Chipiez's *History of Art in Sardinia, Judaea, Syria, and Asia Minor*, vol. i.

A helmet with two such horns was called ἀμφίφαλος; with two in front and two behind, τετράφαλος. A four-horned helmet was known also as τρυφάλεια (from τετρυ- shortened to τρυ-, meaning 'four,' and φάλος). Men's fancy seems to have seen eyes in the ends of these horns and for this reason to have called the helmet αὐλῶπις, 'tube-eyed.' As a happy illustration Reichel has compared the horns or stalks of snails, which actually carry eyes.

A more usual but certainly less reasonable conjecture about the meaning of φάλος has identified it with the later bronze ridge or comb (κῶνος) observed on top of the classical helmet (Fig. 17, etc.). We may well suppose the long-existing uncertainty about the word to have arisen from the fact that when the φάλος disappeared from the Homeric helmet, its original meaning was gradually forgotten also.

The resistance of the leather cap was increased not only by the στεφάνη, but sometimes also by φάλαρα (Π 106), which were probably metal bosses fastened to the leather itself. It is in this connection that κυνέη χαλκήρης may be interpreted: a helmet fastened or strengthened with bronze. The decorative bosses seen on some later bronze helmets are probably inherited from this earlier design in which the φάλαρα served a real purpose.

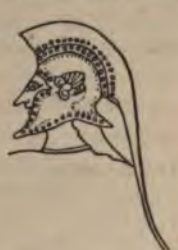

FIG. 17.—"CORINTHIAN" HELMET.

34. Bronze helmets (χαλκείη κόρυς, κυνέη πάγχαλκος) are distinctly mentioned a few times by Homer, and must be recognized as belonging to the warrior's equipment in the latter part, at least, of the Homeric age. The helmet is even four times called χαλκοπάρῃος, 'bronze-cheeked.' While it is not impossible to make these words fit the early Homeric helmet, it is quite probable that they belong to the later period of Homeric poetry, when bronze greaves and breastplates with the small round shield were also in use. Such a helmet may be illustrated by the so-called Corinthian type (Fig. 17).

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ΙΛΙΑΔΟΣ Α

ΛΟΙΜΟΣ. ΜΗΝΙΣ

SING, MUSE, OF ACHILLES'S WRATH, WHICH BROUGHT SORROW AND DEATH TO THE ACHAEAN CAMP.

Μῆνιν ἄειδε, θεά, Πηληιάδεω Ἀχιλῆος
οὐλομένην, ἣ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκεν,
πολλὰς δ' ἰφθίμους ψυχὰς Ἄιδι προΐαψεν
ἡρώων, αὐτοὺς δὲ ἑλώρια τεῦχε κύνεσσιν
οἰωνοῖσί τε δαῖτα — Διὸς δ' ἐτελείετο βουλή —, 5
ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.

CHRYSES, PRIEST OF APOLLO, COMES TO THE ACHAEANS TO RANSOM HIS DAUGHTER, THE CAPTIVE AND PRIZE OF AGAMEMNON.

τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
Λητοῦς καὶ Διὸς υἱός. ὃ γὰρ βασιλῆι χολωθεὶς
νοῦσον ἀνὰ στρατὸν ὦρσε κακήν, ὀλέκοντο δὲ λαοί, 10
οὕνεκα τὸν Χρύσην ἠτίμασεν ἀρητῆρα
Ἀτρεΐδης. ὃ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
χρυσέῳ ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιούς, 15
Ἀτρεΐδα δὲ μάλιστα δύω κοσμήτορε λαῶν·
"Ἀτρεΐδαι τε καὶ ἄλλοι ἐυκνήμιδες Ἀχαιοί,
ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες

---

4. ἑλώρια *f.*, *neuter plural*, 'booty,' 'prey' (ἑλεῖν).

ἐκπέρσαι Πριάμοιο πόλιν, ἐὺ δ' οἴκαδ' ἱκέσθαι·
παῖδα δ' ἐμοὶ λῦσαί τε φίλην τά τ' ἄποινα δέχεσθαι 20
ἁζόμενοι Διὸς υἱὸν ἑκηβόλον Ἀπόλλωνα."

HE IS HARSHLY DISMISSED BY THE GREEK COMMANDER, AND PRAYS APOLLO TO AVENGE HIM.

ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
αἰδεῖσθαί θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν· 25
"μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω,
ἢ νῦν δηθύνοντα ἢ ὕστερον αὖτις ἰόντα,
μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.
τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν
ἡμετέρῳ ἐνὶ οἴκῳ ἐν Ἄργεϊ τηλόθι πάτρης, 30
ἱστὸν ἐποιχομένην καὶ ἐμὸν λέχος ἀντιάουσαν.
ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι."
ὣς ἔφατ', ἔδδεισεν δ' ὁ γέρων καὶ ἐπείθετο μύθῳ·
βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης.
πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἠρᾶθ' ὁ γεραιὸς 35
Ἀπόλλωνι ἄνακτι, τὸν ἠύκομος τέκε Λητώ·
"κλῦθί μευ, ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας
Κίλλαν τε ζαθέην Τενέδοιό τε ἶφι ἀνάσσεις,
Σμινθεῦ. εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
ἢ εἰ δή ποτέ τοι κατὰ πίονα μηρί' ἔκηα 40
ταύρων ἠδ' αἰγῶν, τόδε μοι κρήηνον ἐέλδωρ·
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν."

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32. σαώτερος †, 'more safely.'

39. Σμινθεῦ †, 'Smintheus'; epithet of Apollo, 'of the mouse' (σμίνθος, said to be Cretan for 'mouse'). In the Troad there was a cult of this *god, who was believed* to protect the fields against destructive plagues *of field-mice.*

SWER TO HIS PRAYER, APOLLO SENDS DEADLY SHAFTS THROUGH THE GREEK CAMP.

ὣς ἄρα τ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
κατ' Οὐλύμποιο κατήνων χωόμενος κῆρ,
τόξον ἔχων ἀμφηρεφέα τε φαρέτρην· 45
ἐν δ' ἄρ' ὀϊστοὶ ἐπ' ὤμων χωομένοιο,
κινηθέντος· ὁ δ' ἤιε νυκτὶ ἐοικώς.
ἔνθεν ἄρ' ἀπάνευθε νεῶν, μέτα δ' ἰὸν ἔηκεν·
ἡ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.
οὐρῆας μὲν πρῶτον ἐπῴχετο καὶ κύνας ἀργούς, 50
ἔπειτ' αὐτοῖσι βέλος ἐχεπευκὲς ἐφιεὶς
βάλλε· δὲ πυραὶ νεκύων καίοντο θαμειαί.

S CALLS AN ASSEMBLY AND PROPOSES TO APPEASE THE ANGRY GOD.

ἐννῆμαρ μὲν ἀνὰ στρατὸν ᾤχετο κῆλα θεοῖο,
τῇ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη· 55
γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὁρᾶτο.
τεὶ οὖν ἤγερθεν ὁμηγερέες τ' ἐγένοντο,
ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
ἀτρεΐδη, νῦν ἄμμε πάλιν πλαγχθέντας ὀίω
νοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60
μοῦ πόλεμός τε δαμᾷ καὶ λοιμὸς Ἀχαιούς.
τε δή τινα μάντιν ἐρείομεν ἢ ἱερῆα
νειροπόλον — καὶ γάρ τ' ὄναρ ἐκ Διός ἐστιν —,
ποι, ὅ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
ὅ γ' εὐχωλῆς ἐπιμέμφεται εἴ θ' ἑκατόμβης· 65

ηρεφέα †, 'covered at both ends,' 'close-covered' (ἀμφί and er with a roof').
ός †, '*pestilence.*'

αἴ κέν πως ἀρνῶν κνίσης αἰγῶν τε τελείων
βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι."

THEN THE PROPHET CALCHAS, ENCOURAGED BY ACHILLES, DECLARES THE WRONG COMMITTED BY AGAMEMNON. TO APPEASE THE GOD, CHRYSEIS MUST BE RESTORED TO HER FATHER.

ἦ τοι ὅ γ' ὡς εἰπὼν κατ' ἄρ' ἕζετο. τοῖσι δ' ἀνέστη
Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,
ὃς ἤδει τά τ' ἐόντα τά τ' ἐσσόμενα πρό τ' ἐόντα, 70
καὶ νήεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἴσω
ἣν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·
ὅ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·
"ὦ Ἀχιλεῦ, κέλεαί με, διίφιλε, μυθήσασθαι
μῆνιν Ἀπόλλωνος ἑκατηβελέταο ἄνακτος. 75
τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο καί μοι ὄμοσσον
ἦ μέν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.
ἦ γὰρ ὀίομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
Ἀργείων κρατέει καί οἱ πείθονται Ἀχαιοί.
κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρηι· 80
εἴ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
ἀλλά τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσσῃ,
ἐν στήθεσσιν ἑοῖσι. σὺ δὲ φράσαι, εἴ με σαώσεις."
τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"θαρσήσας μάλα εἰπὲ θεοπρόπιον ὅ τι οἶσθα· 85
οὐ μὰ γὰρ Ἀπόλλωνα διίφιλον, ᾧ τε σύ, Κάλχαν,
εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
οὔ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο

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75. **ἑκατηβελέταο** (§ 61, 10) †, 'the far-darter.' Compare **ἕκατος** (l. 385), **ἑκατηβόλος** (l. 370), **ἑκηβόλος** (l. 14), **ἑκάεργος** (l. 147).

81. **καταπέψῃ** compound †, 'swallow'; literally 'digest' (**κατά**, **πέσσω**, *'digest'; cf. Eng.* peptic, pepsin).

σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
συμπάντων Δαναῶν, οὐδ' ἣν Ἀγαμέμνονα εἴπῃς, 90
ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὔχεται εἶναι."
καὶ τότε δὴ θάρσησε καὶ ηὔδαε μάντις ἀμύμων·
"οὔτ' ἄρ' ὅ γ' εὐχωλῆς ἐπιμέμφεται οὔθ' ἑκατόμβης,
ἀλλ' ἕνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων
οὐδ' ἀπέλυσε θύγατρα καὶ οὐκ ἀπεδέξατ' ἄποινα, 95
τοὔνεκ' ἄρ' ἄλγε' ἔδωκεν ἑκηβόλος ἠδ' ἔτι δώσει.
οὐδ' ὅ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,
πρίν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἑλικώπιδα κούρην
ἀπριάτην ἀνάποινον, ἄγειν θ' ἱερὴν ἑκατόμβην
ἐς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν." 100

STUNG BY CALCHAS'S WORDS, AGAMEMNON RELUCTANTLY CONSENTS TO GIVE UP CHRYSEIS; BUT IN HER STEAD, LEST HIS DIGNITY SUFFER ANY INJURY, HE DEMANDS ANOTHER CHIEFTAIN'S PRIZE, EITHER AJAX'S, OR ODYSSEUS'S, OR ACHILLES'S OWN.

ἦ τοι ὅ γ' ὡς εἰπὼν κατ' ἄρ' ἕζετο. τοῖσι δ' ἀνέστη
ἥρως Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
πίμπλαντ', ὄσσε δέ οἱ πυρὶ λαμπετάοντι ἐίκτην.
Κάλχαντα πρώτιστα κάκ' ὀσσόμενος προσέειπεν· 105
"μάντι κακῶν, οὔ πώ ποτέ μοι τὸ κρήγυον εἶπας·
αἰεί τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτε τέλεσσας.
καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
ὡς δὴ τοῦδ' ἕνεκά σφιν ἑκηβόλος ἄλγεα τεύχει, 110
οὔνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλαὰ ἄποινα
οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν

95. ἀπεδέξατ'(ο) comp. †, 'accepted' (ἀπό and δέχομαι).
99. ἀνάποινον †, 'without ransom' (ἀν-, § 161, and ἄποινα, l. 13).
106. τὸ κρήγυον †, 'the good,' 'what is good.'

οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα
κουριδίης ἀλόχου, ἐπεὶ οὔ ἑθέν ἐστι χερείων,
οὐ δέμας οὐδὲ φυήν, οὔτ' ἂρ φρένας οὔτε τι ἔργα. 113
ἀλλὰ καὶ ὣς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.
αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἑτοιμάσατ', ὄφρα μὴ οἶος
Ἀργείων ἀγέραστος ἔω, ἐπεὶ οὐδὲ ἔοικεν.
λεύσσετε γὰρ τό γε πάντες, ὅ μοι γέρας ἔρχεται 120
ἄλλῃ."

τὸν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
"Ἀτρεΐδη κύδιστε, φιλοκτεανώτατε πάντων,
πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
οὐδ' ἔτι που ἴδμεν ξυνήια κείμενα πολλά·
ἀλλὰ τὰ μὲν πολίων ἐξ ἐπράθομεν, τὰ δέδασται, 125
λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.
ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες· αὐτὰρ Ἀχαιοὶ
τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἴ κέ ποθι Ζεὺς
δῷσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι."

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγα- 130
μέμνων·
"μὴ δὴ οὕτως ἀγαθός περ ἐών, θεοείκελ' Ἀχιλλεῦ,
κλέπτε νόῳ, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.
ἦ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὔτως
ἧσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;

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113. **προβέβουλα** comp. †, 'I prefer' (**πρό**, **βούλομαι**).

119. **ἀγέραστος** †, 'without a gift of honor' (**ἀ-**, § 161, **γέρας**).

122. **φιλοκτεανώτατε** †, 'most greedy of gain,' 'most covetous' (**φίλος**, **κτέανον** = Homeric [**κτέαρ**], dative plural **κτεάτεσσιν**, Z 426, 'possession'; cf. **κτάομαι**).

126. **παλίλλογα** †, 'collected again' (**πάλιν**, **λέγω**, 'collect').

ἐπαγείρειν comp. † (**ἐπί** and **ἀγείρω**, 'gather').

128. **τριπλῇ** (†) **τετραπλῇ** (†) **τε**, 'threefold and fourfold.'

ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135
ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται, —
εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι·
ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας ἢ Ὀδυσῆος
ἄξω ἑλών· ὃ δέ κεν κεχολώσεται, ὅν κεν ἵκωμαι.
ἀλλ' ἦ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις· 140
νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν,
ἐν δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἑκατόμβην
θείομεν, ἐν δ' αὐτὴν Χρυσηίδα καλλιπάρηον
βήσομεν· εἷς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
ἢ Αἴας ἢ Ἰδομενεὺς ἢ δῖος Ὀδυσσεὺς 145
ἠὲ σύ, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν,
ὄφρ' ἡμῖν ἑκάεργον ἱλάσσεαι ἱερὰ ῥέξας."

WHEREUPON ACHILLES, INCENSED AT AGAMEMNON'S AVOWED SELFISHNESS AND GREED, THREATENS TO RETURN TO PHTHIA, HIS HOME.

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,
πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν 150
ἢ ὁδὸν ἐλθέμεναι ἢ ἀνδράσιν ἶφι μάχεσθαι;
οὐ γὰρ ἐγὼ Τρώων ἕνεκ' ἤλυθον αἰχμητάων
δεῦρο μαχεσσόμενος, ἐπεὶ οὔ τί μοι αἴτιοί εἰσιν·
οὐ γάρ πώ ποτ' ἐμὰς βοῦς ἤλασαν οὐδὲ μὲν ἵππους,
οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ 155
καρπὸν ἐδηλήσαντ', ἐπεὶ ἦ μάλα πολλὰ μεταξὺ
οὔρεά τε σκιόεντα θάλασσά τε ἠχήεσσα·

140. μεταφρασόμεσθα (§ 142, 3) comp. †, 'we will consider again' (μετά, φράζομαι).

155. βωτιανείρῃ †, adjective, 'nurse of heroes'; see § 35.

156. μεταξύ †, adverb, 'between.'

ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἅμ' ἑσπόμεθ', ὄφρα σὺ χαίρῃς,
τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,
πρὸς Τρώων· τῶν οὔ τι μετατρέπῃ οὐδ' ἀλεγίζεις. 160
καὶ δή μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι υἷες Ἀχαιῶν.
οὐ μὲν σοί ποτε ἶσον ἔχω γέρας, ὁππότ' Ἀχαιοὶ
Τρώων ἐκπέρσωσ' εὖ ναιόμενον πτολίεθρον·
ἀλλὰ τὸ μὲν πλεῖον πολυάικος πολέμοιο 165
χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἤν ποτε δασμὸς ἵκηται,
σοὶ τὸ γέρας πολὺ μεῖζον, ἐγὼ δ' ὀλίγον τε φίλον τε
ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεί κε κάμω πολεμίζων.
νῦν δ' εἶμι Φθίηνδ', ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν
οἴκαδ' ἴμεν σὺν νηυσὶ κορωνίσιν, οὐδὲ σ' ὀίω 170
ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύξειν."

IN REPLY, AGAMEMNON REPEATS MORE DEFINITELY HIS THREAT TO TAKE ACHILLES'S PRIZE, BRISEIS, FOR HIS OWN.

τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
"φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται· οὐδέ σ' ἐγώ γε
λίσσομαι εἵνεκ' ἐμεῖο μένειν· πάρ' ἐμοί γε καὶ ἄλλοι,
οἵ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεύς. 175
ἔχθιστος δέ μοί ἐσσι διοτρεφέων βασιλήων·
αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τό γ' ἔδωκεν.
οἴκαδ' ἰὼν σὺν νηυσί τε σῇς καὶ σοῖς ἑτάροισιν
Μυρμιδόνεσσιν ἄνασσε· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω 180
οὐδ' ὄθομαι κοτέοντος. ἀπειλήσω δέ τοι ὧδε·

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159. **κυνῶπα** †, vocative noun, 'dog-eyed,' 'hound' (*κύων*, genitive *κυνός*, and *ὤψ*, 'eye,' 'face'; see note on l. 225, and cf. Γ 180, *κυνώπιδος*).

166. **δασμός** †, 'distribution' (cf. δέδασται, l. 125).

ὡς ἔμ' ἀφαιρεῖται Χρυσηίδα Φοῖβος Ἀπόλλων,
τὴν μὲν ἐγὼ σὺν νηί τ' ἐμῇ καὶ ἐμοῖς ἑτάροισιν
πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρῃον
αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὄφρ' ἐὺ εἰδῇς, 185
ὅσσον φέρτερός εἰμι σέθεν, στυγέῃ δὲ καὶ ἄλλος
ἶσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην."

ACHILLES'S IMPULSE TO RUSH UPON AGAMEMNON AND EVEN TO SLAY HIM IS STAYED BY THE GODDESS ATHENE.

ὣς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
στήθεσσιν λασίοισι διάνδιχα μερμήριξεν,
ἢ ὅ γε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ 190
τοὺς μὲν ἀναστήσειεν ὃ δ' Ἀτρεΐδην ἐναρίζοι,
ἠὲ χόλον παύσειεν ἐρητύσειέ τε θυμόν.
ἦος ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
ἕλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
οὐρανόθεν· πρὸ γὰρ ἧκε θεὰ λευκώλενος Ἥρη, 195
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
στῆ δ' ὄπιθεν, ξανθῆς δὲ κόμης ἕλε Πηλεΐωνα,
οἴῳ φαινομένη· τῶν δ' ἄλλων οὔ τις ὁρᾶτο.
θάμβησεν δ' Ἀχιλεύς, μετὰ δ' ἐτράπετ'· αὐτίκα δ' ἔγνω
Παλλάδ' Ἀθηναίην — δεινὼ δέ οἱ ὄσσε φάανθεν — 200
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"τίπτ' αὖτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;
ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο;
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὀίω·
ᾗς ὑπεροπλίῃσι τάχ' ἄν ποτε θυμὸν ὀλέσσῃ." 205
τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
"ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἴ κε πίθηαι,

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205. ὑπεροπλίῃσι (§ 65) †, 'acts of insolence.'

οὐρανόθεν· πρὸ δέ μ' ἧκε θεὰ λευκώλενος Ἥρη,
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
ἀλλ' ἄγε, λῆγ' ἔριδος, μηδὲ ξίφος ἕλκεο χειρί· 210
ἀλλ' ἦ τοι ἔπεσιν μὲν ὀνείδισον, ὡς ἔσεταί περ.
ὧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
καί ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
ὕβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν."
τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλ- 215
λεύς·
"χρὴ μὲν σφωΐτερόν γε, θεά, ἔπος εἰρύσσασθαι
καὶ μάλα περ θυμῷ κεχολωμένον· ὧς γὰρ ἄμεινον.
ὅς κε θεοῖς ἐπιπείθηται, μάλα τ' ἔκλυον αὐτοῦ."
ἦ, καὶ ἐπ' ἀργυρέῃ κώπῃ σχέθε χεῖρα βαρεῖαν,
ἂψ δ' ἐς κουλεὸν ὦσε μέγα ξίφος, οὐδ' ἀπίθησεν 220
μύθῳ Ἀθηναίης. ἡ δ' Οὔλυμπόνδε βεβήκει
δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

ACHILLES SWEARS A MIGHTY OATH TO HOLD ALOOF FROM BATTLE, WHILE AGAMEMNON SHALL BE DISCOMFITED AND MANY ACHAEANS SLAIN.

Πηλεΐδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν
Ἀτρεΐδην προσέειπε καὶ οὔ πω λῆγε χόλοιο·
"οἰνοβαρές, κυνὸς ὄμματ' ἔχων κραδίην δ' ἐλάφοιο, 225
οὔτε ποτ' ἐς πόλεμον ἅμα λαῷ θωρηχθῆναι
οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν
τέτληκας θυμῷ· τὸ δέ τοι κὴρ εἴδεται εἶναι.
ἦ πολὺ λώιόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν

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216. σφωΐτερον †, § 113.

225. οἰνοβαρές †, vocative, 'wine-bibber' (οἶνος, 'wine,' and βαρύς, 'heavy').

δῶρ' ἀποαιρεῖσθαι, ὅς τις σέθεν ἀντίον εἴπῃ, 230
δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
ἦ γὰρ ἄν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο.
ἀλλ' ἔκ τοι ἐρέω καὶ ἔπι μέγαν ὅρκον ὀμοῦμαι·
ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὔ ποτε φύλλα καὶ ὄζους
φύσει, ἐπεὶ δὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν, 235
οὐδ' ἀναθηλήσει· περὶ γάρ ῥά ἑ χαλκὸς ἔλεψεν
φύλλα τε καὶ φλοιόν· νῦν αὖτέ μιν υἷες Ἀχαιῶν
ἐν παλάμαις φορέουσι δικασπόλοι, οἵ τε θέμιστας
πρὸς Διὸς εἰρύαται· ὃ δέ τοι μέγας ἔσσεται ὅρκος·
ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται υἷας Ἀχαιῶν 240
σύμπαντας· τότε δ' οὔ τι δυνήσεαι ἀχνύμενός περ
χραισμεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἕκτορος ἀνδροφόνοιο
θνῄσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις
χωόμενος, ὅ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας."

NESTOR, AS PEACEMAKER, TRIES TO CALM THE ANGER OF THE CHIEFS.

ὣς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245
χρυσείοις ἥλοισι πεπαρμένον, ἕζετο δ' αὐτός·
Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ
ἡδυεπὴς ἀνόρουσε, λιγὺς Πυλίων ἀγορητής,
τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή· —
τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250

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231. **δημοβόρος** †, adjective, '(a king) that devours the people's goods!' (**δῆμος**, 'people'; **δήμια**, 'public property'; **βιβρώσκω**, 'devour.') For construction see § 170.

235. **τομήν** †, 'stump' (**τέμνω**, 'cut').

236. **ἀναθηλήσει** comp. †, 'shall bloom again' (**ἀνά**, **θάλλω**, 'bloom,' **θάλος**, 'shoot,' 'scion'). **ἔλεψεν** †, 'peeled.'

237. **φλοιόν** †, 'bark.'

248. **ἡδυεπής** †, *nominative adjective*, 'of sweet speech' (**ἡδύς**, **ἔπος**).

ἐφθίαθ', οἵ οἱ πρόσθεν ἅμα τράφεν ἠδ' ἐγένοντο
ἐν Πύλῳ ἠγαθέῃ, μετὰ δὲ τριτάτοισιν ἄνασσεν· —
ὅ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·
"ὦ πόποι, ἦ μέγα πένθος Ἀχαιΐδα γαῖαν ἱκάνει.
ἦ κεν γηθήσαι Πρίαμος Πριάμοιό τε παῖδες, 255
ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,
εἰ σφῶιν τάδε πάντα πυθοίατο μαρναμένοιιν,
οἳ πέρι μὲν βουλὴν Δαναῶν, πέρι δ' ἐστὲ μάχεσθαι.
ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο.
ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἠέ περ ὑμῖν 260
ἀνδράσιν ὡμίλησα, καὶ οὔ ποτέ μ' οἵ γ' ἀθέριζον.
οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,
οἷον Πειρίθοόν τε Δρύαντά τε ποιμένα λαῶν
Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον
[Θησέα τ' Αἰγείδην ἐπιείκελον ἀθανάτοισιν]. 265
κάρτιστοι δὴ κεῖνοι ἐπιχθονίων τράφεν ἀνδρῶν·
κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,
φηρσὶν ὀρεσκῴοισι, καὶ ἐκπάγλως ἀπόλεσσαν.
καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθὼν
τηλόθεν ἐξ ἀπίης γαίης, καλέσαντο γὰρ αὐτοί, 270
καὶ μαχόμην κατ' ἔμ' αὐτὸν ἐγώ· κείνοισι δ' ἂν οὔ τις
τῶν, οἳ νῦν βροτοί εἰσιν ἐπιχθόνιοι, μαχέοιτο.
καὶ μέν μευ βουλέων ξύνιεν πείθοντό τε μύθῳ·
ἀλλὰ πίθεσθε καὶ ὔμμες, ἐπεὶ πείθεσθαι ἄμεινον.
μήτε σὺ τόνδ' ἀγαθός περ ἐὼν ἀποαίρεο κούρην, 275
ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἷες Ἀχαιῶν·
μήτε σύ, Πηλεΐδη, θέλ' ἐριζέμεναι βασιλῆι
ἀντιβίην, ἐπεὶ οὔ ποθ' ὁμοίης ἔμμορε τιμῆς
σκηπτοῦχος βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.

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269. **μεθομίλεον** comp. † (μετά, ὁμιλέω. Cf. ὡμίλησα, l. 261).

εἰ δὲ σὺ καρτερός ἐσσι θεὰ δέ σε γείνατο μήτηρ, 280
ἀλλ' ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
Ἀτρεΐδη, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἐγώ γε
λίσσομ' Ἀχιλλῆι μεθέμεν χόλον, ὃς μέγα πᾶσιν
ἕρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο."

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων· 285
"ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·
ἀλλ' ὅδ' ἀνὴρ ἐθέλει πέρι πάντων ἔμμεναι ἄλλων,
πάντων μὲν κρατέειν ἐθέλει πάντεσσι δ' ἀνάσσειν
πᾶσι δὲ σημαίνειν, ἅ τιν' οὐ πείσεσθαι ὀίω.
εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἐόντες, 290
τοὔνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι;"

ACHILLES MAKES A FINAL RETORT.

τὸν δ' ἄρ' ὑποβλήδην ἠμείβετο δῖος Ἀχιλλεύς·
"ἦ γάρ κεν δειλός τε καὶ οὐτιδανὸς καλεοίμην,
εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὅττι κεν εἴπῃς·
ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο· μὴ γὰρ ἐμοί γε 295
[σήμαιν'· οὐ γὰρ ἐγώ γ' ἔτι σοὶ πείσεσθαι ὀίω].
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
χερσὶ μὲν οὔ τοι ἐγώ γε μαχέσσομαι εἵνεκα κούρης,
οὔτε σοὶ οὔτε τῳ ἄλλῳ, ἐπεί μ' ἀφέλεσθέ γε δόντες·
τῶν δ' ἄλλων ἅ μοι ἔστι θοῇ παρὰ νηὶ μελαίνῃ, 300
τῶν οὐκ ἄν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.
εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνώωσι καὶ οἵδε·
αἶψά τοι αἷμα κελαινὸν ἐρωήσει περὶ δουρί."

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292. ὑποβλήδην †, adverb, 'interrupting' (ὑπό, βάλλω).

CHRYSEIS STARTS ON HER HOMEWARD VOYAGE. THE SOLDIERS MAKE THEMSELVES CLEAN OF THE PLAGUE.

ὣς τώ γ' ἀντιβίοισι μαχεσσαμένω ἐπέεσσιν
ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305
Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἐίσας
ἤιε σύν τε Μενοιτιάδῃ καὶ οἷς ἑτάροισιν·
Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἅλαδε προέρυσσεν,
ἓν δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἓς δ' ἑκατόμβην
βῆσε θεῷ, ἀνὰ δὲ Χρυσηΐδα καλλιπάρῃον 310
εἷσεν ἄγων· ἓν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.
οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,
λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.
οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον,
ἔρδον δ' Ἀπόλλωνι τελήεσσας ἑκατόμβας 315
ταύρων ἠδ' αἰγῶν παρὰ θῖν' ἁλὸς ἀτρυγέτοιο·
κνίση δ' οὐρανὸν ἶκεν ἑλισσομένη περὶ καπνῷ.

AT THE BIDDING OF AGAMEMNON, HIS HERALDS VISIT THE LODGE OF ACHILLES AND LEAD AWAY, WITHOUT RESISTANCE, THE MAIDEN BRISEIS.

ὣς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐ δ' Ἀγαμέμνων
λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆι,
ἀλλ' ὅ γε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπεν, 320
τώ οἱ ἔσαν κήρυκε καὶ ὀτρηρὼ θεράποντε·
"ἔρχεσθον κλισίην Πηληιάδεω Ἀχιλῆος,
χειρὸς ἑλόντ' ἀγέμεν Βρισηΐδα καλλιπάρῃον.
εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι
ἐλθὼν σὺν πλέονεσσι· τό οἱ καὶ ῥίγιον ἔσται." 325

313, 314. **ἀπολυμαίνεσθαι, ἀπελυμαίνοντο,** 'purify oneself' (cf. **λύματα,** *I. 314, things washed away,* 'defilements').


16

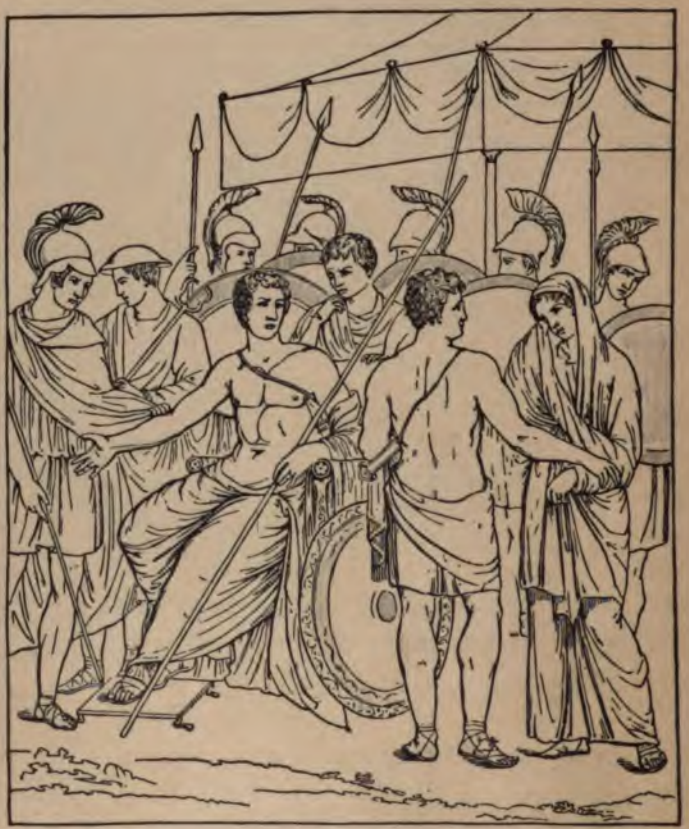

PLATE IV.—ACHILLES GIVING UP BRISEIS.

A wall painting found in the house of the "Tragic Poet" at Pompeii. Achilles (seated near the center) directs Patroclus to deliver the maiden Briseis to the heralds of Agamemnon (at the left). Behind Achilles stands his old comrade Phœnix. In the background are warriors. The costumes are Roman. (From Mau's *Pompeii*, by courtesy of The Macmillan Company.)

ὣς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν·
τὼ δ' ἀέκοντε βάτην παρὰ θῖν' ἁλὸς ἀτρυγέτοιο,
Μυρμιδόνων δ' ἐπί τε κλισίας καὶ νῆας ἱκέσθην.
τὸν δ' εὗρον παρά τε κλισίῃ καὶ νηὶ μελαίνῃ
ἥμενον· οὐδ' ἄρα τώ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330
τὼ μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆα
στήτην οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·
αὐτὰρ ὃ ἔγνω ᾗσιν ἐνὶ φρεσὶ φώνησέν τε·
"χαίρετε, κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν·
ἆσσον ἴτ'· οὔ τί μοι ὔμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335
ὃ σφῶι προΐει Βρισηΐδος εἵνεκα κούρης.
ἀλλ' ἄγε, διογενὲς Πατρόκλεες, ἔξαγε κούρην
καί σφωιν δὸς ἄγειν. τὼ δ' αὐτὼ μάρτυροι ἔστων
πρός τε θεῶν μακάρων πρός τε θνητῶν ἀνθρώπων
καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὖτε 340
χρειὼ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμῦναι
τοῖς ἄλλοις. ἦ γὰρ ὅ γ' ὀλοιῇσι φρεσὶ θύει,
οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
ὅππως οἱ παρὰ νηυσὶ σόοι μαχέονται Ἀχαιοί."
ὣς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ, 345
ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρῃον,
δῶκε δ' ἄγειν. τὼ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν·
ἡ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν.

ACHILLES SEEKS CONSOLATION IN PRAYER TO HIS GODDESS MOTHER.

αὐτὰρ Ἀχιλλεὺς
δακρύσας ἑτάρων ἄφαρ ἕζετο νόσφι λιασθεὶς
θῖν' ἐφ' ἁλὸς πολιῆς, ὁράων ἐπὶ οἴνοπα πόντον· 350
πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς·

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335. ἐπαίτιοι †, 'blameworthy' (ἐπί, αἴτιος. Cf. αἰτία, αἰτιάομαι).

"μῆτερ, ἐπεί μ' ἔτεκές γε μινυνθάδιόν περ ἐόντα,
τιμήν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι
Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
ἦ γάρ μ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων 355
ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας."
ὣς φάτο δάκρυ χέων· τοῦ δ' ἔκλυε πότνια μήτηρ
ἡμένη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι.
καρπαλίμως δ' ἀνέδυ πολιῆς ἁλὸς ἠύτ' ὀμίχλη
καί ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος, 360
χειρί τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
ἐξαύδα, μὴ κεῦθε νόῳ, ἵνα εἴδομεν ἄμφω."

HE TELLS HIS WRONGS, AND IMPLORES HER TO PERSUADE ZEUS TO BRING DISASTER ON AGAMEMNON AND HIS SOLDIERS.

τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"οἶσθα· τί ἦ τοι ταῦτα ἰδυίῃ πάντ' ἀγορεύω; 365
ᾠχόμεθ' ἐς Θήβην ἱερὴν πόλιν Ἠετίωνος,
τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα.
καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἷες Ἀχαιῶν,
ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσηΐδα καλλιπάρῃον.
Χρύσης δ' αὖθ' ἱερεὺς ἑκατηβόλου Ἀπόλλωνος 370
ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
χρυσέῳ ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιούς,
Ἀτρεΐδα δὲ μάλιστα δύω κοσμήτορε λαῶν. 375
ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
αἰδεῖσθαί θ' ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,

ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
χωόμενος δ' ὁ γέρων πάλιν ᾤχετο· τοῖο δ' Ἀπόλλων 380
εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.
ἧκε δ' ἐπ' Ἀργεῖοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
θνῇσκον ἐπασσύτεροι, τὰ δ' ἐπῴχετο κῆλα θεοῖο
πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
εὖ εἰδὼς ἀγόρευε θεοπροπίας ἑκάτοιο. 385
αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἱλάσκεσθαι·
Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν, αὖψα δ' ἀναστὰς
ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
τὴν μὲν γὰρ σὺν νηὶ θοῇ ἑλίκωπες Ἀχαιοὶ
ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390
τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
κούρην Βρισῆος, τήν μοι δόσαν υἷες Ἀχαιῶν.
ἀλλὰ σύ, εἰ δύνασαί γε, περίσχεο παιδὸς ἑῆος·
ἐλθοῦσ' Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δή τι
ἢ ἔπει ὤνησας κραδίην Διὸς ἠὲ καὶ ἔργῳ. 395
πολλάκι γάρ σεο πατρὸς ἐνὶ μεγάροισιν ἄκουσα
εὐχομένης, ὅτ' ἔφησθα κελαινεφέι Κρονίωνι
οἴη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
ὁππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη.
ἀλλὰ σὺ τόν γ' ἐλθοῦσα, θεά, ὑπελύσαο δεσμῶν,
ὦχ' ἑκατόγχειρον καλέσασ' ἐς μακρὸν Ὄλυμπον,
ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
Αἰγαίων'· ὃ γὰρ αὖτε βίῃ οὗ πατρὸς ἀμείνων·

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402. ἑκατόγχειρον †, adjective used as substantive, 'hundred-ha (ἑκατόν, χείρ).

403. Βριάρεων †, 'Briareos'; for scansion see § 43.

404. Αἰγαίων'(α) †, 'Aegaeon.'

ὅς ῥα παρὰ Κρονίωνι καθέζετο κύδεϊ γαίων. 405
τὸν καὶ ὑπέδδεισαν μάκαρες θεοὶ οὐδέ ἑ δῆσαν.
τῶν νῦν μιν μνήσασα παρέζεο καὶ λαβὲ γούνων,
αἴ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
τοὺς δὲ κατὰ πρυμνάς τε καὶ ἀμφ' ἅλα ἕλσαι Ἀχαιοὺς
κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
γνῷ δὲ καὶ Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
ἣν ἄτην, ὅ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."

THETIS PROMISES TO HELP HIM. SHE WILL VISIT OLYMPUS ON ZEUS'S RETURN FROM THE ETHIOPIANS' FESTIVAL.

τὸν δ' ἠμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
"ὤ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα;
αἴθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων 415
ἧσθαι, ἐπεί νύ τοι αἶσα μίνυνθά περ, οὔ τι μάλα δήν·
νῦν δ' ἅμα τ' ὠκύμορος καὶ ὀιζυρὸς περὶ πάντων
ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
εἶμ' αὐτὴ πρὸς Ὄλυμπον ἀγάννιφον, αἴ κε πίθηται. 420
ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν.
Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἕποντο·
δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὔλυμπόνδε, 425
καὶ τότ' ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ
καί μιν γουνάσομαι, καί μιν πείσεσθαι ὀίω."
ὣς ἄρα φωνήσασ' ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ
χωόμενον κατὰ θυμὸν ἐυζώνοιο γυναικός,
τήν ῥα βίῃ ἀέκοντος ἀπηύρων.

WHILE THE DAYS PASS BEFORE THE GODS COME BACK TO OLYMPUS, THE POET TELLS OF THE VOYAGE TO CHRYSE AND THE PROPITIATION OF APOLLO.

αὐτὰρ Ὀδυσσεὺς 430
ἐς Χρύσην ἵκανεν ἄγων ἱερὴν ἑκατόμβην.
οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
ἱστία μὲν στείλαντο θέσαν δ' ἐν νηὶ μελαίνῃ,
ἱστὸν δ' ἱστοδόκῃ πέλασαν προτόνοισιν ὑφέντες
καρπαλίμως, τὴν δ' εἰς ὅρμον προέρεσσαν ἐρετμοῖς. 435
ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·
ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,
ἐκ δ' ἑκατόμβην βῆσαν ἑκηβόλῳ Ἀπόλλωνι·
ἐκ δὲ Χρυσηὶς νηὸς βῆ ποντοπόροιο.
τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς 440
πατρὶ φίλῳ ἐν χερσὶ τίθει, καί μιν προσέειπεν·
"ὦ Χρύση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων
παῖδά τε σοὶ ἀγέμεν, Φοίβῳ θ' ἱερὴν ἑκατόμβην
ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' ἱλασόμεσθα ἄνακτα,
ὃς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν." 445
ὣς εἰπὼν ἐν χερσὶ τίθει, ὁ δ' ἐδέξατο χαίρων
παῖδα φίλην. τοὶ δ' ὦκα θεῷ κλειτὴν ἑκατόμβην
ἕξεης ἔστησαν ἐύδμητον περὶ βωμόν,
χερνίψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.
τοῖσιν δὲ Χρύσης μεγάλ' εὔχετο χεῖρας ἀνασχών· 450
"κλῦθί μευ, ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας
Κίλλαν τε ζαθέην Τενέδοιό τε ἶφι ἀνάσσεις·
ἠμὲν δή ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,

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434. **ἱστοδόκῃ** †, 'mast-crutch' (ἱστός, δέχομαι, Ionic δέκομαι).
ὑφέντες comp. †, 'lowering (it)' (ὑφ-ἵημι).
449. **χερνίψαντο** †, *'they washed their hands'* (χείρ, -νίπτομαι, theme νιβ, *'wash'*).

τίμησας μὲν ἐμέ, μέγα δ' ἴψαο λαὸν Ἀχαιῶν·
ἠδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήηνον ἐέλδωρ, 455
ἤδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον."
ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
αὐτὰρ ἐπεί ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,
αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἐξέταμον κατά τε κνίσῃ ἐκάλυψαν 460
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
καῖε δ' ἐπὶ σχίζῃς ὁ γέρων, ἔπι δ' αἴθοπα οἶνον
λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
μίστυλλόν τ' ἄρα τἆλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν 465
ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐίσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο, 470
νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν·
οἳ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο
καλὸν ἀείδοντες παιήονα κοῦροι Ἀχαιῶν,
μέλποντες ἑκάεργον, ὃ δὲ φρένα τέρπετ' ἀκούων.
ἦμος δ' ἠέλιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν, 475
δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
καὶ τότ' ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·
τοῖσιν δ' ἴκμενον οὖρον ἵει ἑκάεργος Ἀπόλλων.
οἳ δ' ἱστὸν στήσαντ' ἀνά θ' ἱστία λευκὰ πέτασσαν· 480
ἐν δ' ἄνεμος πρῆσεν μέσον ἱστίον, ἀμφὶ δὲ κῦμα
στείρῃ πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·
ἡ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.

αὐτὰρ ἐπεί ῥ' ἵκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
νῆα μὲν οἵ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν
ὑψοῦ ἐπὶ ψαμάθοις, ὕπο δ' ἔρματα μακρὰ τάνυσσαν,
αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.
αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισιν
διογενὴς Πηλῆος υἱὸς πόδας ὠκὺς Ἀχιλλεύς·
οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν 490
οὔτέ ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
αὖθι μένων, ποθέεσκε δ' ἀυτήν τε πτόλεμόν τε.

THETIS VISITS OLYMPUS AND REPEATS ACHILLES'S PRAYER.

ἀλλ' ὅτε δή ῥ' ἐκ τοῖο δυωδεκάτη γένετ' ἠώς,
καὶ τότε δὴ πρὸς Ὄλυμπον ἴσαν θεοὶ αἰὲν ἐόντες
πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφε- 495
τμέων
παιδὸς ἑοῦ, ἀλλ' ἥ γ' ἀνεδύσετο κῦμα θαλάσσης,
ἠερίη δ' ἀνέβη μέγαν οὐρανὸν Οὔλυμπόν τε.
εὗρεν δ' εὐρύοπα Κρονίδην ἄτερ ἥμενον ἄλλων
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
καί ῥα πάροιθ' αὐτοῖο καθέζετο καὶ λάβε γούνων 500
σκαιῇ, δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἑλοῦσα
λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·
"Ζεῦ πάτερ, εἴ ποτε δή σε μετ' ἀθανάτοισιν ὄνησα
ἢ ἔπει ἢ ἔργῳ, τόδε μοι κρήηνον ἐέλδωρ·
τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων 505
ἕπλετ', ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
ἀλλὰ σύ πέρ μιν τῖσον, Ὀλύμπιε μητίετα Ζεῦ·
τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ
υἱὸν ἐμὸν τίσωσιν ὀφέλλωσίν τέ ἑ τιμῇ." 510

ὣς φάτο· τὴν δ' οὔ τι προσέφη νεφεληγερέτα Ζεύς,
ἀλλ' ἀκέων δὴν ἧστο. Θέτις δ' ὡς ἥψατο γούνων,
ὣς ἔχετ' ἐμπεφυυῖα, καὶ εἴρετο δεύτερον αὖτις·
"νημερτὲς μὲν δή μοι ὑπόσχεο καὶ κατάνευσον,
ἢ ἀπόειπ', ἐπεὶ οὔ τοι ἔπι δέος, ὄφρ' ἐὺ εἰδῶ, 515
ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεός εἰμι."

AFTER A SHOW OF RELUCTANCE ZEUS BOWS HIS HEAD IN ASSENT.

τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεύς·
"ἦ δὴ λοίγια ἔργ', ὅ τέ μ' ἐχθοδοπῆσαι ἐφήσεις
Ἥρῃ, ὅτ' ἄν μ' ἐρέθῃσιν ὀνειδείοις ἐπέεσσιν·
ἦ δὲ καὶ αὔτως μ' αἰὲν ἐν ἀθανάτοισι θεοῖσιν 520
νεικεῖ καί τέ με φησὶ μάχῃ Τρώεσσιν ἀρήγειν.
ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή τι νοήσῃ
Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσσω.
εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποίθῃς·
τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον 525
τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλὸν
οὐδ' ἀτελεύτητον, ὅ τί κεν κεφαλῇ κατανεύσω."
ἦ, καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
κρατὸς ἀπ' ἀθανάτοιο, μέγαν δ' ἐλέλιξεν Ὄλυμπον. 530

HERE, SUSPICIOUS OF DESIGNS AGAINST HER FAVORITE GREEKS, VEXES ZEUS WITH QUESTIONING AND DRAWS UPON HERSELF SEVERE REBUKE.

τώ γ' ὣς βουλεύσαντε διέτμαγεν· ἡ μὲν ἔπειτα
εἰς ἅλα ἅλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,

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518. ἐχθοδοπῆσαι †, 'to incur the enmity of,' 'to fall out with' (ἐχθοδοπός, 'hateful,' not found in Homer).

526. παλινάγρετον †, 'revocable' (πάλιν and ἀγρέω, 'capture,' 'take'). ἀπατηλόν †, 'deceitful' (ἀπάτη, ἀπατάω).

Ζεὺς δὲ ἑὸν πρὸς δῶμα· θεοὶ δ' ἅμα πάντες ἀνέστα
ἐξ ἑδέων σφοῦ πατρὸς ἐναντίον, οὐδέ τις ἔτλη
μεῖναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες.
ὣς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐ δέ μιν Ἥρη
ἠγνοίησεν ἰδοῦσ', ὅτι οἱ συμφρασσατο βουλὰς
ἀργυρόπεζα Θέτις θυγάτηρ ἁλίοιο γέροντος.
αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·
"τίς δὴ αὖ τοι, δολομῆτα, θεῶν συμφράσσατο
βουλάς;
αἰεί τοι φίλον ἐστὶν ἐμεῦ ἄπο νόσφιν ἐόντα
κρυπτάδια φρονέοντα δικαζέμεν, οὐδέ τί πώ μοι
πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσῃς."
τὴν δ' ἠμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
"Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους
εἰδήσειν· χαλεποί τοι ἔσοντ' ἀλόχῳ περ ἐούσῃ.
ἀλλ' ὃν μέν κ' ἐπιεικὲς ἀκουέμεν, οὔ τις ἔπειτα
οὔτε θεῶν πρότερος τόν γ' εἴσεται οὔτ' ἀνθρώπων·
ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
μή τι σὺ ταῦτα ἕκαστα διείρεο μηδὲ μετάλλα."
τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
"αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες;
καὶ λίην σε πάρος γ' οὔτ' εἴρομαι οὔτε μεταλλῶ,
ἀλλὰ μάλ' εὔκηλος τὰ φράζεαι, ἅσσ' ἐθέλῃσθα·
νῦν δ' αἰνῶς δείδοικα κατὰ φρένα, μή σε παρείπῃ
ἀργυρόπεζα Θέτις θυγάτηρ ἁλίοιο γέροντος·
ἠρίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων.
τῇ σ' ὀίω κατανεῦσαι ἐτήτυμον, ὡς Ἀχιλῆα
τιμήσεις, ὀλέσεις δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν."

540. **δολομῆτα** †, vocative, 'crafty of counsel' (cf. δόλος, 'craft', μῆτις, 'counsel').

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς· 560
"δαιμονίη, αἰεὶ μὲν ὀίεαι οὐδέ σε λήθω·
πρῆξαι δ' ἔμπης οὔ τι δυνήσεαι, ἀλλ' ἀπὸ θυμοῦ
μᾶλλον ἐμοὶ ἔσεαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.
εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.
ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ, 565
μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰσ' ἐν Ὀλύμπῳ
ἆσσον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω."

HEPHAESTUS ACTS AS PEACEMAKER AMONG THE GODS.

ὣς ἔφατ'· ἔδδεισεν δὲ βοῶπις πότνια Ἥρη,
καί ῥ' ἀκέουσα καθῆστο ἐπιγνάμψασα φίλον κῆρ·
ὤχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες. 570
τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
μητρὶ φίλῃ ἐπὶ ἦρα φέρων λευκωλένῳ Ἥρῃ·
"ἦ δὴ λοίγια ἔργα τάδ' ἔσσεται οὐδ' ἔτ' ἀνεκτά,
εἰ δὴ σφῷ ἕνεκα θνητῶν ἐριδαίνετον ὧδε,
ἐν δὲ θεοῖσι κολῳὸν ἐλαύνετον· οὐδ' ἔτι δαιτὸς 575
ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερείονα νικᾷ.
μητρὶ δ' ἐγὼ παράφημι καὶ αὐτῇ περ νοεούσῃ,
πατρὶ φίλῳ ἐπὶ ἦρα φέρειν Διί, ὄφρα μὴ αὖτε
νεικείῃσι πατήρ, σὺν δ' ἡμῖν δαῖτα ταράξῃ.
εἴ περ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητὴς 580
ἐξ ἑδέων στυφελίξαι — ὃ γὰρ πολὺ φέρτατός ἐστιν.
ἀλλὰ σὺ τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
αὐτίκ' ἔπειθ' ἵλαος Ὀλύμπιος ἔσσεται ἡμῖν."
ὣς ἄρ' ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον
μητρὶ φίλῃ ἐν χειρὶ τίθει καί μιν προσέειπεν· 585

575. κολῳόν †, 'a brawl.'

"τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο κηδομένη περ,
μή σε φίλην περ ἐοῦσαν ἐν ὀφθαλμοῖσιν ἴδωμαι
θεινομένην· τότε δ' οὔ τι δυνήσομαι ἀχνύμενός περ
χραισμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.
ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα 590
ῥῦψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίοιο.
πᾶν δ' ἦμαρ φερόμην, ἅμα δ' ἠελίῳ καταδύντι
κάππεσον ἐν Λήμνῳ, ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα."
ὣς φάτο· μείδησεν δὲ θεὰ λευκώλενος Ἥρη, 595
μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
αὐτὰρ ὃ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
οἰνοχόει γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων.
ἄσβεστος δ' ἄρ' ἐνῶρτο γέλος μακάρεσσι θεοῖσιν,
ὡς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα. 600
ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐίσης,
οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
Μουσάων θ', αἳ ἄειδον ἀμειβόμεναι ὀπὶ καλῇ.
αὐτὰρ ἐπεὶ κατέδυ λαμπρὸν φάος ἠελίοιο, 605
οἱ μὲν κακκείοντες ἔβαν οἴκόνδε ἕκαστος,
ἦχι ἑκάστῳ δῶμα περικλυτὸς ἀμφιγυήεις
Ἥφαιστος ποίησεν ἰδυίῃσι πραπίδεσσιν.
Ζεὺς δὲ πρὸς ὃν λέχος ἤι' Ὀλύμπιος ἀστεροπητής,
ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἱκάνοι· 610
ἔνθα καθεῦδ' ἀναβάς, πάρα δὲ χρυσόθρονος Ἥρη.

ΙΛΙΑΔΟΣ Β

ΟΝΕΙΡΟΣ

MINDFUL OF HIS PROMISE TO THETIS, ZEUS SENDS A DECEITFUL DREAM TO AGAMEMNON, AND PROMISES THAT HE MAY STRAIGHTWAY TAKE THE CITY OF TROY.

Ἄλλοι μέν ῥα θεοί τε καὶ ἀνέρες ἱπποκορυσταὶ
εὗδον παννύχιοι, Δία δ' οὐκ ἔχεν ἡδυμος ὕπνος,
ἀλλ' ὅ γε μερμήριζε κατὰ φρένα, ὡς Ἀχιλῆα
τιμήσαι, ὀλέσαι δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
ἤδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή· 5
πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὖλον Ὄνειρον.
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"βάσκ' ἴθι, οὖλος Ὄνειρε· θοὰς ἐπὶ νῆας Ἀχαιῶν
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὡς ἐπιτέλλω. 10
θωρῆξαί ἑ κέλευε κάρη κομάοντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἕλοι πόλιν εὐρυάγυιαν
Τρώων. οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται." 15

THE DREAM CARRIES THE MESSAGE.

ὣς φάτο· βῆ δ' ἄρ' Ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν,
καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.
βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
εὕδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.

στῆ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληΐῳ υἷι ἐοικὼς 20
Νέστορι, τόν ῥα μάλιστα γερόντων τῖ' Ἀγαμέμνων·
τῷ μιν ἐεισάμενος προσεφώνεε θεῖος Ὄνειρος·
"εὕδεις, Ἀτρέος υἱὲ δαΐφρονος ἱπποδάμοιο;
οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα,
ᾧ λαοί τ' ἐπιτετράφαται· καὶ τόσσα μέμηλεν. 25
νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
ὅς σευ ἄνευθεν ἐὼν μέγα κήδεται ἠδ' ἐλεαίρει.
θωρῆξαί σ' ἐκέλευσε κάρη κομάοντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἕλοις πόλιν εὐρυάγυιαν
Τρώων. οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται
ἐκ Διός. ἀλλὰ σὺ σῇσιν ἔχε φρεσί, μηδέ σε λήθη
αἱρείτω, εὖτ' ἄν σε μελίφρων ὕπνος ἀνήῃ."

ON AWAKING, AGAMEMNON SUMMONS THE ELDERS OF THE ACHAEANS TO A COUNCIL.

ὣς ἄρα φωνήσας ἀπεβήσετο· τὸν δὲ λίπ' αὐτοῦ 35
τὰ φρονέοντ' ἀνὰ θυμόν, ἅ ῥ' οὐ τελέεσθαι ἔμελλον.
φῆ γὰρ ὅ γ' αἱρήσειν Πριάμου πόλιν ἤματι κείνῳ,
νήπιος, οὐδὲ τὰ ᾔδει ἅ ῥα Ζεὺς μήδετο ἔργα·
θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας. 40
ἔγρετο δ' ἐξ ὕπνου, θείη δέ μιν ἀμφέχυτ' ὀμφή.
ἕζετο δ' ὀρθωθείς, μαλακὸν δ' ἔνδυνε χιτῶνα
καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος,
ποσσὶ δ' ὕπο λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον, 45

33. λήθη f. 'forgetfulness.'

εἵλετο δὲ σκῆπτρον πατρώιον, ἄφθιτον αἰεί·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
Ἠὼς μέν ῥα θεὰ προσεβήσετο μακρὸν Ὄλυμπον
Ζηνὶ φάος ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν
κηρύσσειν ἀγορήνδε κάρη κομάοντας Ἀχαιούς.
οἳ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
βουλὴν δὲ πρῶτον μεγαθύμων ἷζε γερόντων
Νεστορέη παρὰ νηὶ Πυλοιγενέος βασιλῆος.
τοὺς ὅ γε συγκαλέσας πυκινὴν ἠρτύνετο βουλήν·

HE REPEATS HIS DREAM, AND PROPOSES TO ARM THE HOST FOR BATTLE. FIRST, HOWEVER, HE WILL TEST THEIR SPIRIT BY SUGGESTING AN ABANDONMENT OF THE SIEGE.

"κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος
ἀμβροσίην διὰ νύκτα, μάλιστα δὲ Νέστορι δίῳ
εἶδός τε μέγεθός τε φυήν τ' ἄγχιστα ἐῴκει.
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς καί με πρὸς μῦθον ἔειπεν·
'εὕδεις, Ἀτρέος υἱὲ δαΐφρονος ἱπποδάμοιο;
οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα,
ᾧ λαοί τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.
νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
ὅς σευ ἄνευθεν ἐὼν μέγα κήδεται ἠδ' ἐλεαίρει.
θωρῆξαί σε κέλευσε κάρη κομάοντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἕλοις πόλιν εὐρυάγυιαν
Τρώων. οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται
ἐκ Διός. ἀλλὰ σὺ σῇσιν ἔχε φρεσίν.' ὣς ὁ μὲν εἰπὼν
ᾤχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.
ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν.

πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,
καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν." 75

NESTOR AGREES THAT IT IS BEST TO ARM THE ACHAEANS.

ἦ τοι ὅ γ' ὡς εἰπὼν κατ' ἄρ' ἕζετο· τοῖσι δ' ἀνέστη
Νέστωρ, ὅς ῥα Πύλοιο ἄναξ ἦν ἠμαθόεντος·
ὅ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·
"ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
εἰ μέν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν, 80
ψεῦδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·
νῦν δ' ἴδεν ὃς μέγ' ἄριστος Ἀχαιῶν εὔχεται εἶναι.
ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν."

THE COUNCIL IS DISMISSED, AND AN ASSEMBLY OF ALL THE SOLDIERS IS CONVENED.

ὣς ἄρα φωνήσας βουλῆς ἐξ ἦρχε νέεσθαι,
οἱ δ' ἐπανέστησαν πείθοντό τε ποιμένι λαῶν 85
σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
ἠύτε ἔθνεα εἰσι μελισσάων ἀδινάων
πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων,
βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν,
αἱ μέν τ' ἔνθα ἅλις πεποτήαται αἱ δέ τε ἔνθα· 90
ὣς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
ἠιόνος προπάροιθε βαθείης ἐστιχάοντο
ἰλαδὸν εἰς ἀγορήν. μετὰ δέ σφισιν ὄσσα δεδήει
ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
τετρήχει δ' ἀγορή, ὕπο δὲ στεναχίζετο γαῖα 95
λαῶν ἱζόντων, ὅμαδος δ' ἦν· ἐννέα δέ σφεας

85. **ἐπανέστησαν** comp. † (ἀν-έστησαν with prefix ἐπί, 'thereat').
89. **βοτρυδόν** †, 'in clusters,' 'in swarms' (βότρυς, 'cluster' of grapes).
93. **ἰλαδόν** †, 'in troops' (cf. κατὰ ἴλας, Xen. *Anab.* I, 2, 16).

κήρυκες βοάοντες ἐρήτυον, εἴ ποτ' ἀυτῆς
σχοίατ', ἀκούσειαν δὲ διοτρεφέων βασιλήων.
σπουδῇ δ' ἕζετο λαός, ἐρήτυθεν δὲ καθ' ἕδρας
παυσάμενοι κλαγγῆς. ἀνὰ δὲ κρείων Ἀγαμέμνων 100
ἔστη σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων· —
Ἥφαιστος μὲν δῶκε Διὶ Κρονίωνι ἄνακτι,
αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεϊφόντῃ·
Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ,
αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρέι ποιμένι λαῶν· 105
Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ,
αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λεῖπε φορῆναι,
πολλῇσιν νήσοισι καὶ Ἄργεϊ παντὶ ἀνάσσειν. —
τῷ ὅ γ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηύδα·

IN ADDRESSING THEM AGAMEMNON SAYS NOTHING OF HIS DREAM, BUT CARRIES INTO EFFECT HIS PLAN TO TEST THEIR COURAGE. HE PROPOSES A RETURN HOME.

"ὦ φίλοι, ἥρωες Δαναοί, θεράποντες Ἄρηος, 110
Ζεύς με μέγας Κρονίδης ἄτῃ ἐνέδησε βαρείῃ
σχέτλιος, ὃς πρὶν μέν μοι ὑπέσχετο καὶ κατένευσεν
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
νῦν δὲ κακὴν ἀπάτην βουλεύσατο καί με κελεύει
δυσκλέα Ἄργος ἱκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν. 115
οὕτω που Διὶ μέλλει ὑπερμενέι φίλον εἶναι,
ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα
ἠδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.
αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
μάψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120
ἄπρηκτον πόλεμον πολεμιζέμεν ἠδὲ μάχεσθαι
ἀνδράσι παυροτέροισι· τέλος δ' οὔ πώ τι πέφανται.

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106. πολύαρνι †, cf. πολύρρηνες, I 154, 'rich in sheep.'

εἴ περ γάρ κ' ἐθέλοιμεν Ἀχαιοί τε Τρῶές τε
ὅρκια πιστὰ ταμόντες ἀριθμηθήμεναι ἄμφω,
Τρῶες μὲν λέξασθαι ἐφέστιοι ὅσσοι ἔασιν, 125
ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,
Τρώων δ' ἄνδρα ἕκαστοι ἑλοίμεθα οἰνοχοεύειν,
πολλαί κεν δεκάδες δευοίατο οἰνοχόοιο.
τόσσον ἐγὼ φημὶ πλέας ἔμμεναι υἷας Ἀχαιῶν
Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι 130
πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,
οἵ με μέγα πλάζουσι καὶ οὐκ εἰῶσ' ἐθέλοντα
Ἰλίου ἐκπέρσαι εὖ ναιόμενον πτολίεθρον.
ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοὶ
καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται, 135
αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
ἧαται ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
αὖτως ἀκράαντον, οὗ εἵνεκα δεῦρ' ἱκόμεσθα.
ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·
φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν. 140
οὐ γὰρ ἔτι Τροίην αἱρήσομεν εὐρυάγυιαν."

WONDERFUL AND UNEXPECTED RESULT: THE SOLDIERS TAKE HIM AT HIS WORD AND RUSH FOR THE SHIPS.

ὣς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν ὄρινεν
πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
κινήθη δ' ἀγορὴ φὴ κύματα μακρὰ θαλάσσης
πόντου Ἰκαρίοιο, τὰ μέν τ' εὖρός τε νότος τε 145
ὤρορ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελάων.
ὡς δ' ὅτε κινήσῃ ζέφυρος βαθὺ λήϊον ἐλθών,
λάβρος ἐπαιγίζων, ἐπὶ δ' ἠμύει ἀσταχύεσσιν,

135. σπάρτα †, 'ropes.'
148. ἀσταχύεσσιν †, 'with its ears' of grain.

ὣς τῶν πᾶσ' ἀγορὴ κινήθη. τοὶ δ' ἀλαλητῷ
νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη
ἵστατ' ἀειρομένη. τοὶ δ' ἀλλήλοισι κέλευον
ἅπτεσθαι νηῶν ἠδ' ἑλκέμεν εἰς ἅλα δῖαν,
οὐρούς τ' ἐξεκάθαιρον· ἀυτὴ δ' οὐρανὸν ἶκεν
οἴκαδε ἱεμένων· ὑπὸ δ' ῥέον ἕρματα νηῶν.

BUT HERE, WHO WILL NOT SEE THE TROJANS THUS LEFT VICTORIOUS, SENDS ATHENE TO INTERFERE.

ἔνθα κεν Ἀργεῖοισιν ὑπέρμορα νόστος ἐτύχθη,
εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·
"ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
οὕτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαῖαν
Ἀργέοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης;
κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιεν
Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλοντο φίλης ἄπο πατρίδος αἴης.
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων,
σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον
μηδὲ ἔα νῆας ἅλαδ' ἑλκέμεν ἀμφιελίσσας."

ATHENE COMES TO ODYSSEUS AND BIDS HIM GO ABOUT AND RESTRAIN THE MEN.

ὣς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη·
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀίξασα,
καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.
εὗρεν ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον
ἑσταότ', οὐδ' ὅ γε νηὸς ἐυσσέλμοιο μελαίνης

153. **οὐρούς** †, 'trenches' through which the keeled ships were hauled *ashore and launched again.* These had now become filled with dirt. *(Cf. ὀρύττω, 'dig.')*

ἐξεκάθαιρον *comp.* †, 'they cleared out' (ἐκ and καθαίρω, 'cleanse').

ἅπτετ', ἐπεί μιν ἄχος κραδίην καὶ θυμὸν ἵκανεν·
ἀγχοῦ δ' ἱσταμένη προσέφη γλαυκῶπις Ἀθήνη·
"διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
οὕτω δὴ οἰκόνδε φίλην ἐς πατρίδα γαῖαν
φεύξεσθ', ἐν νήεσσι πολυκληῖσι πεσόντες; 175
κἀδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιτε
Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλοντο φίλης ἄπο πατρίδος αἴης.
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει,
σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον 180
μηδὲ ἔα νῆας ἅλαδ' ἑλκέμεν ἀμφιελίσσας."

HASTENING, ODYSSEUS RESTRAINS BOTH THE PRINCE AND THE COMMON SOLDIER. AGAIN THEY ARE GATHERED IN ASSEMBLY.

ὣς φάθ', ὁ δὲ ξυνέηκε θεᾶς ὄπα φωνησάσης·
βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε, τὴν δ' ἐκόμισσεν
κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπήδει.
αὐτὸς δ' Ἀτρεΐδεω Ἀγαμέμνονος ἀντίος ἐλθὼν 185
δέξατό οἱ σκῆπτρον πατρώιον, ἄφθιτον αἰεί·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
ὅν τινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
"δαιμόνι', οὔ σε ἔοικε κακὸν ὡς δειδίσσεσθαι, 190
ἀλλ' αὐτός τε κάθησο καὶ ἄλλους ἵδρυε λαούς.
οὐ γάρ πω σάφα οἶσθ', οἷος νόος Ἀτρεΐωνος·
νῦν μὲν πειρᾶται, τάχα δ' ἴψεται υἷας Ἀχαιῶν.
ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπεν;
μή τι χολωσάμενος ῥέξῃ κακὸν υἷας Ἀχαιῶν. 195
θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος,
τιμὴ δ' ἐκ Διός ἐστι, φιλεῖ δέ ἑ μητίετα Ζεύς."
ὃν δ' αὖ δήμου τ' ἄνδρα ἴδοι βοάοντά τ' ἐφεύροι,

ὣς τῶν πᾶσ' ἀγορὴ κινήθη. τοὶ δ' ἀλαλητῷ
νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη
ἵσταθ' ἀειρομένη. τοὶ δ' ἀλλήλοισι κέλευον
ἅπτεσθαι νηῶν ἠδ' ἑλκέμεν εἰς ἅλα δῖαν,
οὐρούς τ' ἐξεκάθαιρον· ἀυτὴ δ' οὐρανὸν ἶκεν
οἴκαδε ἱεμένων· ὑπὸ δ' ῆρεον ἕρματα νηῶν.

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Ἀργέοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης;
κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιεν
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ἐν Τροίῃ ἀπόλοντο φίλης ἄπο πατρίδος αἴης.
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων,
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μηδὲ ἔα νῆας ἅλαδ' ἑλκέμεν ἀμφιελίσσας."

ATHENE COMES TO ODYSSEUS AND BIDS HIM GO ABOUT AND RESTRAIN THE MEN.

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βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀίξασα,
καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.
εὗρεν ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον
ἑσταότ', οὐδ' ὅ γε νηὸς ἐυσσέλ

153. **οὐρούς** †, 'trenches' throug
ashore and launched again. Th
(Cf. **ὀρύττω**, *'dig.')*
ἐξεκάθαιρον comp. †, 'the

τὸν σκήπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ·
"δαιμόνι', ἀτρέμας ἧσο καὶ ἄλλων μῦθον ἄκουε, 200
οἳ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἄναλκις,
οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.
οὐ μέν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί.
οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,
εἷς βασιλεύς, ᾧ ἔδωκε Κρόνου πάις ἀγκυλομήτεω 205
[σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ]."
ὣς ὅ γε κοιρανέων δίεπε στρατόν· οἳ δ' ἀγορήνδε
αὖτις ἐπεσσεύοντο νεῶν ἄπο καὶ κλισιάων
ἠχῇ, ὡς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης
αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210

THERSITES, A COMMON FIGHTING MAN, DISAPPOINTED IN HIS HOPE TO GO HOME, ABUSES AGAMEMNON TO HIS FACE.

ἄλλοι μέν ῥ' ἕζοντο, ἐρήτυθεν δὲ καθ' ἕδρας·
Θερσίτης δ' ἔτι μοῦνος ἀμετροεπὴς ἐκολῴα, —
ὃς ἔπεα φρεσὶν ᾗσιν ἄκοσμά τε πολλά τε ᾔδει,
μὰψ ἀτὰρ οὐ κατὰ κόσμον ἐριζέμεναι βασιλεῦσιν,
ἀλλ' ὅ τί οἱ εἴσαιτο γελοίιον Ἀργείοισιν 2
ἔμμεναι. αἴσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·
φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τὼ δέ οἱ ὤμω
κυρτώ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὕπερθεν
φοξὸς ἔην κεφαλήν, ψεδνὴ δ' ἐπενήνοθε λάχνη.

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204. πολυκοιρανίη †, 'the rule of many' (πολύς and κοίρανος, 'lord'
212. ἀμετροεπής †, 'endless talker' (ἀ- privative, μέτρον, 'meas ἔπος). Cf. Attic πολύλογος.
ἐκολῴα †, 'kept on brawling' (= ἤλαυνε κολῳόν, cf. A 575).
213. ἄκοσμα †, 'disorderly,' 'unseemly' (cf. κόσμον, 214).
γέλοιον †, 'laughable,' 'ridiculous' (γέλος).

ἔχθιστος δ' Ἀχιλῆι μάλιστ' ἦν ἠδ' Ὀδυσῆι· 220
τὼ γὰρ νεικείεσκε· — τότ' αὖτ' Ἀγαμέμνονι δίῳ
ὀξέα κεκληγὼς λέγ' ὀνείδεα· τῷ δ' ἄρ' Ἀχαιοὶ
ἐκπάγλως κοτέοντο νεμέσσηθέν τ' ἐνὶ θυμῷ·
αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·
"Ἀτρεΐδη, τέο δὴ αὖτ' ἐπιμέμφεαι ἠδὲ χατίζεις; 225
πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἃς τοι Ἀχαιοὶ
πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἕλωμεν.
ἢ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὅν κέ τις οἴσει
Τρώων ἱπποδάμων ἐξ Ἰλίου υἷος ἄποινα, 230
ὅν κεν ἐγὼ δήσας ἀγάγω ἢ ἄλλος Ἀχαιῶν;
ἠὲ γυναῖκα νέην, ἵνα μίσγεαι ἐν φιλότητι,
ἥν τ' αὐτὸς ἄπο νόσφι κατίσχεαι; οὐ μὲν ἔοικεν
ἀρχὸν ἐόντα κακῶν ἐπιβασκέμεν υἷας Ἀχαιῶν.
ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιΐδες, οὐκέτ' Ἀχαιοί· 235
οἴκαδέ περ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐῶμεν
αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδηται,
ἢ ῥά τί οἱ χήμεῖς προσαμύνομεν ἠὲ καὶ οὐκί.
ὃς καὶ νῦν Ἀχιλῆα ἔο μέγ' ἀμείνονα φῶτα
ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240
ἀλλὰ μάλ' οὐκ Ἀχιλῆι χόλος φρεσίν, ἀλλὰ μεθήμων·
ἢ γὰρ ἄν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο."

IN RETURN HE IS STERNLY REBUKED BY ODYSSEUS

ὣς φάτο νεικείων Ἀγαμέμνονα ποιμένα λαῶν
Θερσίτης. τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
καί μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ· 245
"Θερσῖτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητὴς

234. κακῶν ἐπιβασκέμεν (†), 'to bring into misery' (causal of ἐπι-βαίνω).

ἴσχεο μηδ' ἔθελ' οἶος ἐριζέμεναι βασιλεῦσιν.
οὐ γὰρ ἐγὼ σέο φημὶ χερειότερον βροτὸν ἄλλον
ἔμμεναι, ὅσσοι ἅμ' Ἀτρεΐδῃς ὑπὸ Ἴλιον ἦλθον·
τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις
καί σφιν ὀνείδεά τε προφέροις νόστον τε φυλάσσοις.
οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα,
ἢ εὖ ἠὲ κακῶς νοστήσομεν υἷες Ἀχαιῶν.
τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι ποιμένι λαῶν
ἧσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν
ἥρωες Δαναοί; σὺ δὲ κερτομέων ἀγορεύεις;
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι ὥς νύ περ ὧδε,
μηκέτ' ἔπειτ' Ὀδυσῆι κάρη ὤμοισιν ἐπείη
μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἴην,
εἰ μὴ ἐγώ σε λαβὼν ἀπὸ μὲν φίλα εἵματα δύσω,
χλαῖνάν τ' ἠδὲ χιτῶνα τά τ' αἰδόα ἀμφικαλύπτει,
αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
πεπληγὼς ἀγορῆθεν ἀεικέσσι πληγῇσιν."

AND SOUNDLY THRASHED.

ὣς ἄρ' ἔφη, σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὤμω
πλῆξεν· ὁ δ' ἰδνώθη, θαλερὸν δέ οἱ ἔκφυγε δάκρυ,
σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξ ὑπανέστη
σκήπτρου ὕπο χρυσέου. ὁ δ' ἄρ' ἕζετο τάρβησέν τε
ἀλγήσας δ', ἀχρεῖον ἰδών, ἀπομόρξατο δάκρυ.
οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἡδὺ γέλασσαν·
ὧδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
"ὦ πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς ἐσθλὰ ἔοργεν
βουλάς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσων·

267. ὑπανέστη comp. † (ὑπό, ἀνά, ἵστημι).

νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
ὃς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγορᾶων, 275
οὐ θήν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγηνὼρ
νεικείειν βασιλῆας ὀνειδείοις ἐπέεσσιν."

THEN ODYSSEUS ADDRESSES THE ASSEMBLY, AND CALLS TO MIND AN OLD PORTENT THAT CALCHAS HAD INTERPRETED. THE ACHAEANS GREET HIS HOPEFUL WORDS WITH APPLAUSE.

ὣς φάσαν ἡ πληθύς. ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς
ἔστη σκῆπτρον ἔχων· πάρα δὲ γλαυκῶπις Ἀθήνη
εἰδομένη κήρυκι σιωπᾶν λαὸν ἀνώγει, 280
ὡς ἅμα οἱ πρῶτοί τε καὶ ὕστατοι υἷες Ἀχαιῶν
μῦθον ἀκούσειαν καὶ ἐπιφρασσαίατο βουλήν·
ὅ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·
"Ἀτρεΐδη, νῦν δή σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν 285
οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἣν περ ὑπέσταν
ἐνθάδ' ἔτι στείχοντες ἀπ' Ἄργεος ἱππoβότοιο,
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.
ὣς τε γὰρ ἢ παῖδες νεαροὶ χῆραί τε γυναῖκες
ἀλλήλοισιν ὀδύρονται οἴκόνδε νέεσθαι. 290
ἦ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι·
καὶ γάρ τίς θ' ἕνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
ἰσχαλάει σὺν νηῒ πολυζύγῳ, ὅν περ ἄελλαι
χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
ἡμῖν δ' ἔννατός ἐστι περιτροπέων ἐνιαυτὸς 295
ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζομ' Ἀχαιοὺς

275. ἐπεσβόλον †, 'word-flinging,' 'bold-talking,' 'impudent' (ἔπος, βάλλω).

289. νεαροί † = νέοι.

293. πολυζύγῳ †, 'many-benched' (πολύς and ζυγόν, 'rower's bench' here).

ἀσχαλάειν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
αἰσχρόν τοι δηρόν τε μένειν κενεόν τε νέεσθαι.
τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν,
ἢ ἐτεὸν Κάλχας μαντεύεται ἠὲ καὶ οὐκί. 300
εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες
μάρτυροι οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·
χθιζά τε καὶ πρωΐζ' ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
ἠγερέθοντο κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι,
ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροὺς κατὰ βωμοὺς 305
ἔρδομεν ἀθανάτοισι τελήεσσας ἑκατόμβας
καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ,
ἔνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφοινὸς
σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἧκε φάοσδε,
βωμοῦ ὑπαΐξας πρός ῥα πλατάνιστον ὄρουσεν. 310
ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
ὄζῳ ἐπ' ἀκροτάτῳ πετάλοις ὕπο πεπτηῶτες
ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα.
ἔνθ' ὅ γε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας,
μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα· 315
τὴν δ' ἐλελιξάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
τὸν μὲν ἀρίζηλον θῆκεν θεὸς ὅς περ ἔφηνεν·
λᾶαν γάρ μιν ἔθηκε Κρόνου πάις ἀγκυλομήτεω.
ἡμεῖς δ' ἑστάότες θαυμάζομεν, οἷον ἐτύχθη, 320
ὡς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας.
Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·
'τίπτ' ἄνεω ἐγένεσθε, κάρη κομάοντες Ἀχαιοί;

303. χθιζά τε καὶ πρωΐζ'(α) †, see note.
315. ἀμφεποτᾶτο comp. † (ἀμφί, ποτάομαι. Cf. l. 90).
316. ἀμφιαχυῖαν comp. †, 'as she shrieked around.'

ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεύς,
ὄψιμον ὀψιτέλεστον, ὅο κλέος οὐ ποτ' ὀλεῖται. 325
ὡς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα·
ὡς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίξομεν αὖθι,
τῷ δεκάτῳ δὲ πόλιν αἱρήσομεν εὐρυάγυιαν.
ἐκεῖνος τὼς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται. 330
ἀλλ' ἄγε μίμνετε πάντες, ἐυκνήμιδες Ἀχαιοί,
αὐτοῦ, εἰς ὅ κεν ἄστυ μέγα Πριάμοιο ἕλωμεν."
ὣς ἔφατ'· Ἀργέιοι δὲ μέγ' ἴαχον — ἀμφὶ δὲ νῆες
σμερδαλέον κονάβησαν ἀυσάντων ὑπ' Ἀχαιῶν —
μῦθον ἐπαινήσαντες Ὀδυσσῆος θείοιο. 335

NESTOR FOLLOWS WITH SOUND ADVICE FOR BATTLE ORDER.

τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ·
"ὦ πόποι, ἦ δὴ παισὶν ἐοικότες ἀγοράεσθε
νηπιάχοις, οἷς οὔ τι μέλει πολεμήια ἔργα.
πῇ δὴ συνθεσίαι τε καὶ ὅρκια βήσεται ἡμῖν;
ἐν πυρὶ δὴ βουλαί τε γενοίατο μήδεά τ' ἀνδρῶν 340
σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.
αὔτως γὰρ ἐπέεσσ' ἐριδαίνομεν οὐδέ τι μῆχος
εὑρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.
Ἀτρεΐδη, σὺ δ' ἔθ' ὡς πρὶν ἔχων ἀστεμφέα βουλὴν
ἄρχευ' Ἀργείοισι κατὰ κρατερὰς ὑσμίνας· 345
τούσδε δ' ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
νόσφιν βουλεύωσ' — ἄνυσις δ' οὐκ ἔσσεται αὐτῶν —
πρὶν Ἄργοσδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
γνώμεναι εἴ τε ψεῦδος ὑπόσχεσις εἴ τε καὶ οὐκί.

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325. ὄψιμον †, 'late.'
ὀψιτέλεστον †, *'late of fulfilment'* (ὀψέ, adverb, 'late,' and τελέω).

"φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα
ἤματι τῷ, ὅτε νηυσὶν ἐν ὠκυπόροισιν ἔβαινον
Ἀργέιοι Τρώεσσι φόνον καὶ κῆρα φέροντες,
ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.
τῷ μή τις πρὶν ἐπειγέσθω οἴκόνδε νέεσθαι,
πρίν τινα πὰρ Τρώων ἀλόχῳ κατακοιμηθῆναι,
τίσασθαι δ' Ἑλένης ὁρμήματά τε στοναχάς τε.
εἰ δέ τις ἐκπάγλως ἐθέλει οἴκόνδε νέεσθαι,
ἁπτέσθω ἧς νηὸς ἐυσσέλμοιο μελαίνης,
ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
ἀλλά, ἄναξ, αὐτός τ' εὖ μήδεο πείθεό τ' ἄλλῳ·
οὔ τοι ἀπόβλητον ἔπος ἔσσεται, ὅττι κεν εἴπω.
κρῖν' ἄνδρας κατὰ φῦλα, κατὰ φρήτρας, Ἀγάμεμνον,
ὡς φρήτρη φρήτρηφιν ἀρήγῃ, φῦλα δὲ φύλοις.
εἰ δέ κεν ὣς ἔρξῃς καί τοι πείθωνται Ἀχαιοί,
γνώσῃ ἔπειθ', ὅς θ' ἡγεμόνων κακὸς ὅς τέ νυ λαῶν,
ἠδ' ὅς κ' ἐσθλὸς ἔῃσι· κατὰ σφέας γὰρ μαχέονται·
γνώσῃ δ', ἢ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάζεις
ἢ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο."

AGAMEMNON COMPLIMENTS HIM FOR HIS WORDS AND THEN DIRECTS IMMEDIATE PREPARATION FOR BATTLE.

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
"ἦ μὰν αὖτ' ἀγορῇ νικᾷς, γέρον, υἷας Ἀχαιῶν.
αἴ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἄνακτος
χερσὶν ὕφ' ἡμετέρῃσιν ἁλοῦσά τε περθομένη τε.
ἀλλά μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν,

372. συμφράδμονες †, 'counselors,' 'advisers' (συμ-φράζομαι).

ς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει·
αὶ γὰρ ἐγὼν Ἀχιλεύς τε μαχεσσάμεθ' εἵνεκα κούρης
ντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων.
ὶ δέ ποτ' ἐς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα
Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἠβαιόν. 380
νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα·
εὖ μέν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσιν,
εὖ δέ τις ἅρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,
ὡς κε πανημέριοι στυγερῷ κρινώμεθ' Ἄρηι. 385
οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἠβαιόν,
εἰ μὴ νὺξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
ἱδρώσει μέν τευ τελαμὼν ἀμφὶ στήθεσφιν
ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμεῖται·
ἱδρώσει δέ τευ ἵππος ἐύξοον ἅρμα τιταίνων. 390
ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
μμνάζειν παρὰ νηυσὶ κορωνίσιν, οὔ οἱ ἔπειτα
ἄρκιον ἐσσεῖται φυγέειν κύνας ἠδ' οἰωνούς."

THE ACHÆANS APPLAUD AND SCATTER TO THEIR HUTS. SACRIFICING AND DINING. AGAMEMNON ENTERTAINS THE CHIEFS.

ὣς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον, ὡς ὅτε κῦμα
ἰκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ νότος ἐλθών, 395
προβλῆτι σκοπέλῳ, τὸν δ' οὔ ποτε κύματα λείπει
παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.
ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας
κάπνισσάν τε κατὰ κλισίας καὶ δεῖπνον ἕλοντο.
ἄλλος δ' ἄλλῳ ἔρεζε θεῶν αἰειγενετάων, 400
εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρηος.

386. παυσωλή † (παύω. cf. § 156. 2).
399. κάπνισσαν †. 'they lighted fires' (καπνός, 'smoke').

αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
πίονα πενταέτηρον ὑπερμενέϊ Κρονίωνι,
κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν·
Νέστορα μὲν πρώτιστα καὶ Ἰδομενῆα ἄνακτα, 405
αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,
ἕκτον δ' αὖτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον.
αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
ᾔδεε γὰρ κατὰ θυμὸν ἀδελφεόν, ὡς ἐπονεῖτο.
βοῦν δὲ περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο. 410
τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·

HE PRAYS ZEUS FOR VICTORY BEFORE THE SUN SHALL SET. THE SACRIFICE AND BANQUET.

"Ζεῦ κύδιστε μέγιστε, κελαινεφές, αἰθέρι ναίων,
μὴ πρὶν ἠέλιον δῦναι καὶ ἐπὶ κνέφας ἐλθεῖν,
πρίν με κάτα πρηνὲς βαλέειν Πριάμοιο μέλαθρον
αἰθαλόεν, πρῆσαι δὲ πυρὸς δηίοιο θύρετρα, 415
Ἕκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
χαλκῷ ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι
πρηνέες ἐν κονίῃσιν ὀδὰξ λαζοίατο γαῖαν."
ὣς ἔφατ'· οὐ δ' ἄρα πώς οἱ ἐπεκραίαινε Κρονίων,
ἀλλ' ὅ γε δέκτο μὲν ἱρά, πόνον δ' ἀμέγαρτον ὄφελλεν. 420
αὐτὰρ ἐπεί ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,
αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἐξέταμον κατά τε κνίσῃ ἐκάλυψαν
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
καὶ τὰ μὲν ἂρ σχίζῃσιν ἀφύλλοισιν κατέκαιον, 425
σπλάγχνα δ' ἄρ' ἀμπείραντες ὑπείρεχον Ἡφαίστοιο.
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,

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425. **ἀφύλλοισιν** †, 'leafless' (ἀ- and φύλλον).
426. **ἀμπείραντες** comp. † (ἀνά and πείρω. Cf. ἔπειραν, l. 428).

μίστυλλόν τ' ἄρα τἆλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν
ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα, 430
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐίσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·

AT NESTOR'S SUGGESTION THE CHIEFS DISPERSE AND FORTHWITH MARSHAL THE ACHAEANS FOR BATTLE.

"Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
μηκέτι νῦν δήθ' αὖθι λεγώμεθα μηδ' ἔτι δηρὸν 435
ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,
ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὀξὺν Ἄρηα." 440
ὣς ἔφατ', οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν
κηρύσσειν πόλεμόνδε κάρη κομάοντας Ἀχαιούς.
οἳ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
οἳ δ' ἀμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες 445
θῦνον κρίνοντες, μέτα δὲ γλαυκῶπις Ἀθήνη
αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον ἀθανάτην τε·
τῆς ἑκατὸν θύσανοι παγχρύσεοι ἠερέθονται
πάντες ἐυπλεκέες, ἑκατόμβοιος δὲ ἕκαστος.
σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν 450
ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὦρσεν ἑκάστῳ
καρδίῃ, ἄλληκτον πολεμιζέμεν ἠδὲ μάχεσθαι.

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448. παγχρύσεοι † (πᾶς and χρύσεος).

450. παιφάσσουσα †, 'glittering' (a reduplicated form containing the same root as φαίνω).

τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἠὲ νέεσθαι
ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαῖαν.

LIKE A FOREST ABLAZE IS THE SHEEN OF THEIR BRONZE ARMOR.

ἠύτε πῦρ ἀΐδηλον ἐπιφλέγει ἄσπετον ὕλην 455
οὔρεος ἐν κορυφῇς, ἔκαθεν δέ τε φαίνεται αὐγή,
ὣς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο
αἴγλη παμφανάουσα δι' αἰθέρος οὐρανὸν ἶκεν.

WITH NOISE AS OF MANY FLOCKS OF BIRDS THEY GATHER—IN NUMBER COUNTLESS AS THE LEAVES AND FLOWERS.

τῶν δ', ὥς τ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460
Ἀσίῳ ἐν λειμῶνι Καϋστρίου ἀμφὶ ῥέεθρα
ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν,
κλαγγηδὸν προκαθιζόντων, σμαραγεῖ δέ τε λειμών·
ὣς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
ἐς πεδίον προχέοντο Σκαμάνδριον, αὐτὰρ ὕπο χθὼν 465
σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρῃ.

LIKE SWARMS OF BUZZING FLIES, IN MULTITUDE, THEY ARRAY THEMSELVES IN THE PLAIN.

ἠύτε μυιάων ἀδινάων ἔθνεα πολλά,
αἵ τε κατὰ σταθμὸν ποιμνήιον ἠλάσκουσιν 470
ὥρῃ εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,
τόσσοι ἐπὶ Τρώεσσι κάρη κομάοντες Ἀχαιοὶ
ἐν πεδίῳ ἵσταντο, διαρραῖσαι μεμαῶτες.

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463. **κλαγγηδόν** †, adverb (cf. κλαγγή, A 49, etc.).
προκαθιζόντων comp. † (πρό = εἰς τὸ πρόσθεν, κατά, and ἱζόντων. Cf. I. 96).
470. **σταθμὸν ποιμνήιον** (†), 'sheepfold' (ποίμνη, 'flock').

CONSPICUOUS AMONG THEIR MARSHALS IS AGAMEMNON.

τοὺς δ', ὥς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
ῥεῖα διακρίνωσιν, ἐπεί κε νομῷ μιγέωσιν, 475
ὣς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
ὑσμίνηνδ' ἰέναι, μέτα δὲ κρείων Ἀγαμέμνων
ὄμματα καὶ κεφαλὴν ἴκελος Διὶ τερπικεραύνῳ,
Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
ἠύτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480
ταῦρος· ὃ γάρ τε βόεσσι μεταπρέπει ἀγρομένῃσιν·
τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἤματι κείνῳ,
ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν. 483

THEY ADVANCE LIKE FIRE. UNDER THEIR TREAD THE EARTH RESOUNDS AS IF LASHED BY THE LIGHTNINGS OF ZEUS.

οἳ δ' ἄρ' ἴσαν, ὡς εἴ τε πυρὶ χθὼν πᾶσα νέμοιτο· 780
γαῖα δ' ὑπεστενάχιζε Διὶ ὣς τερπικεραύνῳ
χωομένῳ, ὅτε τ' ἀμφὶ Τυφωέι γαῖαν ἱμάσσῃ
εἰν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς·
ὣς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο. 785

IRIS BRINGS TO THE TROJANS WORD OF THE COMING GREEKS.

Τρωσὶν δ' ἄγγελος ἦλθε ποδήνεμος ὠκέα Ἶρις
παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·
οἳ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν
πάντες ὁμηγερέες, ἠμὲν νέοι ἠδὲ γέροντες.
ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἶρις· 790
εἵσατο δὲ φθογγὴν υἷι Πριάμοιο Πολίτῃ,

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483. **ἐκπρεπέ'** (α) †, 'conspicuous' (**ἐκ** and **πρέπω**).

781. **ὑπεστενάχιζε** comp. †, 'groaned beneath' (cf. l. 784).

783. **Ἀρίμοις** †, *from* **Ἄριμα** *or* **Ἄριμοι**, a mountain or people commonly located in Cilicia.

ὃς Τρώων σκοπὸς ἷζε ποδωκείῃσι πεποιθὼς
τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυήταο γέροντος,
δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·
τῷ μιν ἐεισαμένη προσέφη πόδας ὠκέα Ἶρις· 795
"ὦ γέρον, αἰεί τοι μῦθοι φίλοι ἄκριτοί εἰσιν
ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαστος ὄρωρεν.
ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,
ἀλλ' οὔ πω τοιόνδε τοσόνδε τε λαὸν ὄπωπα·
λίην γὰρ φύλλοισιν ἐοικότες ἢ ψαμάθοισιν 800
ἔρχονται πεδίοιο μαχεσσόμενοι προτὶ ἄστυ.
Ἕκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι·
πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,
ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
τοῖσιν ἕκαστος ἀνὴρ σημαινέτω οἷσί περ ἄρχει, 805
τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας."

THEY, IN TURN, SPEEDILY ARM AND ARE MARSHALED ON THE PLAIN.

ὣς ἔφαθ'· Ἕκτωρ δ' οὔ τι θεᾶς ἔπος ἠγνοίησεν,
αἶψα δ' ἔλυσ' ἀγορήν· ἐπὶ τεύχεα δ' ἐσσεύοντο.
πᾶσαι δ' ὠίγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
πεζοί θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει. 810
ἔστι δέ τις προπάροιθε πόλιος αἰπεῖα κολώνη
ἐν πεδίῳ ἀπάνευθε, περίδρομος ἔνθα καὶ ἔνθα,
τὴν ἦ τοι ἄνδρες Βατίειαν κικλήσκουσιν,
ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
ἔνθα τότε Τρῶές τε διέκριθεν ἠδ' ἐπίκουροι. 815

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792. ποδωκείῃσι †, 'swiftness of foot' (πόδας ὠκύς).
806. ἐξηγείσθω comp. †, imperative, third person (ἐξ and ἡγέομαι).
πολιήτας † = πολίτας.
814. πολυσκάρθμοιο †, 'much-bounding,' 'agile' (πολύς, σκαίρω, 'skip').
Μυρίνης †, 'Myrine,' said to have been an Amazon. Cf. Γ 189.

ΙΛΙΑΔΟΣ Γ

ΟΡΚΟΙ. ΤΕΙΧΟΣΚΟΠΙΑ. ΠΑΡΙΔΟΣ ΚΑΙ ΜΕΝΕΛΑΟΥ ΜΟΝΟΜΑΧΙΑ

THE TROJANS AND ACHAEANS APPROACH EACH OTHER.

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' ἡγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν ὄρνιθες ὥς·
ἠύτε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρό,
αἵ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
κλαγγῇ ταί γε πέτονται ἐπ' Ὠκεανοῖο ῥοάων, 5
ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι·
ἠέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται.
οἳ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί,
ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.
ἠΰτ' ὄρεος κορυφῇσι νότος κατέχευεν ὀμίχλην, 10
ποιμέσιν οὔ τι φίλην κλέπτῃ δέ τε νυκτὸς ἀμείνω,
τόσσον τίς τ' ἔπι λεύσσει, ὅσον τ' ἔπι λᾶαν ἵησιν·
ὣς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὤρνυτ' ἀελλὴς
ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο.

PROMINENT AMONG THE TROJANS IS ALEXANDER (PARIS).

οἳ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 15
Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδὴς
παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα

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8. **οὐρανόθι** †, see note.
6. **Πυγμαίοισι** †, 'Pygmies.'
11. **κλέπτῃ** †, 'thief' (**κλέπτω**).
12. **ἀελλής** †, adjective, 'thick' (ἀ-"collective" and root Fελ of Fείλω, § 8, 14).

καὶ ξίφος· αὐτὰρ ὁ δοῦρε δύω κεκορυθμένα χαλκῷ
πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηιοτῆτι. 20
τὸν δ' ὡς οὖν ἐνόησεν ἀρηΐφιλος Μενέλαος
ἐρχόμενον προπάροιθεν ὁμίλου, μακρὰ βιβάντα,
ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,
εὑρὼν ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα,
πεινάων — μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτὸν 25
σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί — ·
ὣς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδῆ
ὀφθαλμοῖσιν ἰδών· φάτο γὰρ τίσεσθαι ἀλείτην.
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.

BUT AT SIGHT OF MENELAUS HE SKULKS BACK INTO THE RANKS.

τὸν δ' ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδὴς 30
ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ·
ἂψ δ' ἑτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη
οὔρεος ἐν βήσσῃς, ὕπο τε τρόμος ἔλλαβε γυῖα,
ἂψ δ' ἀνεχώρησεν ὠχρός τέ μιν εἷλε παρειάς, 35
ὣς αὖτις καθ' ὅμιλον ἔδυ Τρώων ἀγερώχων
δείσας Ἀτρέος υἱὸν Ἀλέξανδρος θεοειδής.
τὸν δ' Ἕκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·

WHEREUPON HE IS SCATHINGLY REPROVED BY HECTOR.

" Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἠπεροπευτά,
αἴθ' ὄφελες ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι. 40

31. **κατεπλήγη** (Attic **κατεπλάγη**) comp. †, 'he was dismayed.'
33. **παλίνορσος** †, adjective, 'recoiling' (**πάλιν**, **ὄρνυμι**); cf. **ἄψ** (l. 35).
35. **ὠχρος** †, 'pallor.'
40. **ἄγονος** †, 'unborn' (**ἀ**-privative, **γίγνομαι**).
ἄγαμος †, 'unmarried' (**ἀ**-privative, **γαμέω**).

καί κε τὸ βουλοίμην καί κεν πολὺ κέρδιον ἦεν,
ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
ἦ που καγχαλάουσι κάρη κομάοντες Ἀχαιοὶ
φάντες ἀριστῆα πρόμον ἔμμεναι, οὕνεκα καλὸν
εἶδος ἔπ'· ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή. 45
ἦ τοιόσδε ἐὼν ἐν ποντοπόροισι νέεσσιν
πόντον ἐπιπλώσας, ἑτάρους ἐρίηρας ἀγείρας,
μιχθεὶς ἀλλοδαποῖσι γυναῖκ' εὐειδέ' ἀνῆγες
ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητάων;
πατρί τε σῷ μέγα πῆμα πόλῃ τέ παντί τε δήμῳ, 50
δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ.
οὐκ ἂν δὴ μείνειας ἀρηΐφιλον Μενέλαον·
γνοίης χ', οἷον φωτὸς ἔχεις θαλερὴν παράκοιτιν.
οὐκ ἂν τοι χραίσμῃ κίθαρις τά τε δῶρ' Ἀφροδίτης
ἥ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίῃσι μιγείης. 55
ἀλλὰ μάλα Τρῶες δειδήμονες· ἦ τέ κεν ἤδη
λάινον ἕσσο χιτῶνα κακῶν ἕνεχ', ὅσσα ἔοργας."

SORELY HURT BY HIS BROTHER'S WORDS, WHICH HE ACKNOWLEDGES ARE JUST, HE PROPOSES TO SETTLE THE WAR BY A DUEL. HE WILL HIMSELF FIGHT WITH MENELAUS. HELEN AND THE TREASURES SHALL GO TO THE VICTOR.

τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
"Ἕκτορ, ἐπεί με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,—
αἰεί τοι κραδίη πέλεκυς ὥς ἐστιν ἀτειρής, 60
ὅς τ' εἶσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνῃ
νήιον ἐκτάμνῃσιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
ὣς σοὶ ἐνὶ στήθεσσιν ἀτάρβητος νόος ἐστίν·—

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42. ὑπόψιον †, 'despised' (ὑπό, ὔψομαι, ὄψις, etc.).
48. εὐειδέ'(α) †, 'handsome' (εὖ, εἶδος).
56. δειδήμονες †, 'timid,' 'fearful' (δείδω).
63. ἀτάρβητος †, 'undaunted' (ἀ-privative and ταρβέω. Cf. A 331).

μή μοι δῶρ' ἐρατὰ πρόφερε χρυσῆς Ἀφροδίτης·
οὔ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, 65
ὅσσα κεν αὐτοὶ δῶσιν, ἑκὼν δ' οὐκ ἄν τις ἕλοιτο.
νῦν αὖτ', εἴ μ' ἐθέλεις πολεμιζέμεν ἠδὲ μάχεσθαι,
ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιούς,
αὐτὰρ ἔμ' ἐν μέσσῳ καὶ ἀρηΐφιλον Μενέλαον
συμβάλετ' ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι. 70
ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
κτήμαθ' ἑλὼν εὖ πάντα γυναῖκά τε οἶκαδ' ἀγέσθω·
οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ ταμόντες
ναίοιτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων
Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα." 75
ὣς ἔφαθ'· Ἕκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας
καί ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
μέσσου δουρὸς ἑλών· τοὶ δ' ἱδρύνθησαν ἅπαντες.
τῷ δ' ἐπετοξάζοντο κάρη κομάοντες Ἀχαιοὶ
ἰοῖσίν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον. 80
αὐτὰρ ὁ μακρὸν ἄυσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
"ἴσχεσθ', Ἀργέοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·
στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἕκτωρ."

HECTOR PROCLAIMS PARIS'S PROPOSAL TO THE TWO ARMIES.

ὣς ἔφαθ'· οἱ δ' ἔσχοντο μάχης ἄνεῳ τ' ἐγένοντο
ἐσσυμένως. Ἕκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν· 85
"κέκλυτέ μευ, Τρῶες καὶ ἐυκνήμιδες Ἀχαιοί,
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.
ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,

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64. ἐρατά †, 'lovely' (ἔραμαι, 'love').

79. ἐπετοξάζοντο comp. †, 'kept drawing their bows on' (ἐπί, τοξάζομαι, '*shoot with the bow*').

αὐτὸν δ' ἐν μέσσῳ καὶ ἀρηΐφιλον Μενέλαον 90
οἵους ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι.
ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
κτήμαθ' ἑλὼν εὖ πάντα γυναῖκά τε οἶκαδ' ἀγέσθω·
οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ τάμωμεν."
ὣς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ. 95
τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·

MENELAUS CONSENTS TO THE DUEL. ARRANGEMENTS FOR CONFIRMING THE AGREEMENT BY SOLEMN OATHS AND SACRIFICE.

"κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἱκάνει
θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἤδη
Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἕνεκ' ἀρχῆς. 100
ἡμέων δ' ὁπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
τεθναίη· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
οἴσετε δ' ἄρν', ἕτερον λευκὸν ἑτέρην δὲ μέλαιναν,
Γῇ τε καὶ Ἠελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὅρκια τάμνῃ 105
αὐτός, ἐπεί οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
μή τις ὑπερβασίῃ Διὸς ὅρκια δηλήσηται.
αἰεὶ δ' ὁπλοτέρων ἀνδρῶν φρένες ἠερέθονται·
οἷς δ' ὁ γέρων μετέῃσιν, ἅμα πρόσσω καὶ ὀπίσσω
λεύσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται." 110
ὣς ἔφαθ'· οἱ δ' ἐχάρησαν Ἀχαιοί τε Τρῶές τε
ἐλπόμενοι παύσεσθαι ὀιζυροῦ πολέμοιο.
καί ῥ' ἵππους μὲν ἔρυξαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοὶ
τεύχεά τ' ἐξεδύοντο· τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα. 115
Ἕκτωρ δὲ προτὶ ἄστυ δύω κήρυκας ἔπεμπεν
καρπαλίμως ἄρνας τε φέρειν Πρίαμόν τε καλέσσαι.

αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων
νῆας ἔπι γλαφυρὰς ἰέναι, ἠδ' ἄρν' ἐκέλευεν
οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίῳ. 120

IRIS SUMMONS HELEN TO WITNESS THE COMBAT.

Ἶρις δ' αὖθ' Ἑλένῃ λευκωλένῳ ἄγγελος ἦλθεν
εἰδομένη γαλόῳ, Ἀντηνορίδαο δάμαρτι,
τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων
Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
τὴν δ' εὗρ' ἐν μεγάρῳ· ἣ δὲ μέγαν ἱστὸν ὕφαινεν 125
δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
οὓς ἕθεν εἵνεκ' ἔπασχον ὑπ' Ἄρηος παλαμάων.
ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἶρις·
"δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδηαι 130
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων.
οἳ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἄρηα
ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,
οἳ δὴ νῦν ἕαται σιγῇ — πόλεμος δὲ πέπαυται —
ἀσπίσι κεκλιμένοι, πάρα δ' ἔγχεα μακρὰ πέπηγεν. 135
αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος
μακρῇς ἐγχείῃσι μαχέσσονται περὶ σεῖο·
τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις."

WITH AWAKENING MEMORIES OF HER EARLIER LIFE, HELEN COMES TO THE TOWER OVER THE SCAEAN GATE, WHERE PRIAM AND HIS COUNCILORS ARE GATHERED.

ὣς εἰποῦσα θεὰ γλυκὺν ἵμερον ἔμβαλε θυμῷ
ἀνδρός τε προτέροιο καὶ ἄστεος ἠδὲ τοκήων. 140
αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνῃσιν

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126. **ἐνέπασσεν** comp. †, imperfect, 'was weaving therein' (**ἐν** and **πάσσω**, '*sprinkle*').

ὡρμᾶτ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,
οὐκ οἴη· ἅμα τῇ γε καὶ ἀμφίπολοι δύ' ἕποντο,
Αἴθρη Πιτθῆος θυγάτηρ Κλυμένη τε βοῶπις.
αἶψα δ' ἔπειθ' ἵκανον, ὅθι Σκαιαὶ πύλαι ἦσαν. 145
οἳ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
Λάμπον τε Κλυτίον θ' Ἱκετάονά τ' ὄζον Ἄρηος
Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
ἥατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν,
γήραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ 150
ἐσθλοί, τεττίγεσσιν ἐοικότες, οἵ τε καθ' ὕλην
δενδρέῳ ἐφεζόμενοι ὄπα λειριόεσσαν ἱεῖσιν·
τοῖοι ἄρα Τρώων ἡγήτορες ἧντ' ἐπὶ πύργῳ.
οἳ δ' ὡς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,
ἧκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον· 155
"οὐ νέμεσις Τρῶας καὶ ἐυκνήμιδας Ἀχαιοὺς
τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
αἰνῶς ἀθανάτῃσι θεῇς εἰς ὦπα ἔοικεν.
ἀλλὰ καὶ ὥς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω
μηδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο." 160

AN IMPRESSIVE SCENE, IN WHICH HELEN TELLS PRIAM THE NAMES OF THE GREEK LEADERS ON THE PLAIN BEFORE THEM. FOREMOST IS AGAMEMNON.

ὣς ἄρ' ἔφαν· Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·
"δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἵζευ ἐμεῖο,
ὄφρα ἴδῃ πρότερόν τε πόσιν πηούς τε φίλους τε, —
οὔ τί μοι αἰτίη ἐσσί· θεοί νύ μοι αἴτιοί εἰσιν,
οἵ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν, — 165
ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνῃς,
ὅς τις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἠύς τε μέγας τε.

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151. τεττίγεσσιν *f*, dative plural, 'cicadas.'

ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν·
καλὸν δ' οὕτω ἐγὼν οὔ πω ἴδον ὀφθαλμοῖσιν
οὐδ' οὕτω γεραρόν· βασιλῆι γὰρ ἀνδρὶ ἔοικεν." 170
τὸν δ' Ἑλένη μύθοισιν ἀμείβετο δῖα γυναικῶν·
"αἰδοῖός τέ μοί ἐσσι, φίλε ἑκυρέ, δεινός τε·
ὡς ὄφελεν θάνατός μοι ἁδεῖν κακός, ὁππότε δεῦρο
υἱέι σῷ ἑπόμην, θάλαμον γνωτούς τε λιποῦσα
παῖδά τε τηλυγέτην καὶ ὁμηλικίην ἐρατεινήν. 175
ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.
τοῦτο δέ τοι ἐρέω, ὅ μ' ἀνείρεαι ἠδὲ μεταλλᾷς·
οὗτός γ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων,
ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·
δαὴρ αὖτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε." 180
ὣς φάτο· τὸν δ' ὁ γέρων ἠγάσσατο φώνησέν τε·
"ὦ μάκαρ Ἀτρεΐδη, μοιρηγενές, ὀλβιόδαιμον,
ἦ ῥά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.
ἤδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν,
ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπώλους, 185
λαοὺς Ὀτρῆος καὶ Μυγδόνος ἀντιθέοιο,
οἵ ῥα τότ' ἐστρατάοντο παρ' ὄχθας Σαγγαρίοιο·
καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην
ἤματι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
ἀλλ' οὐδ' οἱ τόσοι ἦσαν, ὅσοι ἑλίκωπες Ἀχαιοί." 190

THEN ODYSSEUS, AJAX, AND IDOMENEUS.

δεύτερον αὖτ' Ὀδυσῆα ἰδὼν ἐρέειν' ὁ γεραιός·
"εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὅδ' ἐστίν·

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182. **μοιρηγενές** †, 'child of fortune' (*μοῖρα* and root *γεν*).
ὀλβιόδαιμον †, 'blessed by the gods' (*ὄλβιος* = *beatus*, and *δαίμων*).
185. **αἰολοπώλους** †, adjective, 'with quick steeds' (*αἰόλος*, 'quick-moving,' and *πῶλος*, 'foal').

μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,
εὐρύτερος δ' ὤμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
τεύχεα μέν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ, 195
αὐτὸς δὲ κτίλος ὡς ἐπιπωλεῖται στίχας ἀνδρῶν·
ἀρνειῷ μιν ἐγώ γε ἐίσκω πηγεσιμάλλῳ,
ὅς τ' ὀίων μέγα πῶυ διέρχεται ἀργεννάων."
τὸν δ' ἠμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα·
"οὗτος δ' αὖ Λαερτιάδης πολύμητις Ὀδυσσεύς, 200
ὃς τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ ἐούσης
εἰδὼς παντοίους τε δόλους καὶ μήδεα πυκνά."
τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ηὔδα·
"ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς ἔειπες·
ἤδη γὰρ καὶ δεῦρό ποτ' ἦλυθε δῖος Ὀδυσσεὺς 205
σεῦ ἕνεκ' ἀγγελίης σὺν ἀρηιφίλῳ Μενελάῳ·
τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μήδεα πυκνά.
ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους, 210
ἀμφὼ δ' ἑζομένω γεραρώτερος ἦεν Ὀδυσσεύς.
ἀλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,
ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,
παῦρα μὲν ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολύμυθος
οὐ δ' ἀφαμαρτοεπής· ἦ καὶ γένει ὕστερος ἦεν. 215
ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
στάσκεν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πήξας,
σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,

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197. πηγεσιμάλλῳ †, 'thick-fleeced' (πηγός, 'well put together,' 'stout,' 'thick,'—cf. πήγνυμι,—and μαλλός, 'wool').

215. ἀφαμαρτοεπής †, *adjective*, 'missing the point in speech,' 'given to rambling talk' (ἀπό, ἁμαρτάνω, ἔπος).

ἀλλ' ἀστεμφὲς ἔχεσκεν, ἀΐδρεϊ φωτὶ ἐοικώς·
φαίης κεν ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὔτως. 220
ἀλλ' ὅτε δὴ ὄπα τε μεγάλην ἐκ στήθεος εἵη
καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίῃσιν,
οὐκ ἂν ἔπειτ' Ὀδυσῆι ἐρίσσειε βροτὸς ἄλλος·
οὐ τότε γ' ὧδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες."
τὸ τρίτον αὖτ' Αἴαντα ἰδὼν ἐρέειν' ὁ γεραιός· 225
"τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιὸς ἀνὴρ ἠύς τε μέγας τε,
ἔξοχος Ἀργείων κεφαλήν τε καὶ εὐρέας ὤμους;"
τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο δῖα γυναικῶν·
"οὗτος δ' Αἴας ἐστὶ πελώριος, ἕρκος Ἀχαιῶν.
Ἰδομενεὺς δ' ἑτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὡς 230
ἕστηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται.
πολλάκι μιν ξείνισσεν ἀρηΐφιλος Μενέλαος
οἴκῳ ἐν ἡμετέρῳ, ὁπότε Κρήτηθεν ἵκοιτο.
νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἑλίκωπας Ἀχαιούς,
οὕς κεν ἐὺ γνοίην καί τ' οὔνομα μυθησαίμην· 235
δοιὼ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
Κάστορά θ' ἱππόδαμον καὶ πὺξ ἀγαθὸν Πολυδεύκη
αὐτοκασιγνήτω, τώ μοι μία γείνατο μήτηρ.
ἦ οὐχ ἑσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,
ἦ δεύρω μὲν ἕποντο νέεσσ' ἔνι ποντοπόροισιν, 240
νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
αἴσχεα δειδιότες καὶ ὀνείδεα πόλλ', ἅ μοι ἔστιν."
ὣς φάτο· τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα
ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.

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220. **ζάκοτον** †, 'very wrathful,' 'very surly' (ζα-, § 160, and **κότος**. Cf. **A** 82, *κότον*).

240. **δεύρω** † = δεῖρο (l. 205, etc.).

PRIAM IS SUMMONED TO DESCEND INTO THE PLAIN AND IN PERSON TO TAKE THE OATHS FOR THE TROJANS.

κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρον ὅρκια πιστά, 245
ἄρνε δύω καὶ οἶνον ἐύφρονα, καρπὸν ἀρούρης,
ἀσκῷ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν
κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα.
ὤτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·
"ὄρσεο, Λαομεδοντιάδη· καλέουσιν ἄριστοι 250
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
ἐς πεδίον καταβῆναι, ἵν' ὅρκια πιστὰ τάμητε.
αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος
μακρῇς ἐγχείῃσι μαχέσσοντ' ἀμφὶ γυναικί·
τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἕποιτο, 255
οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ ταμόντες
ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται
Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα."
ὣς φάτο· ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίροις
ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο. 260
ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τὼ δὲ διὰ Σκαιῶν πεδίονδ' ἔχον ὠκέας ἵππους.
ἀλλ' ὅτε δή ῥ' ἵκοντο μετὰ Τρῶας καὶ Ἀχαιούς,
ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν 265
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχάοντο.
ὤρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
ἂν δ' Ὀδυσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαυοὶ
ὅρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν. 270
Ἀτρεΐδης δὲ ἐρυσσάμενος χείρεσσι μάχαιραν,
ἣ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,

ἀρνῶν ἐκ κεφαλέων τάμνε τρίχας· αὐτὰρ ἔπειτα
κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὔχετο χεῖρας ἀνασχών· 275

AFTER PRAYING TO ZEUS AND OTHER GODS TO WITNESS THE COMPACT, AGAMEMNON SACRIFICES.

"Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε μέγιστε,
Ἠέλιός θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
καὶ ποταμοὶ καὶ γαῖα, καὶ οἳ ὑπένερθε καμόντας
ἀνθρώπους τίνυσθε, ὅτις κ' ἐπίορκον ὀμόσσῃ,
ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὅρκια πιστά. 280
εἰ μέν κεν Μενέλαον Ἀλέξανδρος καταπέφνῃ,
αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285
τιμὴν δ' Ἀργείοις ἀποτινέμεν ἥν τιν' ἔοικεν,
ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
αὐτὰρ ἐγὼ καὶ ἔπειτα μαχέσσομαι εἵνεκα ποινῆς 290
αὖθι μένων, ἧός κε τέλος πολέμοιο κιχείω."
ἦ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλέι χαλκῷ.
καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας
θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἵλετο χαλκός·
οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν 295
ἔκχεον ἠδ' εὔχοντο θεοῖς αἰειγενέτῃσιν.
ὧδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε·
"Ζεῦ κύδιστε μέγιστε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὁππότεροι πρότεροι ὑπὲρ ὅρκια πημήνειαν,

ὧδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὡς ὅδε οἶνος, 300
αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν."

PRIAM, WHO IS UNWILLING TO BE A SPECTATOR OF THE COMBAT IN WHICH HIS SON IS TO ENGAGE, RETURNS TO TROY.

Ὣς ἔφαν· οὐ δ' ἄρα πώς σφιν ἐπεκραίαινε Κρονίων.
τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπεν·
"κέκλυτέ μευ, Τρῶες καὶ ἐυκνήμιδες Ἀχαιοί·
ἦ τοι ἐγὼν εἶμι προτὶ Ἴλιον ἠνεμόεσσαν 305
ἄψ, ἐπεὶ οὔ πως τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι
μαρνάμενον φίλον υἱὸν ἀρηιφίλῳ Μενελάῳ.
Ζεὺς μέν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὁπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν."
ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φώς, 310
ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·

HECTOR AND ODYSSEUS MEASURE OFF THE GROUND AND PREPARE TO DETERMINE BY LOT WHETHER PARIS OR MENELAUS SHALL FIRST HURL HIS SPEAR.

Ἕκτωρ δὲ Πριάμοιο πάις καὶ δῖος Ὀδυσσεὺς
χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315
κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἑλόντες,
ὁππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
ὧδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε·
"Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε μέγιστε, 320
ὁππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,
τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἄιδος εἴσω,
ἡμῖν δ' αὖ φιλότητα καὶ ὅρκια πιστὰ γενέσθαι."

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315. **διεμέτρεον** comp. † (διά, μέτρον, 'measure').

PARIS'S LOT IS FIRST TO JUMP FROM THE HELMET. ARMING OF THE COMBATANTS.

ὣς ἄρ' ἔφαν· πάλλεν δὲ μέγας κορυθαίολος Ἕκτωρ
ἂψ ὁράων, Πάριος δὲ θοῶς ἐκ κληῖδος ὄρουσεν. 325
οἳ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἦχι ἑκάστῳ
ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·
αὐτὰρ ὅ γ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλὰ
δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠυκόμοιο.
κνημῖδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκεν 330
καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
οἷο κασιγνήτοιο Λυκάονος, ἥρμοσε δ' αὐτῷ.
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον
χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε· 335
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὔτυκτον ἔθηκεν
ἵππουριν, δεινὸν δὲ λόφος καθύπερθεν ἔνευεν·
εἵλετο δ' ἄλκιμον ἔγχος, ὅ οἱ παλάμηφιν ἀρήρει.
ὣς δ' αὖτως Μενέλαος ἀρήιος ἔντε' ἔδυνεν.

THE DUEL BEGINS. PARIS HURLS HIS SPEAR WITHOUT EFFECT.

οἳ δ' ἐπεὶ οὖν ἑκάτερθεν ὁμίλου θωρήχθησαν, 340
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχάοντο
δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσοράοντας
Τρῶάς θ' ἱπποδάμους καὶ ἐυκνήμιδας Ἀχαιούς.
καί ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ
σείοντ' ἐγχείας, ἀλλήλοισιν κοτέοντε. 345
πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος
καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' ἐίσην·

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344. διαμετρητῷ †, passive verbal of διαμετρέω. Cf. I. 315.

οὐ δ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμὴ
ἀσπίδ' ἔνι κρατερῇ.

MENELAUS, IN TURN, IS UNSUCCESSFUL WITH BOTH SPEAR AND SWORD. THEN, SEIZING PARIS BY THE PLUME OF THE HELMET, HE TRIES TO DRAG HIM TOWARD THE ACHAEANS.

ὃ δὲ δεύτερος ὤρνυτο χαλκῷ
Ἀτρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί· 350
"Ζεῦ ἄνα, δὸς τίσασθαι ὅ με πρότερος κάκ' ἔοργεν,
δῖον Ἀλέξανδρον, καὶ ἐμῇς ὑπὸ χερσὶ δάμασσον,
ὄφρα τις ἐρρίγῃσι καὶ ὀψιγόνων ἀνθρώπων
ξεινοδόκον κακὰ ῥέξαι, ὅ κεν φιλότητα παράσχῃ."
ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος 355
καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἐίσην.
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος
καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο·
ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα
ἔγχος, ὃ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν. 360
Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
πλῆξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ
τριχθά τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.
Ἀτρεΐδης δ' ᾤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·
"Ζεῦ πάτερ, οὔ τις σεῖο θεῶν ὀλοώτερος ἄλλος. 365
ἦ τ' ἐφάμην τίσεσθαι Ἀλέξανδρον κακότητος·
νῦν δέ μοι ἐν χείρεσσιν ἄγη ξίφος, ἐκ δέ μοι ἔγχος
ἠίχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν."
ἦ, καὶ ἐπαΐξας κόρυθος λάβεν ἱπποδασείης,
ἕλκε δ' ἐπιστρέψας μετ' ἐυκνήμιδας Ἀχαιούς· 370

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363. διατρυφέν †, 'shivered' (second aorist passive participle of διαθρύπτω, 'break in pieces').

370. ἐπιστρέψας *comp.* †, '*turning* [him] toward himself,' 'swinging *him about*' (*ἐπί and στρέφω*).

ἄγχε δέ μιν πολύκεστος ἱμὰς ἁπαλὴν ὑπὸ δειρήν,
ὅς οἱ ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης.

PARIS IS RESCUED BY APHRODITE, AND IS CARRIED BY HER BACK TO HIS OWN PALACE-CHAMBER.

καί νύ κεν εἴρυσσέν τε καὶ ἄσπετον ἤρατο κῦδος,
εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
ἥ οἱ ῥῆξεν ἱμάντα βοὸς ἶφι κταμένοιο· 375
κεινὴ δὲ τρυφάλεια ἅμ' ἕσπετο χειρὶ παχείῃ.
τὴν μὲν ἔπειθ' ἥρως μετ' ἐυκνήμιδας Ἀχαιοὺς
ῥίψ' ἐπιδινήσας, κόμισαν δ' ἐρίηρες ἑταῖροι·
αὐτὰρ ὁ ἆψ ἐπόρουσε κατακτάμεναι μενεαίνων
ἔγχεϊ χαλκείῳ. τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380
ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,
κὰδ δ' εἷσ' ἐν θαλάμῳ εὐώδεϊ κηώεντι.
αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἴε·

THEN APHRODITE CALLS HELEN HOME FROM THE TOWER.

τὴν δ' ἐκίχανεν
πύργῳ ἔφ' ὑψηλῷ, περὶ δὲ Τρῳαὶ ἅλις ἦσαν.
χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα, 385
γρηῒ δέ μιν εἰκυῖα παλαιγενέι προσέειπεν
εἰροκόμῳ, ἥ οἱ Λακεδαίμονι ναιεταούσῃ
ἤσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκεν·
τῇ μιν ἐεισαμένη προσεφώνεε δῖ' Ἀφροδίτη·
"δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἶκόνδε νέεσθαι 390
κείμενος ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,

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371. ἄγχε †, 'was choking' (imperfect of ἄγχω).

πολύκεστος †, 'richly-decorated'; literally 'much-stitched' (πολύς, κεντέω, 'prick').

387. εἰροκόμῳ †, 'wool-spinning,' 'a spinner' (εἶρος, 'wool,' κομέω, '*take care of*').

κάλλεΐ τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
ἀνδρὶ μαχεσσάμενον τόν γ' ἐλθέμεν, ἀλλὰ χορόνδε
ἔρχεσθ' ἠὲ χοροῖο νέον λήγοντα καθίζειν."
ὣς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν· 395
καί ῥ' ὡς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν
στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
θάμβησέν τ' ἄρ' ἔπειτα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

INDIGNANT, SHE YET OBEYS.

"δαιμονίη, τί με ταῦτα λιλαίεαι ἠπεροπεύειν;
ἦ πῇ με προτέρω πολίων ἐὺ ναιομενάων 400
ἄξεις ἢ Φρυγίης ἢ Μηονίης ἐρατεινῆς,
εἴ τίς τοι καὶ κεῖθι φίλος μερόπων ἀνθρώπων;
οὕνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,
τοὔνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης; 405
ἧσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου,
μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὄλυμπον,
ἀλλ' αἰεὶ περὶ κεῖνον ὀΐζυε καί ἑ φύλασσε,
εἰς ὅ κέ σ' ἢ ἄλοχον ποιήσεται ἢ ὅ γε δούλην.
κεῖσε δ' ἐγὼν οὐκ εἶμι — νεμεσσητὸν δέ κεν εἴη — 410
κείνου πορσυνέουσα λέχος· Τρῳαὶ δέ μ' ὀπίσσω
πᾶσαι μωμήσονται· ἔχω δ' ἄχε' ἄκριτα θυμῷ."
τὴν δὲ χολωσαμένη προσεφώνεε δῖ' Ἀφροδίτη·
"μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,
τὼς δέ σ' ἀπεχθήρω ὡς νῦν ἔκπαγλ' ἐφίλησα, 415
μέσσῳ δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
Τρώων καὶ Δαναῶν· σὺ δέ κεν κακὸν οἶτον ὄληαι."

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406. **ἀπόεικε** comp. †, imperative, 'withdraw from.'

412. **μωμήσονται** †, '*will reproach*' (*μῶμος*, 'blame'; **ἀμύμων**, 'blameless').

ὣς ἔφατ' · ἔδδεισεν δ' Ἑλένη Διὸς ἐκγεγαυῖα,
βῆ δὲ κατασχομένη ἑανῷ ἀργῆτι φαεινῷ
σιγῇ, πάσας δὲ Τρῳὰς λάθεν· ἦρχε δὲ δαίμων. 420
αἳ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,
ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
ἣ δ' εἰς ὑψόροφον θάλαμον κίε δῖα γυναικῶν.
τῇ δ' ἄρα δίφρον ἑλοῦσα φιλομμειδὴς Ἀφροδίτη
ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα· 425
ἔνθα καθῖζ' Ἑλένη κούρη Διὸς αἰγιόχοιο
ὄσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ·

MEETING OF HELEN AND PARIS.

"ἤλυθες ἐκ πολέμου; ὡς ὤφελες αὐτόθ' ὀλέσθαι
ἀνδρὶ δαμεὶς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.
ἦ μὲν δὴ πρίν γ' εὔχε' ἀρηιφίλου Μενελάου 430
σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι·
ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηίφιλον Μενέλαον
ἐξαῦτις μαχέσασθαι ἐναντίον. ἀλλά σ' ἐγώ γε
παύεσθαι κέλομαι μηδὲ ξανθῷ Μενελάῳ
ἀντίβιον πόλεμον πολεμιζέμεν ἠδὲ μάχεσθαι 435
ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήῃς."
τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν·
"μή με, γύναι, χαλεποῖσιν ὀνείδεσι θυμὸν ἔνιπτε.
νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,
(κεῖνον δ' αὖτις ἐγώ) πάρα γὰρ θεοί εἰσι καὶ ἡμῖν. 440
ἀλλ' ἄγε δὴ φιλότητι τραπείομεν εὐνηθέντε·
οὐ γάρ πώ ποτέ μ' ὧδέ γ' ἔρος φρένας ἀμφεκάλυψεν,
οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς
ἔπλεον ἁρπάξας ἐν ποντοπόροισι νέεσσιν,

νήσῳ δ' ἐν Κρανάῃ ἐμίγην φιλότητι καὶ εὐνῇ, 445
ὥς σεο νῦν ἔραμαι καί με γλυκὺς ἵμερος αἱρεῖ."
ἦ ῥα, καὶ ἦρχε λέχοσδε κιών· ἅμα δ' εἵπετ' ἄκοιτις.

MENELAUS VAINLY SEEKS PARIS ON THE FIELD. THEN, IN BEHALF OF THE VICTOR, AGAMEMNON DEMANDS THE RESTORATION OF HELEN AND THE TREASURES.

τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν·
Ἀτρεΐδης δ' ἀν' ὅμιλον ἐφοίτασε θηρὶ ἐοικώς,
εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδῆ. 450
ἀλλ' οὔ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
δεῖξαι Ἀλέξανδρον τότ' ἀρηιφίλῳ Μενελάῳ·
οὐ μὲν γὰρ φιλότητί γ' ἔκευθον ἄν, εἴ τις ἴδοιτο·
ἶσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.
τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων· 455
"κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι·
νίκη μὲν δὴ φαίνετ' ἀρηιφίλου Μενελάου·
ὑμεῖς δ' Ἀργείην Ἑλένην καὶ κτήματ' ἄμ' αὐτῇ
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἥν τιν' ἔοικεν,
ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται." 460
ὣς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ᾔνεον ἄλλοι Ἀχαιοί.

450. ἐσαθρήσειεν comp. †, 'spy out' (ἐς and ἀθρέω, 'gaze').
459. ἔκδοτε comp. † (ἐκ = 'over,' 'out of your hands,' and δίδωμι).

INTRODUCTION TO THE SELECTIONS FROM E AND Z

The Trojan Pandarus treacherously shoots an arrow (in Book Δ) at Menelaus, slightly wounding him. So the truce is broken and fighting begins in good earnest. Among the Greek warriors Diomedes becomes preëminent (in Books **E** and **Z**, 1–236). Sthenelus with his chariot waits on his orders.

Aeneas and Pandarus in their chariot advance to meet Diomedes, Aeneas holding the reins; his steeds are of the famous strain that Zeus gave to Tros as recompense for Ganymedes. On the Greek side, Diomedes and Sthenelus confer about their approaching foes. Diomedes is afoot.

ΙΛΙΑΔΟΣ Ε

ΔΙΟΜΗΔΟΥΣ ΑΡΙΣΤΕΙΑ

ENCOUNTER BETWEEN DIOMEDES AND THE TROJAN PANDARUS, SON OF LYCAON. PANDARUS IS SLAIN.

ὧς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
τὼ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους. 275
τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·
"καρτερόθυμε, δαΐφρον, ἀγαυοῦ Τυδέος υἱέ,
ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς ὀιστός·
νῦν αὖτ' ἐγχείῃ πειρήσομαι, αἴ κε τύχωμι."
ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος 280
καὶ βάλε Τυδεΐδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ
αἰχμὴ χαλκείη πταμένη θώρηκι πελάσθη.
τῷ δ' ἔπι μακρὸν ἄυσε Λυκάονος ἀγλαὸς υἱός·
"βέβληαι κενεῶνα διαμπερές, οὐδέ σ' ὀίω
δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας." 285
τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
"ἤμβροτες οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶί γ' ὀίω
πρὶν ἀποπαύσεσθαι, πρὶν ἢ ἕτερόν γε πεσόντα
αἵματος ἆσαι Ἄρηα ταλαύρινον πολεμιστήν."
ὧς φάμενος προέηκε· βέλος δ' ἴθυνεν Ἀθήνη 290
ῥῖνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.
τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρής,
αἰχμὴ δ' ἐξεσύθη παρὰ νείατον ἀνθερεῶνα.
ἤριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ

αἰόλα παμφανάοντα, παρέτρεσσαν δέ οἱ ἵπποι 295
ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχή τε μένος τε.

AENEAS SPRINGS FROM HIS CHARIOT TO GUARD THE BODY OF HIS FALLEN COMPANION; HE HIMSELF, IN TURN, IS GRIEVOUSLY WOUNDED, AND SAVED ONLY BY HIS GODDESS MOTHER, APHRODITE.

Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,
δείσας μή πώς οἱ ἐρυσαίατο νεκρὸν Ἀχαιοί·
ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὡς ἀλκὶ πεποιθώς,
πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἐίσην 300
τὸν κτάμεναι μεμαώς, ὅς τις τοῦ γ' ἀντίος ἔλθοι,
σμερδαλέα ἰάχων. ὃ δὲ χερμάδιον λάβε χειρὶ
Τυδεΐδης, μέγα ἔργον, ὃ οὐ δύο κ' ἄνδρε φέροιεν,
οἷοι νῦν βροτοί εἰσ'· ὃ δέ μιν ῥέα πάλλε καὶ οἶος.
τῷ βάλεν Αἰνείαο κατ' ἰσχίον, ἔνθα τε μηρὸς 305
ἰσχίῳ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσιν·
θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε,
ὦσε δ' ἄπο ῥινὸν τρηχὺς λίθος. αὐτὰρ ὅ γ' ἥρως
ἔστη γνὺξ ἐριπὼν καὶ ἐρείσατο χειρὶ παχείῃ
γαίης· ἀμφὶ δὲ ὄσσε κελαινὴ νὺξ ἐκάλυψεν. 310
καί νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
μήτηρ, ἥ μιν ὑπ' Ἀγχίσῃ τέκε βουκολέοντι·
ἀμφὶ δὲ ὃν φίλον υἱὸν ἐχεύατο πήχεε λευκώ,
πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν, 315
ἔρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπώλων
χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἕλοιτο,

295. παρέτρεσσαν comp. †, 'shied' (παρά and τρέω, 'flee').
306. ἐνστρέφεται comp. † (cf. ἐν and στρέφω, 'turn').
315. πτύγμ' (α) †, a 'fold' (cf. πτύσσω, 'fold').

DIOMEDES WOUNDS APHRODITE, WHO IS CONSTRAINED TO ABANDON AENEAS. THEN APOLLO GUARDS HIM.

ἣ μὲν ἑὸν φίλον υἱὸν ὑπεξέφερεν πολέμοιο.
οὐ δ' υἱὸς Καπανῆος ἐλήθετο συνθεσιάων
τάων, ἃς ἐπέτελλε βοὴν ἀγαθὸς Διομήδης· 320
ἀλλ' ὅ γε τοὺς μὲν ἑοὺς ἠρύκακε μώνυχας ἵππους
νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας,
Αἰνείαο δ' ἐπαΐξας καλλίτριχας ἵππους
ἐξέλασε Τρώων μετ' ἐυκνήμιδας Ἀχαιούς·
δῶκε δὲ Δηιπύλῳ ἑτάρῳ φίλῳ, ὃν περὶ πάσης 325
τῖεν ὁμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ᾔδει,
νηυσὶν ἔπι γλαφυρῇσιν ἐλαυνέμεν. αὐτὰρ ὅ γ' ἥρως
ὧν ἵππων ἐπιβὰς ἔλαβ' ἡνία σιγαλόεντα,
αἶψα δὲ Τυδεΐδην μέθεπε κρατερώνυχας ἵππους
ἐμμεμαώς. ὃ δὲ Κύπριν ἐπῴχετο νηλέι χαλκῷ, 330
γιγνώσκων, ὅ τ' ἄναλκις ἔην θεὸς οὐδὲ θεάων
τάων, αἳ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
οὔτ' ἄρ' Ἀθηναίη οὔτε πτολίπορθος Ἐνυώ.
ἀλλ' ὅτε δή ῥ' ἐκίχανε πολὺν καθ' ὅμιλον ὀπάζων,
ἔνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱὸς 335
ἄκρην οὔτασε χεῖρα μετάλμενος ὀξέϊ δουρὶ
ἀβληχρήν· εἴθαρ δὲ δόρυ χροὸς ἀντετόρησεν
ἀμβροσίου διὰ πέπλου, ὅν οἱ Χάριτες κάμον αὐταί,
πρυμνὸν ὕπερ θέναρος. ῥέε δ' ἄμβροτον αἷμα θεοῖο,
ἰχώρ, οἷός πέρ τε ῥέει μακάρεσσι θεοῖσιν· 340
οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἴθοπα οἶνον·
τοὔνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.

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335. **ἐπορεξάμενος** comp. †, 'reaching forward toward.'

339. **θέναρος** †, genitive of (τὸ) *θέναρ*, 'the hollow of the hand,' 'the palm.'

342. **ἀναίμονες** †, an adjective (**ἀν-**, negative prefix, and **αἷμα**, l. 339).

ἣ δὲ μέγα ἰάχουσα ἀπὸ ἕο κάββαλεν υἱόν·
καὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλων
κυανέῃ νεφέλῃ, μή τις Δαναῶν ταχυπώλων 345
χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἕλοιτο.
τῇ δ' ἔπι μακρὸν ἄυσε βοὴν ἀγαθὸς Διομήδης·
"εἶκε, Διὸς θύγατερ, πολέμου καὶ δηιοτῆτος.
ἦ οὐχ ἅλις, ὅττι γυναῖκας ἀνάλκιδας ἠπεροπεύεις;
εἰ δὲ σύ γ' ἐς πόλεμον πωλήσεαι, ἦ τέ σ' ὀίω 350
ῥιγήσειν πόλεμόν γε, καὶ εἴ χ' ἑτέρωθι πύθηαι."
ὣς ἔφαθ'· ἣ δ' ἀλύουσ' ἀπεβήσετο, τείρετο δ' αἰνῶς.

DIOMEDES MAKES A FRUITLESS ATTEMPT TO SLAY AENEAS, EVEN IN APOLLO'S SHIELDING ARMS.

Αἰνείᾳ δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης
γιγνώσκων ὅ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·
ἀλλ' ὅ γ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἵετο δ' αἰεὶ
Αἰνείαν κτεῖναι καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι. 435
τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων,
τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων·
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἶσος,
δεινὰ δ' ὁμοκλήσας προσέφη ἑκάεργος Ἀπόλλων·
"φράζεο, Τυδεΐδη, καὶ χάζεο μηδὲ θεοῖσιν 440
ἶσ' ἔθελε φρονέειν, ἐπεὶ οὔ ποτε φῦλον ὁμοῖον
ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων."
ὣς φάτο· Τυδεΐδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,
μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.
Αἰνείαν δ' ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων 445
Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηός γ' ἐτέτυκτο.
ἦ τοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα
ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινόν τε.

ΙΛΙΑΔΟΣ Ζ

ΕΚΤΟΡΟΣ ΚΑΙ ΑΝΔΡΟΜΑΧΗΣ ΟΜΙΛΙΑ

WHILE THE BATTLE IS RAGING, HECTOR RETURNS TO THE CITY. HE MEETS HIS MOTHER,

Ἕκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν,
ἀμφ' ἄρα μιν Τρώων ἄλοχοι θέον ἠδὲ θύγατρες
εἰρόμεναι παῖδάς τε κασιγνήτους τε ἕτας τε
καὶ πόσιας. ὁ δ' ἔπειτα θεοῖς εὔχεσθαι ἀνώγει 240
πάσας ἑξείης· πολλῇσι δὲ κήδε' ἐφῆπτο.
ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανεν,
ξεστῇς αἰθούσῃσι τετυγμένον — αὐτὰρ ἐν αὐτῷ
πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες 245
κοιμῶντο Πριάμοιο παρὰ μνηστῇς ἀλόχοισιν.
κουράων δ' ἑτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς
δώδεκ' ἔσαν τέγεοι θάλαμοι ξεστοῖο λίθοιο,
πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
κοιμῶντο Πριάμοιο παρ' αἰδοίῃς ἀλόχοισιν· — 250
ἔνθα οἱ ἠπιόδωρος ἐναντίη ἤλυθε μήτηρ
Λαοδίκην ἐσάγουσα θυγατρῶν εἶδος ἀρίστην,
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;
ἦ μάλα δὴ τείρουσι δυσώνυμοι υἷες Ἀχαιῶν 255

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248. **τέγεοι** †, 'roofed' (τέγος, 'roof,' Lat. *tectum*).

251. **ἠπιόδωρος** †, 'kindly giving,' 'bountiful' (ἤπιος, 'gentle,' and δίδωμι); cf. πολύδωρος, I. 394.

μαρναμένους περὶ ἄστυ, σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν;
ἀλλὰ μέν', ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
ὡς σπείσῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν
πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσεαι, αἴ κε πίῃσθα· 260
ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
ὡς τύνη κέκμηκας ἀμύνων σοῖσιν ἑτῇσιν."

AND BIDS HER COLLECT THE TROJAN DAMES AND MAKE SACRIFICE AND PRAYER TO ATHENE. HE HIMSELF IS GOING IN SEARCH OF PARIS.

τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἕκτωρ·
"μή μοι οἶνον ἄειρε μελίφρονα, πότνια μῆτερ,
μή μ' ἀπογυιώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι· 265
χερσὶ δ' ἀνίπτοισιν Διὶ λειβέμεν αἴθοπα οἶνον
ἄζομαι, οὐδέ πῃ ἔστι κελαινεφέι Κρονίωνι
αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάεσθαι.
ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
ἔρχεο σὺν θυέεσσιν, ἀολλίσσασα γεραιάς· 270
πέπλον δ', ὅς τίς τοι χαριέστατος ἠδὲ μέγιστος
ἔστιν ἐνὶ μεγάρῳ καί τοι πολὺ φίλτατος αὐτῇ,
τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο·
καί οἱ ὑποσχέσθαι δύο καὶ δέκα βοῦς ἐνὶ νηῷ
ἤνις ἠκέστας ἱερευσέμεν, αἴ κ' ἐλεήσῃ 275
ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
αἴ κεν Τυδέος υἱὸν ἀπόσχῃ Ἰλίου ἱρῆς
ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο.
ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης

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265. ἀπογυιώσῃς †, 'rob of the use of limbs,' 'unnerve' (ἀπό and γυῖα, 'limbs,' Γ 34).

266. ἀνίπτοισιν †, adjective of two endings (ἀ- privative and νίζω, 'wash'; see A 449).

PLATE III.—LAPITH AND CENTAUR.

A metope of the Parthenon. Fifth century B. C.
In the British Museum, No. 307.

ἔρχευ· ἐγὼ δὲ Πάριν μετελεύσομαι ὄφρα καλέσσω, 280
αἴ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν. ὥς κέ οἱ αὖθι
γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
Τρωσί τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παισίν.
εἰ κεῖνόν γε ἴδοιμι κατελθόντ' Ἄιδος εἴσω,
φαίην κεν φρέν' ἀτέρπου ὀιζύος ἐκλελαθέσθαι." 285

HECABE AND THE OTHER TROJAN MATRONS MAKE SACRIFICE AND PRAYER TO ATHENE IN HER TEMPLE.

ὣς ἔφαθ'· ἡ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισιν
κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστυ γεραιάς.
αὐτὴ δ' ἐς θάλαμον κατεβήσετο κηώεντα,
ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς 290
ἤγαγε Σιδονίηθεν, ἐπιπλὼς εὐρέα πόντον,
τὴν ὁδὸν ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
τῶν ἕν' ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,
ἀστὴρ δ' ὡς ἀπέλαμπεν, ἔκειτο δὲ νείατος ἄλλων. 295
βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.
αἱ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρῃ,
τῇσι θύρας ὤιξε Θεανὼ καλλιπάρῃος
Κισσηίς, ἄλοχος Ἀντήνορος ἱπποδάμοιο·
τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἱέρειαν. 300
αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον.
ἡ δ' ἄρα πέπλον ἑλοῦσα Θεανὼ καλλιπάρῃος

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285. **ἀτέρπου** †, 'joyless' (ἀ- privative and τέρπω). Cf. ἀτερπής, T 354 and Odyssey.

291. **Σιδονίηθεν** †, 'from Sidonia.'

299. **Κισσηίς** †, 'daughter of Cisses' (Κισσῆς).

300. **ἱέρειαν** †, 'priestess' (ἱερεύς).

301. **ὀλολυγῇ** †, 'outcry.'

θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο·
εὐχομένη δ' ἠρᾶτο Διὸς κούρῃ μεγάλοιο·
"πότνι' Ἀθηναίη, ἐρυσίπτολι, δῖα θεάων, 305
ἆξον δὴ ἔγχος Διομήδεος ἠδὲ καὶ αὐτὸν
πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
ὄφρα τοι αὐτίκα νῦν δύο καὶ δέκα βοῦς ἐνὶ νηῷ
ἤνις ἠκέστας ἱερεύσομεν, αἴ κ' ἐλεήσῃς
ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα." 310
ὣς ἔφατ' εὐχομένη· ἀνένευε δὲ Παλλὰς Ἀθήνη.

HECTOR COMES TO THE PALACE OF PARIS AND HELEN. FINDING PARIS, HE REBUKES HIM FOR RETIRING FROM THE BATTLE. PARIS SEEKS TO EXCUSE HIMSELF, AND PREPARES TO ARM FORTHWITH.

ὣς αἳ μέν ῥ' εὔχοντο Διὸς κούρῃ μεγάλοιο·
Ἕκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει
καλά, τά ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἳ τότ' ἄριστοι
ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες· 315
οἵ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν
ἐγγύθι τε Πριάμοιο καὶ Ἕκτορος ἐν πόλει ἄκρῃ.
ἔνθ' Ἕκτωρ εἰσῆλθε διίφιλος, ἐν δ' ἄρα χειρὶ
ἔγχος ἔχ' ἑνδεκάπηχυ· πάροιθε δὲ λάμπετο δουρὸς
αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης. 320
τὸν δ' εὗρ' ἐν θαλάμῳ περὶ κάλλιμα τεύχε' ἔποντα,
ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφάοντα·
Ἀργείη δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξὶν
ἧστο καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευεν.
τὸν δ' Ἕκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσιν· 325

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305. ἐρυσίπτολι †, 'city-protecting' [a better reading may be ῥυσίπτολι, noted in a scholium—i. e. ῥύομαι, 'preserve,' and πτόλις, πόλις].

322. ἀφάοντα †, 'feeling over,' 'handling' (cf. ἅπτω, ἥψατο, A 512).

"δαιμόνι', οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ·
λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τεῖχος
μαρνάμενοι, σέο δ' εἵνεκ' ἀϋτή τε πτόλεμός τε
ἄστυ τόδ' ἀμφιδέδηε. σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ,
ὅν τινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο. 330
ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηΐοιο θέρηται."
τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
"Ἕκτορ, ἐπεί με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
τοὔνεκά τοι ἐρέω· σὺ δὲ σύνθεο καί μευ ἄκουσον.
οὔ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι 335
ἥμην ἐν θαλάμῳ, ἔθελον δ' ἄχεϊ προτραπέσθαι.
νῦν δέ με παρειποῦσ' ἄλοχος μαλακοῖς ἐπέεσσιν
ὥρμησ' ἐς πόλεμον, δοκέει δέ μοι ὧδε καὶ αὐτῷ
λώιον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.
ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήϊα τεύχεα δύω· 340
ἢ ἴθ', ἐγὼ δὲ μέτειμι· κιχήσεσθαι δέ σ' ὀίω."
ὣς φάτο· τὸν δ' οὔ τι προσέφη κορυθαίολος Ἕκτωρ.

HELEN SPEAKS TO HECTOR WITH WORDS OF REPENTANCE. HE CAN NOT LISTEN LONG, HOWEVER, BUT MUST SEEK HIS OWN WIFE TO SAY FAREWELL.

τὸν δ' Ἑλένη μύθοισι προσηύδαε μειλιχίοισιν·
"δᾶερ ἐμεῖο, κυνὸς κακομηχάνου κρυοέσσης,
ὥς μ' ὄφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ, 345
οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα
εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,
ἔνθα με κῦμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
αὐτὰρ ἐπεὶ τάδε γ' ὧδε θεοὶ κακὰ τεκμήραντο,

329. ἀμφιδέδηε comp. †, 'blazes around' (ἀμφί and δαίω. Cf. δεδήει, B 93).

ἀνδρὸς ἔπειτ' ὤφελλον ἀμείνονος εἶναι ἄκοιτις, 350
ὃς ᾔδει νέμεσίν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.
τούτῳ δ' οὔτ' ἄρ νῦν φρένες ἔμπεδοι οὔτ' ἄρ' ὀπίσσω
ἔσσονται· τῷ καί μιν ἐπαυρήσεσθαι ὀίω.
ἀλλ' ἄγε νῦν εἴσελθε καὶ ἕζεο τῷδ' ἐπὶ δίφρῳ,
δᾶερ, ἐπεὶ σὲ μάλιστα πόνος φρένας ἀμφιβέβηκεν 355
εἵνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἕνεκ' ἄτης,
οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὡς καὶ ὀπίσσω
ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἐσσομένοισιν."
τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἕκτωρ·
"μή με κάθιζ', Ἑλένη, φιλέουσά περ· οὐδέ με 360
πείσεις·
ἤδη γάρ μοι θυμὸς ἐπέσσυται, ὄφρ' ἐπαμύνω
Τρώεσσ', οἳ μέγ' ἐμεῖο ποθὴν ἀπερέντος ἔχουσιν.
ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἐόντα.
καὶ γὰρ ἐγὼν οἶκόνδ' ἐσελεύσομαι, ὄφρα ἴδωμαι 365
οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
οὐ γὰρ οἶδ', ἢ ἔτι σφιν ὑπότροπος ἵξομαι αὖτις
ἢ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμάουσιν Ἀχαιῶν."

HE DOES NOT FIND HER AT HOME, BUT IS TOLD THAT SHE HAS HURRIED TO THE GREAT TOWER, WITH HER INFANT BOY AND NURSE.

ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἕκτωρ·
αἶψα δ' ἔπειθ' ἵκανε δόμους εὖ ναιετάοντας. 370
οὐ δ' εὗρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
ἀλλ' ἥ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ ἐυπέπλῳ
πύργῳ ἐφεστήκει γοάουσά τε μυρομένη τε.

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358. ἀοίδιμοι †, 'sung of,' 'subjects of song' (cf. ἄειδε, A 1; ἀοιδός, 'bard,' ἀοιδή, 'song').

Ἕκτωρ δ' ὡς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
ἕστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμῳῇσιν ἔειπεν· 375
"εἰ δ' ἄγε μοι, δμῳαί, νημερτέα μυθήσασθε·
πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;
ἠέ πῃ ἐς γαλόων ἢ εἰνατέρων ἐυπέπλων
ἢ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ ἐυπλόκαμοι δεινὴν θεὸν ἱλάσκονται;" 380
τὸν δ' αὖτ' ὀτρηρὴ ταμίη πρὸς μῦθον ἔειπεν·
"Ἕκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι·
οὔτε πῃ ἐς γαλόων οὔτ' εἰνατέρων ἐυπέπλων
οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ ἐυπλόκαμοι δεινὴν θεὸν ἱλάσκονται, 385
ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὕνεκ' ἄκουσεν
τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
ἣ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
μαινομένῃ ἐικυῖα· φέρει δ' ἅμα παῖδα τιθήνη."

HASTENING THITHER, HE MEETS HER. SHE IMPLORES HIM TO STAY ON THE TOWER AND NOT TO RISK HIS LIFE ON THE FIELD.

ἦ ῥα γυνὴ ταμίη· ὃ δ' ἀπέσσυτο δώματος Ἕκτωρ 390
τὴν αὐτὴν ὁδὸν αὖτις ἐυκτιμένας κατ' ἀγυιάς.
εἶτε πύλας ἵκανε διερχόμενος μέγα ἄστυ
Σκαιάς, τῇ ἄρ' ἔμελλε διεξίμεναι πεδίονδε,
ἔνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα
Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἠετίωνος, 395
Ἠετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑληέσσῃ,
Θήβῃ ὑποπλακίῃ, Κιλίκεσσ' ἄνδρεσσιν ἀνάσσων·
τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἕκτορι χαλκοκορυστῇ.

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393. **διεξίμεναι** comp. † (διά + ἐξ + ἴμεναι, § 137, 7).

397. **ὑποπλακίῃ** †, 'under Placus' (ὑπό and **Πλάκος**, a spur of Mt. Ida).

ἦ οἱ ἔπειτ' ἤντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ
παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὔτως, 400
Ἑκτορίδην ἀγαπητὸν ἀλίγκιον ἀστέρι καλῷ,
τόν ῥ' Ἕκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
Ἀστυάνακτ'· οἶος γὰρ ἐρύετο Ἴλιον Ἕκτωρ.
ἦ τοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·
Ἀνδρομάχη δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα 405
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἣ τάχα χήρη
σεῦ ἔσομαι· τάχα γάρ σε κατακτενέουσιν Ἀχαιοὶ
πάντες ἐφορμηθέντες. ἐμοὶ δέ κε κέρδιον εἴη 410
σεῦ ἀφαμαρτούσῃ χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπῃς,
ἀλλ' ἄχε'· οὐδέ μοι ἔστι πατὴρ καὶ πότνια μήτηρ.
ἦ τοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεύς,
ἐκ δὲ πόλιν πέρσεν Κιλίκων εὖ ναιετάουσαν 415
Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἠετίωνα· —
οὐ δέ μιν ἐξενάριξε, σεβάσσατο γὰρ τό γε θυμῷ,
ἀλλ' ἄρα μιν κατέκηε σὺν ἔντεσι δαιδαλέοισιν
ἠδ' ἐπι σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο. — 420
οἳ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
οἳ μὲν πάντες ἰῷ κίον ἤματι Ἀιδος εἴσω·
πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεὺς
βουσὶν ἔπ' εἰλιπόδεσσι καὶ ἀργεννῇς ὀίεσσιν.
μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῳ ὑληέσσῃ, 425

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400. **ἀταλάφρονα** †, 'merry-hearted' (**ἀταλός**, 'bounding,' 'cheerful,' and **φρήν**, plural **φρένες**, A 103).

420. **ὀρεστιάδες** †, 'of the mountains' (**ὄρος**).

τὴν ἐπεὶ ἂρ δεῦρ' ἤγαγ' ἅμ' ἄλλοισι κτεάτεσσιν,
ἀψ ὅ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα,
πατρὸς δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.
Ἕκτορ, ἀτὰρ σύ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ
ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης. 430
ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
μὴ παῖδ' ὀρφανικὸν θήῃς χήρην τε γυναῖκα.
λαὸν δὲ στῆσον παρ' ἐρινεόν, ἔνθα μάλιστα
ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τεῖχος.
τρὶς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι 435
ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα
ἠδ' ἀμφ' Ἀτρεΐδας καὶ Τυδέος ἄλκιμον υἱόν·
ἢ πού τίς σφιν ἔνισπε θεοπροπίων ἐὺ εἰδώς,
ἢ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει."

BUT HE REFUSES TO PLAY THE PART OF A COWARD AND A SHIRK.

τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἕκτωρ· 440
"ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
αἰδέομαι Τρῶας καὶ Τρῳάδας ἑλκεσιπέπλους,
αἴ κε κακὸς ὥς νόσφιν ἀλυσκάζω πολέμοιο.
οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
αἰεὶ καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι, 445
ἀρνύμενος πατρός τε μέγα κλέος ἠδ' ἐμὸν αὐτοῦ.
εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
ἔσσεται ἦμαρ, ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
καὶ Πρίαμος καὶ λαὸς ἐυμμελίω Πριάμοιο.
ἀλλ' οὔ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω 450
οὔτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος

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434. ἐπίδρομον †, adjective, 'to be scaled,' 'scalable' (ἐπί and ἔδραμον, 'ran').

οὔτε κασιγνήτων, οἵ κεν πολέες τε καὶ ἐσθλοὶ
ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
δακρυόεσσαν ἄγηται, ἐλεύθερον ἦμαρ ἀπούρας. 455
καί κεν ἐν Ἄργει ἐοῦσα πρὸς ἄλλης ἱστὸν ὑφαίνοις,
καί κεν ὕδωρ φορέοις Μεσσηΐδος ἢ Ὑπερείης
πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσετ' ἀνάγκη.
καί ποτέ τις εἴπῃσιν ἰδὼν κατὰ δάκρυ χέουσαν·
'Ἕκτορος ἤδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι 460
Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.'
ὥς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
χήτεϊ τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἦμαρ.
ἀλλά με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,
πρίν γ' ἔτι σῆς τε βοῆς σοῦ θ' ἑλκηθμοῖο πυθέσθαι." 465

HECTOR FONDLES HIS BOY, AND PRAYS ZEUS AND THE OTHER GODS TO MAKE THE CHILD A MIGHTY MAN AMONG THE TROJANS.

ὣς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἕκτωρ.
ἂψ δ' ὁ πάις πρὸς κόλπον ἐυζώνοιο τιθήνης
ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθείς,
ταρβήσας χαλκόν τε ἰδὲ λόφον ἱππιοχαίτην,
δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας· 470
ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἵλετο φαίδιμος Ἕκτωρ
καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανάουσαν·
αὐτὰρ ὅ γ' ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλέ τε χερσίν,
εἶπεν ἐπευξάμενος Διί τ' ἄλλοισίν τε θεοῖσιν· 475

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457. Μεσσηΐδος †, genitive, 'Messeis,' a spring perhaps in Laconia.
Ὑπερείης, genitive, 'Hypereia,' a spring in Thessaly.
465. ἑλκηθμοῖο †, a 'dragging away' (ἑλκέω, 'drag away').
469. ἱππιοχαίτην †, 'of horsehair' (ἵππος and χαῖται, A 529).

"Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
παῖδ' ἐμόν, ὡς καὶ ἐγώ περ, ἀριπρεπέα Τρώεσσιν,
ὧδε βίην τ' ἀγαθὸν καὶ Ἰλίου ἶφι ἀνάσσειν.
καί ποτέ τις εἴποι 'πατρός γ' ὅδε πολλὸν ἀμείνων'
ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα
κτείνας δήιον ἄνδρα, χαρείη δὲ φρένα μήτηρ."

THE FAREWELL OF HECTOR AND ANDROMACHE.

ὣς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
παῖδ' ἑόν· ἣ δ' ἄρα μιν κηώδεϊ δέξατο κόλπῳ
δακρυόεν γελάσασα. πόσις δ' ἐλέησε νοήσας
χειρί τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"δαιμονίη, μή μοί τι λίην ἀκαχίζεο θυμῷ·
οὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνὴρ Ἄιδι προϊάψει,
μοῖραν δ' οὔ τινα φημὶ πεφυγμένον ἔμμεναι ἀνδρῶν,
οὐ κακὸν οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
ἱστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχεσθαι· πόλεμος δ' ἄνδρεσσι μελήσει
πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν."
ὣς ἄρα φωνήσας κόρυθ' εἵλετο φαίδιμος Ἕκτωρ
ἵππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει
ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
αἶψα δ' ἔπειθ' ἵκανε δόμους εὖ ναιετάοντας
Ἕκτορος ἀνδροφόνοιο, κιχήσατο δ' ἔνδοθι πολλὰς
ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
αἳ μὲν ἔτι ζωὸν γόον Ἕκτορα ᾧ ἐνὶ οἴκῳ·
οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
ἵξεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

483. κηώδεϊ †. 'fragrant.'

PARIS, RESPLENDENT IN ARMOR, OVERTAKES HECTOR AS HE TURNS FROM TALKING WITH HIS WIFE.

οὐδὲ Πάρις δήθυνεν ἐν ὑψηλοῖσι δόμοισιν·
ἀλλ' ὅ γ' ἐπεὶ κατέδυ κλυτὰ τεύχεα ποικίλα χαλκῷ,
σεύατ' ἔπειτ' ἀνὰ ἄστυ ποσὶ κραιπνοῖσι πεποιθώς. 505
ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
δεσμὸν ἀπορρήξας θείῃ πεδίοιο κροαίνων,
εἰωθὼς λούεσθαι ἐυρρεῖος ποταμοῖο,
κυδιάων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
ὤμοις ἀίσσονται· ὃ δ' ἀγλαΐῃφι πεποιθώς, 510
ῥίμφα ἑ γοῦνα φέρει μετά τ' ἤθεα καὶ νομὸν ἵππων· —
ὣς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης
τεύχεσι παμφαίνων ὥς τ' ἠλέκτωρ ἐβεβήκει
καγχαλάων, ταχέες δὲ πόδες φέρον. αἶψα δ' ἔπειτα
Ἕκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλεν 515
στρέψεσθ' ἐκ χώρης, ὅθι ᾗ ὀάριζε γυναικί.
τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·
"ἠθεῖ', ἦ μάλα δή σε καὶ ἐσσυμένον κατερύκω
δηθύνων, οὐδ' ἦλθον ἐναίσιμον, ὡς ἐκέλευες."
τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος 520
Ἕκτωρ·
"δαιμόνι', οὐκ ἄν τίς τοι ἀνήρ, ὃς ἐναίσιμος εἴη,
ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι.
ἀλλὰ ἑκὼν μεθιεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
ἄχνυται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σεῖο. 525
ἀλλ' ἴομεν· τὰ δ' ὄπισθεν ἀρεσσόμεθ', αἴ κέ ποθι Ζεὺς
δώῃ ἐπουρανίοισι θεοῖς αἰειγενέτῃσιν
κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
ἐκ Τροίης ἐλάσαντας ἐυκνήμιδας Ἀχαιούς."

INTRODUCTION TO I (BOOK NINE)

When the first day's battle is done, a day is devoted to the burial of the slain (H 381–432). Another day is occupied by the Achaeans with building a wall and moat to defend their camp (H 433–482). Then follows (on the twenty-fifth day of the poem) the second great battle described in the Iliad. This battle is wholly contained in Book Θ.

The Trojans have so far the advantage that on the evening following the battle they dare to bivouac in the plain between Ilios and the Greek camp. The Achaeans, on the other hand, are in consternation; and during the same night Agamemnon sends an embassy to Achilles, hoping that he may be reconciled and come forth to fight again.

The last lines (555–565) of Book Θ describe the Trojan camp:

> As when in heaven the stars about the moon
> Look beautiful, when all the winds are laid,
> And every height comes out, and jutting peak
> And valley, and the immeasurable heavens
> Break open to their highest, and all the stars
> Shine, and the shepherd gladdens in his heart:
> So many a fire between the ships and stream
> Of Xanthus blazed before the towers of Troy,
> A thousand on the plain; and close by each
> Sat fifty in the blaze of burning fire;
> And eating hoary grain and pulse the steeds,
> Fixt by their cars, waited the golden dawn.
>
> —*Translated by Tennyson.*

ΙΛΙΑΔΟΣ Ι

ΠΡΕΣΒΕΙΑ ΠΡΟΣ ΑΧΙΛΛΕΑ. ΛΙΤΑΙ

DISTRESSED BY THE MISFORTUNES OF THE ACHAEANS IN BATTLE, AGAMEMNON CALLS AN ASSEMBLY.

Ὣς οἱ μὲν Τρῶες φυλακὰς ἔχον· αὐτὰρ Ἀχαιοὺς
θεσπεσίη ἔχε φύζα, φόβου κρυόεντος ἑταίρη,
πένθεϊ δ' ἀτλήτῳ βεβολήατο πάντες ἄριστοι.
ὡς δ' ἄνεμοι δύο πόντον ὀρίνετον ἰχθυόεντα,
βορρῆς καὶ ζέφυρος, τώ τε Θρῄκηθεν ἄητον, 5
ἐλθόντ' ἐξαπίνης· ἄμυδις δέ τε κῦμα κελαινὸν
κορθύεται, πολλὸν δὲ παρὲξ ἅλα φῦκος ἔχευεν·
ὣς ἐδαΐζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.
Ἀτρεΐδης δ' ἄχεϊ μεγάλῳ βεβολημένος ἦτορ
φοίτα κηρύκεσσι λιγυφθόγγοισι κελεύων 10
κλήδην εἰς ἀγορὴν κικλησκέμεν ἄνδρα ἕκαστον,
μὴ δὲ βοᾶν· αὐτὸς δὲ μετὰ πρώτοισι πονεῖτο.
ἷζον δ' εἰν ἀγορῇ τετιηότες· ἂν δ' Ἀγαμέμνων
ἵστατο δάκρυ χέων ὥς τε κρήνη μελάνυδρος,
ἥ τε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ· 15
ὣς ὃ βαρὺ στενάχων ἔπε' Ἀργεΐοισι μετηύδα·

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7. **κορθύεται** †, 'takes on a crest,' 'towers up' (from root **καρ**, seen in **κάρη**, 'head,' **κόρυς**, 'helmet').

φῦκος †, 'seaweed.'

11. **κλήδην** †, 'by name.'

HE PROPOSES IN ALL SERIOUSNESS THAT THEY ABANDON THE TASK OF CONQUERING TROY.

"ὦ φίλοι, Ἀργεῖων ἡγήτορες ἠδὲ μέδοντες,
Ζεύς με μέγας Κρονίδης ἄτῃ ἐνέδησε βαρείῃ
σχέτλιος, ὃς τότε μέν μοι ὑπέσχετο καὶ κατένευσεν
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι, 20
νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
δυσκλέα Ἄργος ἱκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
οὕτω που Διὶ μέλλει ὑπερμενέι φίλον εἶναι,
ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα
ἠδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον. 25
ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες·
φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·
οὐ γὰρ ἔτι Τροίην αἱρήσομεν εὐρυάγυιαν."

AFTER A LONG SILENCE DIOMEDES MAKES AN INDIGNANT REPLY. FOR HIMSELF, HE WILL STAY TO THE END, EVEN IF ONLY STHENELUS SHOULD REMAIN BESIDES.

ὣς ἔφαθ'· οἳ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
δὴν δ' ἄνεῳ ἦσαν τετιηότες υἷες Ἀχαιῶν. 30
ὀψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
"Ἀτρεΐδη, σοὶ πρῶτα μαχέσσομαι ἀφραδέοντι,
ἣ θέμις ἐστίν, ἄναξ, ἀγορῇ· σὺ δὲ μή τι χολωθῇς.
ἀλκὴν μέν μοι πρῶτον ὀνείδισας ἐν Δαναοῖσιν
φὰς ἔμεν ἀπτόλεμον καὶ ἀνάλκιδα· ταῦτα δὲ πάντα 35
ἴσασ' Ἀργεῖων ἡμὲν νέοι ἠδὲ γέροντες.
σοὶ δὲ διάνδιχα δῶκε Κρόνου πάις ἀγκυλομήτεω·
σκήπτρῳ μέν τοι δῶκε τετιμῆσθαι περὶ πάντων,
ἀλκὴν δ' οὔ τοι δῶκεν, ὅ τε κράτος ἐστὶ μέγιστον.
δαιμόνι', οὕτω που μάλα ἔλπεαι υἷας Ἀχαιῶν 40
ἀπτολέμους τ' ἔμεναι καὶ ἀνάλκιδας, ὡς ἀγορεύεις;

εἰ δὲ σοὶ αὐτῷ θυμὸς ἐπέσσυται ὥς τε νέεσθαι,
ἔρχεο· πάρ τοι ὁδός, νῆες δέ τοι ἄγχι θαλάσσης
ἑστᾶσ', αἵ τοι ἕποντο Μυκήνηθεν μάλα πολλαί.
ἀλλ' ἄλλοι μενέουσι κάρη κομάοντες Ἀχαιοί, 45
εἰς ὅ κέ περ Τροίην διαπέρσομεν. εἰ δὲ καὶ αὐτοί—
φευγόντων σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·
νῶι δ', ἐγὼ Σθένελός τε, μαχεσσόμεθ', εἰς ὅ κε τέκμωρ
Ἰλίου εὕρωμεν· σὺν γὰρ θεῷ εἰλήλουθμεν."

THE ACHAEANS APPLAUD HIS WORDS. NESTOR, TOO, SPEAKS IN APPROVAL, AND URGES THAT THE LARGE ASSEMBLY BE DISMISSED AND THE COUNCIL OF THE ELDERS BE SUMMONED TO CONSIDER THE SITUATION.

ὣς ἔφαθ'· οἱ δ' ἄρα πάντες ἐπίαχον υἷες Ἀχαιῶν 50
μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο.
τοῖσι δ' ἀνιστάμενος μετεφώνεεν ἱππότα Νέστωρ·
"Τυδεΐδη, πέρι μὲν πολέμῳ ἔνι καρτερός ἐσσι,
καὶ βουλῇ μετὰ πάντας ὁμήλικας ἔπλευ ἄριστος.
οὔ τίς τοι τὸν μῦθον ὀνόσσεται, ὅσσοι Ἀχαιοί, 55
οὐδὲ πάλιν ἐρέει· ἀτὰρ οὐ τέλος ἵκεο μύθων.
ἦ μὴν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ πάις εἴης
ὁπλότατος γενεῇφιν· ἀτὰρ πεπνυμένα βάζεις
[Ἀργείων βασιλῆας, ἐπεὶ κατὰ μοῖραν ἔειπες].
ἀλλ' ἄγ' ἐγών, ὃς σεῖο γεραίτερος εὔχομαι εἶναι, 60
ἐξείπω καὶ πάντα διίξομαι· οὐδέ κέ τίς μοι
μῦθον ἀτιμήσει, οὐδὲ κρείων Ἀγαμέμνων.
[ἀφρήτωρ ἀθέμιστος ἀνέστιός ἐστιν ἐκεῖνος,
ὃς πολέμου ἔραται ἐπιδημίοο κρυόεντος.]
ἀλλ' ἦ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ 65

63. **ἀφρήτωρ** †, 'barred from clan' (ἀ- privative and **φρήτρη**, 'clan,' B 362).

ἀνέστιος †, 'homeless' (ἀν- privative and **ἑστία**, Homeric **ἱστίη**, 'hearth').

δόρπα τ' ἐφοπλισόμεσθα· φυλακτῆρες δὲ ἕκαστοι
λεξάσθων παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός.
κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ ἔπειτα,
Ἀτρεΐδη, σὺ μὲν ἄρχε· σὺ γὰρ βασιλεύτατός ἐσσι·
δαίνυ δαῖτα γέρουσιν· ἔοικέ τοι, οὔ τοι ἀεικές. 70
πλεῖαί τοι οἴνου κλισίαι, τὸν νῆες Ἀχαιῶν
ἠμάτιαι Θρῄκηθεν ἐπ' εὐρέα πόντον ἄγουσιν·
πᾶσά τοι ἔσθ' ὑποδεξίη, πολέσιν δὲ ἀνάσσεις.
πολλῶν δ' ἀγρομένων τῷ πείσεαι, ὅς κεν ἀρίστην
βουλὴν βουλεύσῃ· μάλα δὲ χρεὼ πάντας Ἀχαιοὺς 75
ἐσθλῆς καὶ πυκινῆς, ὅτι δήιοι ἐγγύθι νηῶν
καίουσιν πυρὰ πολλά· τίς ἂν τάδε γηθήσειεν;
νὺξ δ' ἤδ' ἠὲ διαρραίσει στρατὸν ἠὲ σαώσει."
ὣς ἔφαθ'· οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο.
ἐκ δὲ φυλακτῆρες σὺν τεύχεσιν ἐσσεύοντο 80
ἀμφί τε Νεστορίδην Θρασυμήδεα ποιμένα λαῶν
ἠδ' ἀμφ' Ἀσκάλαφον καὶ Ἰάλμενον υἷας Ἄρηος
ἀμφί τε Μηριόνην Ἀφαρῆά τε Δηΐπυρόν τε
ἠδ' ἀμφὶ Κρείοντος ὑὸν Λυκομήδεα δῖον.
ἕπτ' ἔσαν ἡγεμόνες φυλάκων, ἑκατὸν δὲ ἑκάστῳ 85
κοῦροι ἅμα στεῖχον δολίχ' ἔγχεα χερσὶν ἔχοντες.
κὰδ δὲ μέσον τάφρου καὶ τείχεος ἷζον ἰόντες·
ἔνθα δὲ πῦρ κήαντο, τίθεντο δὲ δόρπα ἕκαστοι.

IN THE SMALLER COUNCIL NESTOR SPEAKS VERY PLAINLY TO AGAMEMNON AND BLAMES HIM FOR ACHILLES'S WITHDRAWAL. HE PROPOSES THAT THEY TRY TO WIN HIS FAVOR AGAIN BY GIFTS AND WORDS OF KINDNESS.

Ἀτρεΐδης δὲ γέροντας ἀολλέας ἦγεν Ἀχαιῶν
ἐς κλισίην, παρὰ δέ σφι τίθει μενοεικέα δαῖτα· 90

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73. ὑποδεξίη †, 'means of entertainment' (ὑπό and δέχομαι, 'receive,' 'entertain').

οἳ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
τοῖς ὁ γέρων πάμπρωτος ὑφαινέμεν ἤρχετο μῆτιν
Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαίνετο βουλή·
ὅ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν· 95
"Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι, οὕνεκα πολλῶν
λαῶν ἐσσι ἄναξ καί τοι Ζεὺς ἐγγυάλιξεν
σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βουλεύῃσθα.
τῷ σε χρὴ πέρι μὲν φάσθαι ἔπος ἠδ' ἐπακοῦσαι, 100
κρηῆναι δὲ καὶ ἄλλῳ, ὅτ' ἄν τινα θυμὸς ἀνώγῃ
εἰπεῖν εἰς ἀγαθόν· σέο δ' ἕξεται, ὅττι κεν ἄρχῃ.
αὐτὰρ ἐγὼν ἐρέω, ὥς μοι δοκεῖ εἶναι ἄριστα.
οὐ γάρ τις νόον ἄλλος ἀμείνονα τοῦδε νοήσει,
οἷον ἐγὼ νοέω ἠμὲν πάλαι ἠδ' ἔτι καὶ νῦν, 105
ἐξ ἔτι τοῦ ὅτε, διογενές, Βρισηΐδα κούρην
χωομένου Ἀχιλῆος ἔβης κλισίηθεν ἀπούρας
οὔ τι καθ' ἡμέτερόν γε νόον. μάλα γάρ τοι ἐγώ γε
πόλλ' ἀπεμυθεόμην· σὺ δὲ σῷ μεγαλήτορι θυμῷ
εἴξας ἄνδρα φέριστον, ὃν ἀθάνατοί περ ἔτισαν, 110
ἠτίμησας· ἑλὼν γὰρ ἔχεις γέρας. ἀλλ' ἔτι καὶ νῦν
φραζώμεσθ', ὥς κέν μιν ἀρεσσάμενοι πεπίθωμεν
δώροισίν τ' ἀγανοῖσιν ἔπεσσί τε μειλιχίοισιν."

AGAMEMNON, IN REPLY, ACKNOWLEDGES HIS ERROR; AND HE EXPRESSES READINESS TO MAKE AMENDS WITH VERY AMPLE GIFTS.

τὸν δ' αὖτε προσέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
"ὦ γέρον, οὔ τι ψεῦδος ἐμὰς ἄτας κατέλεξας· 115
ἀασάμην, οὐδ' αὐτὸς ἀναίνομαι. ἀντί νυ πολλῶν

109. ἀπεμυθεόμην comp. †, 'tried to dissuade' (ἀπό and μυθέομαι, A 74).

ὸν ἐστιν ἀνήρ, ὅν τε Ζεὺς κῆρι φιλήσῃ·
νῦν τοῦτον ἔτισε, δάμασσε δὲ λαὸν Ἀχαιῶν.
λ' ἐπεὶ ἀασάμην φρεσὶ λευγαλέῃσι πιθήσας,
ἐθέλω ἀρέσαι δόμεναί τ' ἀπερείσι' ἄποινα. 120
ἶν δ' ἐν πάντεσσι περικλυτὰ δῶρ' ὀνομήνω·
τ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
θωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους
γοὺς ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο· —
κεν ἀλήιος εἴη ἀνήρ, ᾧ τόσσα γένοιτο, 125
δέ κεν ἀκτήμων ἐριτίμοιο χρυσοῖο,
σα μοι ἠνείκαντο ἀέθλια μώνυχες ἵπποι. —
σω δ' ἑπτὰ γυναῖκας ἀμύμονα ἔργα ἰδυίας
σβίδας, ἃς, ὅτε Λέσβον ἐυκτιμένην ἕλεν αὐτός,
ελόμην, αἳ κάλλει ἐνίκων φῦλα γυναικῶν. 130
ς μέν οἱ δώσω, μέτα δ' ἔσσεται, ἣν τότ' ἀπηύρων,
ύρη Βρισῆος· ἔπι δὲ μέγαν ὅρκον ὀμοῦμαι
ἱ ποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι,
θέμις ἀνθρώπων πέλει, ἀνδρῶν ἠδὲ γυναικῶν.
ῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὖτε 135
τυ μέγα Πριάμοιο θεοὶ δώωσ' ἁλαπάξαι,
α ἅλις χρυσοῦ καὶ χαλκοῦ νηησάσθω,
τελθὼν ὅτε κεν δατεώμεθα ληίδ' Ἀχαιοί·
ωιάδας δὲ γυναῖκας ἐείκοσιν αὐτὸς ἑλέσθω,
κε μετ' Ἀργείην Ἑλένην κάλλισται ἔωσιν. 140
δέ κεν Ἄργος ἱκοίμεθ' Ἀχαιικόν, οὔθαρ ἀρούρης,
μβρός κέν μοι ἔοι· τίσω δέ μιν ἶσον Ὀρέστῃ,
μοι τηλύγετος τρέφεται θαλίῃ ἔνι πολλῇ.
ῖς δέ μοι εἰσὶ θύγατρες ἐνὶ μεγάρῳ ἐυπήκτῳ,
υσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα· 145
ν ἥν κ' ἐθέλῃσι φίλην ἀνάεδνον ἀγέσθω

πρὸς οἶκον Πηλῆος· ἐγὼ δ' ἔπι μείλια δώσω
πολλὰ μάλ', ὅσσ' οὔ πώ τις ἑῇ ἐπέδωκε θυγατρί.
ἑπτὰ δέ οἱ δώσω εὖ ναιόμενα πτολίεθρα,
Καρδαμύλην Ἐνόπην τε καὶ Ἱρὴν ποιήεσσαν 150
Φηράς τε ζαθέας ἠδ' Ἄνθειαν βαθύλειμον
καλήν τ' Αἰπειαν καὶ Πήδασον ἀμπελόεσσαν.
πᾶσαι δ' ἐγγὺς ἁλός, νέαται Πύλου ἠμαθόεντος·
ἔν δ' ἄνδρες ναίουσι πολύρρηνες πολυβοῦται,
οἵ κέ ἑ δωτίνῃσι (θεὸν ὣς) τιμήσουσιν 155
καί οἱ ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.
ταῦτά κέ οἱ τελέσαιμι μεταλλήξαντι χόλοιο.
δμηθήτω — Ἀίδης τοι ἀμείλιχος ἠδ' ἀδάμαστος·
τοὔνεκα καί τε βροτοῖσι θεῶν ἔχθιστος ἁπάντων —
καί μοι ὑποστήτω, ὅσσον βασιλεύτερός εἰμι, 160
ἠδ' ὅσσον γενεῇ προγενέστερος εὔχομαι εἶναι."

NESTOR IS GRATIFIED. HE THEN NOMINATES FOR ENVOYS AJAX AND ODYSSEUS; WITH THEM SHALL GO PHOENIX, TO LEAD THE WAY, AND THE TWO HERALDS, ODIUS AND EURYBATES.

τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ·
"Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
δῶρα μὲν οὐκέτ' ὀνοστὰ διδοῖς Ἀχιλῆι ἄνακτι·
ἀλλ' ἄγετε, κλητοὺς ὀτρύνομεν, οἵ κε τάχιστα 165
ἔλθωσ' ἐς κλισίην Πηληιάδεω Ἀχιλῆος.
εἰ δ' ἄγε, τοὺς ἂν ἐγὼ ἐπιόψομαι· οἱ δὲ πιθέσθων.
Φοῖνιξ μὲν πρώτιστα διίφιλος ἡγησάσθω,
αὐτὰρ ἔπειτ' Αἴας τε μέγας καὶ δῖος Ὀδυσσεύς·
κηρύκων δ' Ὀδίος τε καὶ Εὐρυβάτης ἅμ' ἑπέσθων. 170

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158. **ἀδάμαστος** †, adjective (ἀ- privative and root δαμ of δμηθήτω).
164. **ὀνοστά** †, 'to be scorned' (ὄνομαι, 'find fault with').

φέρτε δὲ χερσὶν ὕδωρ εὐφημῆσαί τε κέλεσθε,
ὄφρα Διὶ Κρονίδῃ ἀρησόμεθ', αἴ κ' ἐλεήσῃ."
ὣς φάτο· τοῖσι δὲ πᾶσιν ἑαδότα μῦθον ἔειπεν.
αὐτίκα κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο, 175
νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν.
αὐτὰρ ἐπεὶ σπείσάν τ' ἔπιόν θ' ὅσον ἤθελε θυμός,
ὡρμῶντ' ἐκ κλισίης Ἀγαμέμνονος Ἀτρεΐδαο.
τοῖσι δὲ πόλλ' ἐπέτελλε Γερήνιος ἱππότα Νέστωρ
δενδίλλων ἐς ἕκαστον, Ὀδυσσῆι δὲ μάλιστα, 180
πειρᾶν, ὡς πεπίθοιεν ἀμύμονα Πηλεΐωνα.

THE ENVOYS ARE WELCOMED BY ACHILLES.

τὼ δὲ βάτην παρὰ θῖνα πολυφλοίσβοιο θαλάσσης,
πολλὰ μάλ' εὐχομένω γαιηόχῳ ἐννοσιγαίῳ
ῥηιδίως πεπιθεῖν μεγάλας φρένας Αἰακίδαο·
Μυρμιδόνων δ' ἐπί τε κλισίας καὶ νῆας ἱκέσθην. 185
τὸν δ' εὗρον φρένα τερπόμενον φόρμιγγι λιγείῃ
καλῇ δαιδαλέῃ, ἔπι δ' ἀργύρεον ζυγὸν ἦεν·
τὴν ἄρ' ἐξ ἐνάρων πόλιν Ἠετίωνος ὀλέσσας·
τῇ ὅ γε θυμὸν ἔτερπεν, ἄειδε δ' ἄρα κλέα ἀνδρῶν.
Πάτροκλος δέ οἱ οἶος ἐναντίος ἧστο σιωπῇ 190
δέγμενος Αἰακίδην, ὁπότε λήξειεν ἀείδων.
τὼ δὲ βάτην προτέρω, ἡγεῖτο δὲ δῖος Ὀδυσσεύς,
στὰν δὲ πρόσθ' αὐτοῖο· ταφὼν δ' ἀνόρουσεν Ἀχιλλεὺς
αὐτῇ σὺν φόρμιγγι, λιπὼν ἕδος ἔνθα θάασσεν·
ὣς δ' αὔτως Πάτροκλος, ἐπεὶ ἴδε φῶτας, ἀνέστη. 195
τὼ καὶ δεικνύμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·

171. **εὐφημῆσαι** †, equivalent to Latin *ore* [or *linguis*] *favere*, that is, *tacere* (cf. **ἐπευφήμησαν**, A 22).

180. **δενδίλλων** †, present participle, perhaps 'looking meaningly.'

"χαίρετον· ἦ φίλοι ἄνδρες ἱκάνετον — ἦ τι μάλα χρεώ —,
οἵ μοι σκυζομένῳ περ Ἀχαιῶν φίλτατοί ἐστον."
ὣς ἄρα φωνήσας προτέρω ἄγε δῖος Ἀχιλλεύς,
εἷσεν δ' ἐν κλισμοῖσι τάπησί τε πορφυρέοισιν· 200
αἶψα δὲ Πάτροκλον προσεφώνεεν ἐγγὺς ἐόντα·
"μείζονα δὴ κρητῆρα, Μενοιτίου υἱέ, καθίστα,
ζωρότερον δὲ κέραιε, δέπας δ' ἔντυνον ἑκάστῳ·
οἱ γὰρ φίλτατοι ἄνδρες ἐμῷ ὑπέασι μελάθρῳ."

HE ENTERTAINS THEM WITH A DINNER.

ὣς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ. 205
αὐτὰρ ὅ γε κρεῖον μέγα κάββαλεν ἐν πυρὸς αὐγῇ,
ἐν δ' ἄρα νῶτον ἔθηκ' ὄιος καὶ πίονος αἰγός,
ἓν δὲ συὸς σιάλοιο ῥάχιν τεθαλυῖαν ἀλοιφῇ.
τῷ δ' ἔχεν Λὐτομέδων, τάμνεν δ' ἄρα δῖος Ἀχιλλεύς.
καὶ τὰ μὲν εὖ μίστυλλε καὶ ἀμφ' ὀβελοῖσιν ἔπειρεν, 210
πῦρ δὲ Μενοιτιάδης δαῖεν μέγα ἰσόθεος φώς.
αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη καὶ φλὸξ ἐμαράνθη,
ἀνθρακιὴν στορέσας ὀβελοὺς ἐφύπερθε τάνυσσεν,
πάσσε δ' ἁλὸς θείοιο, κρατευτάων ἐπαείρας.
αὐτὰρ ἐπεί ῥ' ὤπτησε καὶ εἰν ἐλεοῖσιν ἔχευεν, 215
Πάτροκλος μὲν σῖτον ἑλὼν ἐπένειμε τραπέζῃ

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203. **ζωρότερον** †, a 'stronger' drink (with smaller proportion of water than usual).

κέραιε †, imperative (as from *κεραίω*, which means the same as *κεράννυμι*).

206. **κρεῖον** †, 'dresser' for meat (cf. *κρέας*, plural *κρέα*, l. 217).

208. **ῥάχιν** †, 'chine.'

213. **ἀνθρακιήν** †, 'heap of glowing coals' (cf. *ἄνθραξ*, 'charcoal,' not found in Homer).

214. **κρατευτάων** †, 'props,' very likely stones placed beside the hearth and used as supports on which the ends of the spits rested.

PLATE V.—THE EMBASSY TO ACHILLES.

Vase-painting of fifth century B C. Attic work. From an aryballus at Berlin. (1) Odysseus (Ὀλύτης) sits at the left, wearing chlamys, boots, and petasus. (2) Achilles (Ἀχιλλεύς), wrapped in a himation, sits on a stool covered with a panther skin. (3) Ajax (Αἴας), wearing a short chiton and himation, supports his right hand on a staff. (4) Phoenix (Φοῖνιξ), wearing a long chiton, himation, and shoes, supports himself with a great staff or scepter held in the right hand. (5) The fifth figure, Diomedes (Διομήδης), wearing short chiton and chlamys, with petasus hanging at his neck, and grasping two spears, is not included in Homer's embassy. But the ancient artist, taking his cue from Book IX, ll. 696 ff., chose to disregard any considerations of time and place and to add Diomedes as an unwilling spectator. The costumes are of course not Homeric, but classical Greek. (After *Archäologische Zeitung*, 1881, Pl. 8; for description cf. columns 137–154.)

καλοῖς ἐν κανέοισιν, ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.
αὐτὸς δ' ἀντίον ἷζεν Ὀδυσσῆος θείοιο
τοίχου τοῦ ἑτέροιο, θεοῖσι δὲ θῦσαι ἀνώγει
Πάτροκλον δν ἑταῖρον· ὁ δ' ἐν πυρὶ βάλλε θυηλάς.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
νεῦσ' Αἴας Φοίνικι· νόησε δὲ δῖος Ὀδυσσεύς,
πλησάμενος δ' οἴνοιο δέπας δείδεκτ' Ἀχιλῆα·

ODYSSEUS TELLS OF THE DESPERATE STRAITS OF THE ACHAI
HE URGES ACHILLES TO LAY ASIDE HIS WRATH, AND REF
AGAMEMNON'S OFFER.

"χαῖρ', Ἀχιλεῦ· δαιτὸς μὲν ἐίσης οὐκ ἐπιδευεῖς
ἡμὲν ἐνὶ κλισίῃ Ἀγαμέμνονος Ἀτρεΐδαο
ἠδὲ καὶ ἐνθάδε νῦν· πάρα γὰρ μενοεικέα πολλὰ
δαίνυσθ'. ἀλλ' οὐ δαιτὸς ἐπήρατα ἔργα μέμηλεν,
ἀλλὰ λίην μέγα πῆμα, διοτρεφές, εἰσοράοντες
δείδιμεν· ἐν δοιῇ δὲ σόας ἔμεν ἢ ἀπολέσθαι
νῆας ἐυσσέλμους, εἰ μὴ σύ γε δύσεαι ἀλκήν.
ἐγγὺς γὰρ νηῶν καὶ τείχεος αὖλιν ἔθεντο
Τρῶες ὑπέρθυμοι τηλεκλειτοί τ' ἐπίκουροι,
κηάμενοι πυρὰ πολλὰ κατὰ στρατόν, οὐδ' ἔτι φασ
σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνῃσιν πεσέεσθαι.
Ζεὺς δέ σφι Κρονίδης ἐνδέξια σήματα φαίνων
ἀστράπτει. Ἕκτωρ δὲ μέγα σθένεϊ βλεμεαίνων
μαίνεται ἐκπάγλως, πίσυνος Διί, οὐδέ τι τίει
ἀνέρας οὐδὲ θεούς· κρατερὴ δέ ἑ λύσσα δέδυκεν.
ἀρᾶται δὲ τάχιστα φανήμεναι Ἠόα δῖαν·

220. **θυηλάς** †, sacrificial 'offerings' of bits of flesh burnt in hor the gods before the feasting began (cf. *θῦσαι*, l. 219).

230. **ἐν δοιῇ** †, 'in doubt' (cf. § 108, 2).

στεῦται γὰρ νηῶν ἀποκοψέμεν ἄκρα κόρυμβα
αὐτάς τ' ἐμπρήσειν μαλεροῦ πυρός, αὐτὰρ Ἀχαιοὺς
δηώσειν παρὰ τῆσιν ὀρινομένους ὑπὸ καπνοῦ.
ταῦτ' αἰνῶς δείδοικα κατὰ φρένα, μή οἱ ἀπειλὰς
ἐκτελέσωσι θεοί, ἡμῖν δὲ δὴ αἴσιμον ἦῃ 245
φθίσθαι ἐνὶ Τροίῃ ἑκὰς Ἄργεος ἱπποβότοιο.
ἀλλ' ἄνα, εἰ μέμονάς γε καὶ ὀψέ περ υἷας Ἀχαιῶν
τειρομένους ἐρύεσθαι ὑπὸ Τρώων ὀρυμαγδοῦ.
αὐτῷ τοι μετόπισθ' ἄχος ἔσσεται, οὐ δέ τι μῆχος
ῥεχθέντος κακοῦ ἔστ' ἄκος εὑρέμεν· ἀλλὰ πολὺ πρὶν 250
φράζευ, ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἦμαρ.
ὦ πέπον, ἦ μέν σοί γε πατὴρ ἐπετέλλετο Πηλεὺς
ἤματι τῷ, ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπεν·
'τέκνον ἐμόν, κάρτος μὲν Ἀθηναίη τε καὶ Ἥρη
δώσουσ', αἴ κ' ἐθέλωσι, σὺ δὲ μεγαλήτορα θυμὸν 255
ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων·
λῆγε μέν ἔριδος κακομηχάνου, ὄφρα σε μᾶλλον
τίωσ' Ἀργείων ἠμὲν νέοι ἠδὲ γέροντες.'
ὣς ἐπέτελλ' ὁ γέρων, σὺ δὲ λήθεαι. ἀλλ' ἔτι καὶ νῦν
παύε', ἔα δὲ χόλον θυμαλγέα· σοὶ δ' Ἀγαμέμνων 260
ἄξια δῶρα δίδωσι μεταλλήξαντι χόλοιο.
εἰ δέ, σὺ μέν μευ ἄκουσον, ἐγὼ δέ κέ τοι καταλέξω,
ὅσσα τοι ἐν κλισίῃσιν ὑπέσχετο δῶρ' Ἀγαμέμνων·
"ἕπτ' ἀπύρους τρίποδας, δέκα δὲ χρυσοῖο τάλαντα,
αἴθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους 265
πηγοὺς ἀθλοφόρους, οἳ ἀέθλια ποσσὶν ἄροντο· —

241. κόρυμβα †, 'peaks,' perhaps knobs, carved of wood, that decorated the ends of the high sterns (= ἄφλαστα, O 717; for derivation cf. κορθύεται, L 7, and foot-note).

256. φιλοφροσύνη †. 'kindliness' (cf. φιλόφρων, 'kind,' not in Homer, from φίλος and stem of φρήν, A 103, etc.).

οὔ κεν ἀλήιος εἴη ἀνήρ, ᾧ τόσσα γένοιτο,
οὐδέ κεν ἀκτήμων ἐριτίμοιο χρυσοῖο,
ὅσσ' Ἀγαμέμνονος ἵπποι ἀέθλια ποσσὶν ἄροντο. —
δώσει δ' ἑπτὰ γυναῖκας ἀμύμονα ἔργα ἰδυίας 270
Λεσβίδας, ἃς, ὅτε Λέσβον ἐυκτιμένην ἕλες αὐτός,
ἐξέλεθ', αἳ τότε κάλλει ἐνίκων φῦλα γυναικῶν.
τὰς μέν τοι δώσει, μέτα δ' ἔσσεται, ἣν τότ' ἀπηύρα,
κούρη Βρισῆος· ἔπι δὲ μέγαν ὅρκον ὀμεῖται
μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι, 275
ἣ θέμις ἐστίν, ἄναξ, ἤ τ' ἀνδρῶν ἤ τε γυναικῶν.
ταῦτα μὲν αὐτίκα πάντα παρέσσεται· εἰ δέ κεν αὖτε
ἄστυ μέγα Πριάμοιο θεοὶ δώωσ' ἀλαπάξαι,
νῆα ἅλις χρυσοῦ καὶ χαλκοῦ νηήσασθαι,
εἰσελθὼν ὅτε κεν δατεώμεθα ληίδ' Ἀχαιοί· 280
Τρωιάδας δὲ γυναῖκας ἐείκοσιν αὐτὸς ἑλέσθαι,
αἵ κε μετ' Ἀργείην Ἑλένην κάλλισται ἔωσιν.
εἰ δέ κεν Ἄργος ἱκοίμεθ' Ἀχαιικόν, οὖθαρ ἀρούρης,
γαμβρός κέν οἱ ἔοις· τίσει δέ σε ἶσον Ὀρέστῃ,
ὅς οἱ τηλύγετος τρέφεται θαλίῃ ἔνι πολλῇ. 285
τρεῖς δέ οἱ εἰσὶ θύγατρες ἐνὶ μεγάρῳ ἐυπήκτῳ,
Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα·
τάων ἥν κ' ἐθέλῃσθα φίλην ἀνάεδνον ἄγεσθαι
πρὸς οἶκον Πηλῆος· ὁ δ' αὖτ' ἔπι μείλια δώσει
πολλὰ μάλ', ὅσσ' οὔ πώ τις ἑῇ ἐπέδωκε θυγατρί. 290
ἑπτὰ δέ τοι δώσει εὖ ναιόμενα πτολίεθρα,
Καρδαμύλην Ἐνόπην τε καὶ Ἱρὴν ποιήεσσαν
Φηράς τε ζαθέας ἠδ' Ἄνθειαν βαθύλειμον
καλήν τ' Αἰπειαν καὶ Πήδασον ἀμπελόεσσαν.
πᾶσαι δ' ἐγγὺς ἁλός, νέαται Πύλου ἠμαθόεντος· 295
ἐν δ' ἄνδρες ναίουσι πολύρρηνες πολυβοῦται,

οἵ κέ σε δωτίνῃσι θεὸν ὣς τιμήσουσιν
καί τοι ὑπὸ σκήπτρῳ λιπαρὰς τελέουσι θέμιστας.
"ταῦτά κέ τοι τελέσειε μεταλλήξαντι χόλοιο.
εἰ δέ τοι Ἀτρεΐδης μὲν ἀπήχθετο κηρόθι μᾶλλον, 300
αὐτὸς καὶ τοῦ δῶρα, σὺ δ' ἄλλους περ Παναχαιοὺς
τειρομένους ἐλέαιρε κατὰ στρατόν, οἵ σε θεὸν ὣς
τίσουσ'· ἦ γάρ κέ σφι μάλα μέγα κῦδος ἄροιο.
νῦν γάρ χ' Ἕκτορ' ἕλοις, ἐπεὶ ἂν μάλα τοι σχεδὸν ἔλθοι
λύσσαν ἔχων ὀλοήν, ἐπεὶ οὔ τινα φησὶν ὁμοῖον 305
οἷ ἔμεναι Δαναῶν, οὓς ἐνθάδε νῆες ἔνεικαν."

WITH IMPASSIONED WORDS ACHILLES INDIGNANTLY SPURNS AGAMEMNON AND HIS OFFER OF GIFTS.

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
χρὴ μὲν δὴ τὸν μῦθον ἀπηλεγέως ἀποειπεῖν
ᾗ περ δὴ φρονέω τε καὶ ὡς τετελεσμένον ἔσται, 310
ὡς μή μοι τρύζητε παρήμενοι ἄλλοθεν ἄλλος·
ἐχθρὸς γάρ μοι κεῖνος ὁμῶς Ἀίδαο πύλῃσιν,
ὅς χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσίν, ἄλλο δὲ εἴπῃ.
αὐτὰρ ἐγὼν ἐρέω, ὥς μοι δοκεῖ εἶναι ἄριστα."
"οὔτ' ἐμέ γ' Ἀτρεΐδην Ἀγαμέμνονα πείσεμεν οἴω 315
οὔτ' ἄλλους Δαναούς, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
μάρνασθαι δηίοισιν ἐπ' ἀνδράσι νωλεμὲς αἰεί·
ἴση μοῖρα μένοντι καὶ εἰ μάλα τις πολεμίζοι,
ἐν δὲ ἰῇ τιμῇ ἠμὲν κακὸς ἠδὲ καὶ ἐσθλός.
[κάτθαν' ὁμῶς ὅ τ' ἀεργὸς ἀνὴρ ὅ τε πολλὰ ἐοργώς.] 320
οὐδέ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῷ,

311. τρύζητε †, 'chatter,' literally 'coo' (cf. τρυγών, 'turtle-dove,' non-Homeric).

αἰὲν ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.
ὡς δ' ὄρνις ἀπτῆσι νεοσσοῖσι προφέρῃσιν
μάστακ', ἐπεί κε λάβῃσι, κακῶς δέ τέ οἱ πέλει αὐτῇ,
ὡς καὶ ἐγὼ πολλὰς μὲν ἀύπνους νύκτας ἴαυον, 325
ἤματα δ' αἱματόεντα διέπρησσον πολεμίζων
ἀνδράσι μαρναμένοις ὀάρων ἕνεκα σφετεράων.
δώδεκα δὴ σὺν νηυσὶ πόλις ἀλάπαξ' ἀνθρώπων,
πεζὸς δ' ἕνδεκα φημὶ κατὰ Τροίην ἐρίβωλον·
τάων ἐκ πασέων κειμήλια πολλὰ καὶ ἐσθλὰ 330
ἐξελόμην, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον
Ἀτρεΐδῃ· ὃ δ' ὄπισθε μένων παρὰ νηυσὶ θοῇσιν
δεξάμενος διὰ παῦρα δασάσκετο, πολλὰ δ' ἔχεσκεν.
ἄσσα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεῦσιν,
τοῖσι μὲν ἔμπεδα κεῖται, ἐμεῦ δ' ἄπο μούνου Ἀχαιῶν 335
εἵλετ'· ἔχει δ' ἄλοχον θυμαρέα, τῇ παριαύων
τερπέσθω. τί δὲ δεῖ πολεμιζέμεναι Τρώεσσιν
Ἀργείους; τί δὲ λαὸν ἀνήγαγεν ἐνθάδ' ἀγείρας
Ἀτρεΐδης; ἦ οὐχ Ἑλένης ἕνεκ' ἠυκόμοιο;
ἦ μοῦνοι φιλέουσ' ἀλόχους μερόπων ἀνθρώπων 340
Ἀτρεΐδαι; ἐπεὶ ὅς τις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων,
τὴν αὐτοῦ φιλέει καὶ κήδεται, ὡς καὶ ἐγὼ τὴν
ἐκ θυμοῦ φίλεον δουρικτητήν περ ἐοῦσαν.
νῦν δ', ἐπεὶ ἐκ χειρῶν γέρας εἵλετο καί μ' ἀπάτησεν,
μή μευ πειράτω εὖ εἰδότος — οὐδέ με πείσει —· 345
ἀλλ', Ὀδυσεῦ, σὺν σοί τε καὶ ἄλλοισιν βασιλεῦσιν

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322. παραβαλλόμενος comp. †, 'risking.'
323. ἀπτῆσι †, 'unfledged' (ἀ- privative and πέτομαι).
336. παριαύων comp. †, 'sleeping beside' (cf. ἴαυον, l. 325).
337. δεῖ †.
343. δουρικτητήν †, adjective (cf. δουρί, nominative δόρυ, A 303, and κτητοί, I 407, from κτάομαι, 'acquire').

φραζέσθω νήεσσιν ἀλεξέμεναι δήιον πῦρ.
ἦ μὴν δὴ μάλα πολλὰ πονήσατο νόσφιν ἐμεῖο,
καὶ δὴ τεῖχος ἔδειμε καὶ ἤλασε τάφρον ἐπ' αὐτῷ
εὐρεῖαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν· 350
ἀλλ' οὐδ' ὣς δύναται σθένος Ἕκτορος ἀνδροφόνοιο
ἴσχειν. ὄφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον,
οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν Ἕκτωρ,
ἀλλ' ὅσον ἐς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν·
ἔνθα ποτ' οἶον ἔμιμνε, μόγις δέ μευ ἔκφυγεν ὁρμήν. 355
"νῦν δ', ἐπεὶ οὐκ ἐθέλω πολεμιζέμεν Ἕκτορι δίῳ,
αὔριον ἱρὰ Διὶ ῥέξας καὶ πᾶσι θεοῖσιν,
νηήσας εὖ νῆας, ἐπὴν ἅλαδε προερύσσω —
ὄψεαι, ἢν ἐθέλῃσθα καὶ αἴ κέν τοι τὰ μεμήλῃ,
ἠῶι μάλ' Ἑλλήσποντον ἐπ' ἰχθυόεντα πλεούσας 360
νῆας ἐμάς, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας·
εἰ δέ κεν εὐπλοίην δώῃ κλυτὸς ἐννοσίγαιος,
ἤματί κεν τριτάτῳ Φθίην ἐρίβωλον ἱκοίμην.
ἔστι δέ μοι μάλα πολλά, τὰ κάλλιπον ἐνθάδε ἔρρων·
ἄλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρὸν 365
ἠδὲ γυναῖκας ἐυζώνους πολιόν τε σίδηρον
ἄξομαι, ἅσσ' ἔλαχόν γε· γέρας δέ μοι, ὅς περ ἔδωκεν,
αὖτις ἐφυβρίζων ἕλετο κρείων Ἀγαμέμνων
Ἀτρεΐδης. τῷ πάντ' ἀγορευέμεν ὡς ἐπιτέλλω,
ἀμφαδόν, ὄφρα καὶ ἄλλοι ἐπισκύζωνται Ἀχαιοί, 370
εἴ τινά που Δαναῶν ἔτι ἔλπεται ἐξαπατήσειν,
αἰὲν ἀναιδείην ἐπιειμένος· οὐ δ' ἂν ἐμοί γε

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362. εὐπλοίην †, 'fair voyage' (εὖ and πλόος, 'voyage'; cf. also πλεούσας, l. 360).

368. ἐφυβρίζων comp. †, 'insultingly,' a participle (ἐπί and ὑβρίζω, 'insult'; cf. ὕβριν, A 203).

τετλαίη κύνεός περ ἐὼν εἰς ὦπα ἰδέσθαι.
οὐδ' ἔτι οἱ βουλὰς συμφράσσομαι οὐδὲ μὲν ἔργον·
ἐκ γὰρ δή μ' ἀπάτησε καὶ ἤλιτεν. οὐ δ' ἂν ἔτ' αὖτις 375
ἐξαπάφοιτ' ἐπέεσσιν· ἅλις δέ οἱ. ἀλλὰ ἕκηλος
ἐρρέτω· ἐκ γάρ εὑ φρένας εἵλετο μητίετα Ζεύς.
"ἐχθρὰ δέ μοι τοῦ δῶρα, τίω δέ μιν ἐν καρὸς αἴσῃ.
(οὐδ' εἴ μοι δεκάκις τε καὶ εἰκοσάκις τόσα δοίη,)
ὅσσα τέ οἱ νῦν ἔστι, καὶ εἴ ποθεν ἄλλα γένοιτο, 380
οὐδ' ὅσ' ἐς Ὀρχομενὸν ποτινίσσεται οὐδ' ὅσα Θήβας
Αἰγυπτίας, ὅθι πλεῖστα δόμοις ἐν κτήματα κεῖται,
αἳ θ' ἑκατόμπυλοί εἰσι, διηκόσιοι δ' ἀν' ἑκάστας
ἀνέρες ἐξοιχνεῦσι σὺν ἵπποισιν καὶ ὄχεσφιν·
οὐδ' εἴ μοι τόσα δοίη ὅσα ψάμαθός τε κόνις τε, 385
οὐδέ κεν ὣς ἔτι θυμὸν ἐμὸν πείσει' Ἀγαμέμνων,
πρίν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλγέα λώβην.
κούρην δ' οὐ γαμέω Ἀγαμέμνονος Ἀτρεΐδαο,
οὐδ' εἰ χρυσείῃ Ἀφροδίτῃ κάλλος ἐρίζοι,
ἔργα δ' Ἀθηναίῃ γλαυκώπιδι ἰσοφαρίζοι· 390
οὐδέ μιν ὣς γαμέω· ὁ δ' Ἀχαιῶν ἄλλον ἑλέσθω,
ὅς τις οἱ τ' ἐπέοικε καὶ ὃς βασιλεύτερός ἐστιν.
ἦν γὰρ δή με σαῶσι θεοὶ καὶ οἴκαδ' ἵκωμαι,
Πηλεύς θήν μοι ἔπειτα γυναῖκα γαμέσσεται αὐτός.
πολλαὶ Ἀχαιΐδες εἰσὶν ἀν' Ἑλλάδα τε Φθίην τε 395

373. **κύνεος** †, 'shameless' (cf. *κύνεσσιν*, A 4, *κυνῶπα*, A 159).

378. **ἐν καρὸς αἴσῃ**, 'not a whit'; literally 'at a shaving's worth.' **καρός** †, genitive, perhaps a 'clipping' or 'shaving' (*κείρω*, 'cut,' 'shear').

379. **εἰκοσάκις** †, adverb (*εἴκοσι*).

381. **ποτινίσσεται** comp. †, 'enter' (*ποτί* = *πρός*, and *νίσσομαι* = *νέομαι*. Cf. A 32).

383. **ἑκατόμπυλοι** †, adjective (*ἑκατόν* and *πύλαι*, Γ 145, etc.).

384. **ἐξοιχνεῦσι** comp. † (*ἐξ* and *οἰχνέω*, frequentative of *οἴχομαι*. Cf. ἐξοίχεται, Z 379).

κοῦραι ἀριστήων, οἵ τε πτολίεθρα ῥύονται·
τάων ἥν κ' ἐθέλωμι φίλην ποιήσομ' ἄκοιτιν.
"ἔνθα δέ μοι μάλα πολλὸν ἐπέσσυτο θυμὸς ἀγήνωρ
γήμαντι μνηστὴν ἄλοχον, εἰκυῖαν ἄκοιτιν,
κτήμασι τέρπεσθαι τὰ γέρων ἐκτήσατο Πηλεύς. 400
οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον οὐδ' ὅσα φασὶν
Ἴλιον ἐκτῆσθαι εὖ ναιόμενον πτολίεθρον
τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθέμεν υἷας Ἀχαιῶν,
οὐδ' ὅσα λάινος οὐδὸς ἀφήτορος ἐντὸς ἐέργει
Φοίβου Ἀπόλλωνος Πυθοῖ ἔνι πετρηέσσῃ. 405
ληιστοὶ μὲν γάρ τε βόες καὶ ἴφια μῆλα,
κτητοὶ δὲ τρίποδές τε καὶ ἵππων ξανθὰ κάρηνα·
ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθέμεν οὔτε λεϊστὴ
οὔθ' ἑλετή, ἐπεὶ ἄρ κεν ἀμείψεται ἕρκος ὀδόντων.
μήτηρ γάρ τέ με φησὶ θεὰ Θέτις ἀργυρόπεζα 410
διχθαδίας κῆρας φερέμεν θανάτοιο τέλοσδε·
εἰ μέν κ' αὖθι μένων Τρώων πόλιν ἀμφιμάχωμαι,
ὤλετο μέν μοι νόστος, ἀτὰρ κλέος ἄφθιτον ἔσται·
εἰ δέ κεν οἴκαδ' ἵκωμαι ἐμὴν ἐς πατρίδα γαῖαν,
ὤλετό μοι κλέος ἐσθλόν, ἐπὶ δηρὸν δέ μοι αἰὼν 415
[ἔσσεται οὐδέ κέ μ' ὦκα τέλος θανάτοιο κιχείη].
καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην
οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δήετε τέκμωρ
Ἰλίου αἰπεινῆς· μάλα γάρ ἔθεν εὐρύοπα Ζεὺς
χεῖρα ἑὴν ὑπερέσχε, τεθαρσήκασι δὲ λαοί.
"ἀλλ' ὑμεῖς μὲν ἰόντες ἀριστήεσσιν Ἀχαιῶν
ἀγγελίην ἀπόφασθε — τὸ γὰρ γέρας ἐστὶ γερόντων —

404. **ἀφήτορος** †, genitive, 'the archer' (ἀφίημι).
407. **κτητοί** †, verbal from κτάομαι, 'acquire.'
409. **ἑλετή** †, verbal from ἑλεῖν (αἱρέω).

ὄφρ' ἄλλην φράζωνται ἐνὶ φρεσὶ μῆτιν ἀμείνω,
ἤ κέ σφιν νῆάς τε σαῷ καὶ λαὸν Ἀχαιῶν
νηυσὶν ἔπι γλαφυρῇς, ἐπεὶ οὔ σφισιν ἥδε γ' ἑτοίμη 425
ἣν νῦν ἐφράσσαντο, ἐμεῦ ἀπομηνίσαντος.
Φοῖνιξ δ' αὖθι παρ' ἄμμι μένων κατακοιμηθήτω,
ὄφρα μοι ἐν νήεσσι φίλην ἐς πατρίδ' ἕπηται
αὔριον, ἣν ἐθέλῃσιν· ἀνάγκῃ δ' οὔ τί μιν ἄξω."

AFTER A LONG SILENCE PHOENIX SPEAKS FIRST. HE REHEARSES HIS DEVOTION TO ACHILLES.

ὣς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ 430
μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀπέειπεν.
ὀψὲ δὲ δὴ μετέειπε γέρων ἱππηλάτα Φοῖνιξ
δάκρυ ἀναπρήσας· πέρι γὰρ δίε νηυσὶν Ἀχαιῶν·
"εἰ μὲν δὴ νόστον γε μετὰ φρεσί, φαίδιμ' Ἀχιλλεῦ,
βάλλεαι οὐδέ τι πάμπαν ἀμύνειν νηυσὶ θοῇσιν 435
πῦρ ἐθέλεις ἀίδηλον, ἐπεὶ χόλος ἔμπεσε θυμῷ,
πῶς ἂν ἔπειτ' ἀπὸ σεῖο, φίλον τέκος, αὖθι λιποίμην
οἶος; σοὶ δέ μ' ἔπεμπε γέρων ἱππηλάτα Πηλεὺς
ἤματι τῷ, ὅτε σ' ἐκ Φθίης Ἀγαμέμνονι πέμπεν
νήπιον, οὔ πω εἰδόθ' ὁμοιίοο πτολέμοιο 440
οὐδ' ἀγορέων, ἵνα τ' ἄνδρες ἀριπρεπέες τελέθουσιν·
τοὔνεκά με προέηκε διδασκέμεναι τάδε πάντα,
μύθων τε ῥητῆρ' ἔμεναι πρηκτῆρά τε ἔργων.
ὣς ἂν ἔπειτ' ἀπὸ σεῖο, φίλον τέκος, οὐκ ἐθέλοιμι
λείπεσθ', οὐδ' εἴ κέν μοι ὑποσταίη θεὸς αὐτὸς 445
γῆρας ἀποξύσας θήσειν νέον ἡβάοντα,
οἷον ὅτε πρῶτον λίπον Ἑλλάδα καλλιγύναικα
φεύγων νείκεα πατρὸς Ἀμύντορος Ὀρμενίδαο·

443. ῥητῆρ' (α) †, 'speaker' (cf. Attic ῥήτωρ).

446. ἀποξύσας comp. †, aorist participle, 'smooth away' (ἀπό and ξύω, 'scrape,' 'smooth').

[*Lines 449–478 may be omitted, unless it is desirable to re the ninth book in its entirety.*]

ὅς μοι παλλακίδος πέρι χώσατο καλλικόμοιο,
τὴν αὐτὸς φιλέεσκεν, ἀτιμάζεσκε δ' ἄκοιτιν,
μητέρ' ἐμήν. ἣ δ' αἰὲν ἐμὲ λισσέσκετο γούνων
παλλακίδι προμιγῆναι, ἵν' ἐχθήρειε γέροντα.
τῇ πιθόμην καὶ ἔρεξα· πατὴρ δ' ἐμὸς αὐτίκ' ὀισθεὶ
πολλὰ κατηρᾶτο, στυγερὰς δ' ἐπεκέκλετ' ἐρινῦς,
μή ποτε γούνασιν οἷσιν ἐφέσσεσθαι φίλον υἱὸν
ἐξ ἐμέθεν γεγαῶτα· θεοὶ δ' ἐτέλειον ἐπαράς
Ζεύς τε καταχθόνιος καὶ ἐπαινὴ Περσεφόνεια.
[τὸν μὲν ἐγὼ βούλευσα κατακτάμεν ὀξέι χαλκῷ·
ἀλλά τις ἀθανάτων παῦσεν χόλον, ὅς ῥ' ἐνὶ θυμῷ
δήμου θῆκε φάτιν καὶ ὀνείδεα πόλλ' ἀνθρώπων,
ὡς μὴ πατροφόνος μετ' Ἀχαιοῖσιν καλεοίμην.]
ἔνθ' ἐμοὶ οὐκέτι πάμπαν ἐρητύετ' ἐν φρεσὶ θυμὸς
πατρὸς χωομένοιο κατὰ μέγαρα στρωφᾶσθαι.
ἦ μὲν πολλὰ ἔται καὶ ἀνεψιοὶ ἀμφὶς ἐόντες
αὐτοῦ λισσόμενοι κατερήτυον ἐν μεγάροισιν,
πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἕλικας βοῦς
ἔσφαζον, πολλοὶ δὲ σύες θαλέθοντες ἀλοιφῇ
εὑόμενοι τανύοντο διὰ φλογὸς Ἡφαίστοιο,
πολλὸν δ' ἐκ κεράμων μέθυ πίνετο τοῖο γέροντος.
ἐννάνυχες δέ μοι ἀμφ' αὐτῷ πάρα νύκτας ἴαυον·

452. **προμιγῆναι** comp. †, 'to lie with . . . first' (**πρό** and **μίγνυμι**).
454. **ἐπεκέκλετ'** (**ο**) comp. †, 'called upon' (**ἐπί** and **κέλομαι**).
456. **ἐπαράς** †, 'curses' (**ἐπί** and **ἀρή, ἀράομαι**).
457. **καταχθόνιος** †, 'underground,' 'nether' Zeus, i. e. Hades (**κ** and **χθών**).
461. **πατροφόνος** †, 'parricide.'
470. **ἐννάνυχες** †, adverb, 'for nine nights' (**ἐννέα, νύξ**).

οἳ μὲν ἀμειβόμενοι φυλακὰς ἔχον, οὐδέ ποτ' ἔσβη
πῦρ, ἕτερον μὲν ὑπ' αἰθούσῃ εὐερκέος αὐλῆς,
ἄλλο δ' ἐνὶ προδόμῳ πρόσθεν θαλάμοιο θυράων.
ἀλλ' ὅτε δὴ δεκάτη μοι ἐπήλυθε νὺξ ἐρεβεννή,
καὶ τότ' ἐγὼ θαλάμοιο θύρας πυκινῶς ἀραρυίας 475
ῥήξας ἐξῆλθον καὶ ὑπέρθορον ἕρκιον αὐλῆς,
ῥεῖα λαθὼν φύλακάς τ' ἄνδρας δμῳάς τε γυναῖκας.
φεῦγον ἔπειτ' ἀπάνευθε δι' Ἑλλάδος εὐρυχόροιο,

PHOENIX CONTINUES HIS SPEECH.

Φθίην δ' ἐξικόμην ἐριβώλακα, μητέρα μήλων,
ἐς Πηλῆα ἄναχθ'· ὃ δέ με πρόφρων ὑπέδεκτο 480
καί μ' ἐφίλησ', ὡς εἴ τε πατὴρ ὃν παῖδα φιλήσῃ
μοῦνον τηλύγετον πολλοῖσιν ἐπὶ κτεάτεσσιν,
καί μ' ἀφνειὸν ἔθηκε, πολὺν δέ μοι ὤπασε λαόν·
ναῖον δ' ἐσχατιὴν Φθίης, Δολόπεσσιν ἀνάσσων.
καί σε τοσοῦτον ἔθηκα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 485
ἐκ θυμοῦ φιλέων, ἐπεὶ οὐκ ἐθέλεσκες ἅμ' ἄλλῳ
οὔτ' ἐς δαῖτ' ἰέναι οὔτ' ἐν μεγάροισι πάσασθαι,
πρίν γ' ὅτε δή σ' ἐπ' ἐμοῖσιν ἐγὼ γούνεσσι καθίσσας
ὄψου τ' ἄσαιμι προταμὼν καὶ οἶνον ἐπισχών.
πολλάκι μοι κατέδευσας ἐπὶ στήθεσσι χιτῶνα 490
οἴνου ἀποβλύζων ἐν νηπιέῃ ἀλεγεινῇ.
ὣς ἐπὶ σοὶ μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα,
τὰ φρονέων, ὅ μοι οὔ τι θεοὶ γόνον ἐξετέλειον
ἐξ ἐμεῦ· ἀλλὰ σὲ παῖδα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
ποιεύμην, ἵνα μοί ποτ' ἀεικέα λοιγὸν ἀμύνῃς. 495

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490. κατέδευσας comp. † (κατά and δεύω. Cf. δεύει, B 471).
491. ἀποβλύζων †, 'spirting out.'

HE FURTHER PLEADS WITH ACHILLES TO YIELD TO THE ENTREATIES OF THE ENVOYS.

"ἀλλ', Ἀχιλεῦ, δάμασον θυμὸν μέγαν· οὐδέ τί σε χρὴ
νηλεὲς ἦτορ ἔχειν· στρεπτοὶ δέ τε καὶ θεοὶ αὐτοί,
τῶν περ καὶ μείζων ἀρετὴ τιμή τε βίη τε.
καὶ μὲν τοὺς θυέεσσι καὶ εὐχωλῇς ἀγανῇσιν
λοιβῇ τε κνίσῃ τε παρατρωπῶσ' ἄνθρωποι 500
λισσόμενοι, ὅτε κέν τις ὑπερβήῃ καὶ ἁμάρτῃ.
καὶ γάρ τε Λιταὶ εἰσί, Διὸς κοῦραι μεγάλοιο,
χωλαί τε ῥυσαί τε παραβλῶπές τ' ὀφθαλμώ,
αἳ ῥά τε καὶ μετόπισθ' Ἄτης ἀλέγουσι κιοῦσαι.
ἡ δ' Ἄτη σθεναρή τε καὶ ἀρτίπος, οὕνεκα πάσας 505
πολλὸν ὑπεκπροθέει, φθάνει δέ τε πᾶσαν ἐπ' αἶαν
βλάπτουσ' ἀνθρώπους· αἳ δ' ἐξακέονται ὀπίσσω.
ὃς μέν τ' αἰδέσεται κούρας Διὸς ἆσσον ἰούσας,
τὸν δὲ μέγ' ὤνησαν καί τ' ἔκλυον εὐξαμένοιο·
ὃς δέ κ' ἀνήνηται καί τε στερεῶς ἀποείπῃ, 510
λίσσονται δ' ἄρα ταί γε Δία Κρονίωνα κιοῦσαι
τῷ Ἄτην ἅμ' ἕπεσθαι, ἵνα βλαφθεὶς ἀποτίσῃ.
ἀλλ', Ἀχιλεῦ, πόρε καὶ σὺ Διὸς κούρῃσιν ἕπεσθαι
τιμήν, ἥ τ' ἄλλων περ ἐπιγνάμπτει νόον ἐσθλῶν.
εἰ μὲν γὰρ μὴ δῶρα φέροι, τὰ δ' ὄπισθ' ὀνομάζοι 515
Ἀτρεΐδης, ἀλλ' αἰὲν ἐπιζαφελῶς χαλεπαίνοι,
οὐκ ἂν ἐγώ γέ σε μῆνιν ἀπορρίψαντα κελοίμην
Ἀργείοισιν ἀμυνέμεναι χατέουσί περ ἔμπης·

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500. **παρατρωπῶσ'**(ι) comp. †, 'bring around,' 'win over.'

503. **ῥυσαί** †, 'wrinkled,' 'drawn together' (*ἐρύω*, 'draw').

παραβλῶπες † [*ὀφθαλμώ*], 'looking sidewise with the two eyes,' 'downcast in gaze.'

505. **σθεναρή** †, adjective (*σθένος*, l. 351).

νῦν δ' ἅμα τ' αὐτίκα πολλὰ διδοῖ, τὰ δ' ὄπισθεν ὑπέστη,
ἄνδρας δὲ λίσσεσθαι ἐπιπροέηκεν ἀρίστους 520
κρινάμενος κατὰ λαὸν Ἀχαιικόν, οἵ τε σοὶ αὐτῷ
φίλτατοι Ἀργείων· τῶν μὴ σύ γε μῦθον ἐλέγξῃς
μηδὲ πόδας. πρὶν δ' οὔ τι νεμεσσητὸν κεχολῶσθαι.

Phoenix then tells (lines 524–599) as a warning the *story of Meleager*, the Aetolian. After the famous boar-hunt, in a quarrel over the spoil, Meleager slew his mother's brother. His mother thereupon invoked awful curses on him. In anger at her he retired to his home and refused to defend his city of Calydon, which was threatened by an enemy—the Curetes. Even when the elders of the city and the priests came, offering a great gift, he refused; nor did his mother's prayers united with those of his father and sisters avail to move him. His personal friends, too, were repulsed. Finally, when the enemy were climbing on the towers and setting fire to the city, he yielded to the entreaties of his wife, sallied forth, and drove back the foe. For this he received no gifts and no honor. The impressive fact is that he was obliged to do finally—without honor—what he might have done before, winning gifts and homage from all the people.

[*Lines 524–599 may well be omitted, if it seems desirable. They are printed in order to give the ninth book entire.*]

"οὔτω καὶ τῶν πρόσθεν ἐπευθόμεθα κλέα ἀνδρῶν
ἡρώων, ὅτε κέν τιν' ἐπιζάφελος χόλος ἵκοι· 525
δωρητοί τε πέλοντο παράρρητοί τ' ἐπέεσσιν.

525. ἐπιζάφελος †, adjective, 'vehement' (cf. ἐπιζαφελῶς, l. 516).

526. δωρητοί †. verbal adjective (from δωρέομαι, 'give'), 'open to gifts,' 'to be won by gifts.'

μέμνημαι τόδε ἔργον ἐγὼ πάλαι, οὔ τι νέον γε,
ὡς ἦν· ἐν δ' ὑμῖν ἐρέω πάντεσσι φίλοισιν.
Κουρῆτές τ' ἐμάχοντο καὶ Αἰτωλοὶ μενεχάρμαι
ἀμφὶ πόλιν Καλυδῶνα καὶ ἀλλήλους ἐνάριζον, 5
Αἰτωλοὶ μὲν ἀμυνόμενοι Καλυδῶνος ἐραννῆς,
Κουρῆτες δὲ διαπραθέειν μεμαῶτες Ἄρηι.
καὶ γὰρ τοῖσι κακὸν χρυσόθρονος Ἄρτεμις ὦρσεν
χωσαμένη, ὅ οἱ οὔ τι θαλύσια γουνῷ ἀλωῆς
Οἰνεὺς ἔρξ'· ἄλλοι δὲ θεοὶ δαίνυνθ' ἑκατόμβας, 5
οἴῃ δ' οὐκ ἔρρεξε Διὸς κούρῃ μεγάλοιο· —
ἢ λάθετ' ἢ οὐκ ἐνόησεν· ἀάσατο δὲ μέγα θυμῷ. —
ἡ δὲ χολωσαμένη δῖον γένος ἰοχέαιρα
ὦρσεν ἔπι, χλούνην σὺν ἄγριον ἀργιόδοντα,
ὃς κακὰ πόλλ' ἔρδεσκεν ἔθων Οἰνῆος ἀλωήν·
πολλὰ δ' ὅ γε προθέλυμνα χαμαὶ βάλε δένδρεα μακ
αὐτῇσιν ῥίζῃσι καὶ αὐτοῖς ἄνθεσι μήλων.
τὸν δ' υἱὸς Οἰνῆος ἀπέκτεινεν Μελέαγρος,
πολλέων ἐκ πολίων θηρήτορας ἄνδρας ἀγείρας
καὶ κύνας· οὐ μὲν γάρ κε δάμη παύροισι βροτοῖσιν·
τόσσος ἔην, πολλοὺς δὲ πυρῆς ἐπέβησ' ἀλεγεινῆς.
ἡ δ' ἀμφ' αὐτῷ θῆκε πολὺν κέλαδον καὶ ἀυτήν,
ἀμφὶ συὸς κεφαλῇ καὶ δέρματι λαχνήεντι,
Κουρήτων τε μεσηγὺ καὶ Αἰτωλῶν μεγαθύμων.
"ὄφρα μὲν οὖν Μελέαγρος ἀρηίφιλος πολέμιζεν,
τόφρα δὲ Κουρήτεσσι κακῶς ἦν, οὐδ' ἐδύναντο
τείχεος ἔκτοσθεν μίμνειν πολέες περ ἐόντες·
ἀλλ' ὅτε δὴ Μελέαγρον ἔδυ χόλος, ὅς τε καὶ ἄλλων

534. θαλύσια †, 'first-fruits of the harvest' (cf. θάλλω, τεθαλυῖαν, l. 208)
539. χλούνην †, adjective, 'making its lair in the grass.'
544. θηρήτορας † =θηρητῆρας (θηράω, 'hunt,' not found in Homer).

ἠΐδάνει ἐν στήθεσσι νόον πύκα περ φρονεόντων,
ἥ τοι ὃ μητρὶ φίλῃ Ἀλθαίῃ χωόμενος κῆρ 555
κεῖτο παρὰ μνηστῇ ἀλόχῳ καλῇ Κλεοπάτρῃ,
κούρῃ Μαρπήσσης καλλισφύρου Εὐηνίνης
Ἰδεώ θ', ὃς κάρτιστος ἐπιχθονίων γένετ' ἀνδρῶν
τῶν τότε, καί ῥα ἄνακτος ἐναντίον εἵλετο τόξον
Φοίβου Ἀπόλλωνος καλλισφύρου εἵνεκα νύμφης· 560
τὴν δὲ τότ' ἐν μεγάροισι πατὴρ καὶ πότνια μήτηρ
Ἀλκυόνην καλέεσκον ἐπώνυμον, οὕνεκ' ἄρ' αὐτῆς
μήτηρ ἀλκυόνος πολυπενθέος οἶτον ἔχουσα
κλαῖ', ὅτε μιν ἑκάεργος ἀνήρπασε Φοῖβος Ἀπόλλων.
τῇ ὅ γε παρκατέλεκτο χόλον θυμαλγέα πέσσων, 565
ἐξ ἀρέων μητρὸς κεχολωμένος, ἥ ῥα θεοῖσιν
πόλλ' ἀχέουσ' ἠρᾶτο κασιγνήτοιο φόνοιο·
πολλὰ δὲ καὶ γαῖαν πολυφόρβην χερσὶν ἀλοία
κικλήσκουσ' Ἀίδην καὶ ἐπαινὴν Περσεφόνειαν
πρόχυν καθεζομένη — δεύοντο δὲ δάκρυσι κόλποι — 570
παιδὶ δόμεν θάνατον· τῆς δ' ἠεροφοῖτις ἐρινὺς
ἔκλυεν ἐξ ἐρέβεσφιν, ἀμείλιχον ἦτορ ἔχουσα.
"τῶν δὲ τάχ' ἀμφὶ πύλας ὅμαδος καὶ δοῦπος ὀρώρει
πύργων βαλλομένων. τὸν δὲ λίσσοντο γέροντες
Αἰτωλῶν — πέμπον δὲ θεῶν ἱερῆας ἀρίστους — 575
ἐξελθεῖν καὶ ἀμῦναι, ὑποσχόμενοι μέγα δῶρον·
ὅππόθι πιότατον πεδίον Καλυδῶνος ἐραννῆς,
ἔνθα μιν ἤνωγον τέμενος περικαλλὲς ἑλέσθαι
πεντηκοντόγυον, τὸ μὲν ἥμισυ οἰνοπέδοιο

563. **ἀλκυόνος** †, genitive, 'halcyon,' 'kingfisher.'

568. **ἀλοία** †, imperfect, third singular, 'smote' (cf. ἀλωή, 'threshing-floor'; but 'vineyard,' l. 540).

579. **πεντηκοντόγυον** †, adjective, 'of fifty acres' (πεντήκοντα and γύη, a measure of land, not found in Homer).

ἤμισυ δὲ ψιλὴν ἄροσιν πεδίοιο ταμέσθαι. 580
πολλὰ δέ μιν λιτάνευε γέρων ἱππηλάτα Οἰνεὺς
οὐδοῦ ἐπεμβεβαὼς ὑψηρεφέος θαλάμοιο,
σείων κολλητὰς σανίδας, γοωνούμενος υἱόν·
πολλὰ δὲ τόν γε κασίγνηται καὶ πότνια μήτηρ
ἐλλίσσονθ' — ὁ δὲ μᾶλλον ἀναίνετο —, πολλὰ δ' 585
ἑταῖροι,
οἵ οἱ κεδνότατοι καὶ φίλτατοι ἦσαν ἁπάντων·
ἀλλ' οὐδ' ὣς τοῦ θυμὸν ἐνὶ στήθεσσιν ἔπειθον,
πρίν γ' ὅτε δὴ θάλαμος πύκ' ἐβάλλετο, τοὶ δ' ἐπὶ πύργων
βαῖνον Κουρῆτες καὶ ἐνέπρηθον μέγα ἄστυ.
καὶ τότε δὴ Μελέαγρον ἐύζωνος παράκοιτις 590
λίσσετ' ὀδυρομένη καί οἱ κατέλεξεν ἅπαντα,
κήδε' ὅσ' ἀνθρώποισι πέλει, τῶν ἄστυ ἁλώῃ·
ἄνδρας μὲν κτείνουσι, πόλιν δέ τε πῦρ ἀμαθύνει,
τέκνα δέ τ' ἄλλοι ἄγουσι βαθυζώνους τε γυναῖκας.
τοῦ δ' ὠρίνετο θυμὸς ἀκούοντος κακὰ ἔργα· 595
βῆ δ' ἰέναι, χροῖ δ' ἔντε' ἐδύσετο παμφανάοντα.
ὣς ὁ μὲν Αἰτωλοῖσιν ἀπήμυνεν κακὸν ἦμαρ
εἴξας ᾧ θυμῷ· τῷ δ' οὐκέτι δῶρ' ἐτέλεσσαν
πολλά τε καὶ χαρίεντα, κακὸν δ' ἤμυνε καὶ αὖτως.

HIS CLOSING PLEA.

"ἀλλὰ σὺ μή τοι ταῦτα νόει φρεσί, μηδέ σε 600
δαίμων
ἐνταῦθα τρέψειε, φίλος· χαλεπὸν δέ κεν εἴη

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582. **ἐπεμβεβαώς** comp. † (*ἐπί*, *ἐν*, and *βαίνω*).

ὑψηρεφέος †, genitive, 'high-roofed' (*ὕψι*, 'on high,' and *ἐρέφω*, 'roof'; forms from *ὑψερεφής* are common).

593. **ἀμαθύνει** †, 'reduces to dust' (cf. *ἄμαθος* = *ψάμαθος*, l. 385).

601. **ἐνταῦθα** †.

νηυσὶν καιομένῃσιν ἀμυνέμεν· ἀλλ' ἐπὶ δώροις
ἔρχεο· ἶσον γάρ σε θεῷ τίσουσιν Ἀχαιοί.
εἰ δέ κ' ἄτερ δώρων πόλεμον φθισήνορα δύῃς,
οὐκέθ' ὁμῶς τιμῆς ἔσεαι, πόλεμόν περ ἀλαλκών." 605

ACHILLES IS UNMOVED, AND HE URGES PHOENIX TO REMAIN WITH HIM.

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"Φοῖνιξ, ἄττα γεραιέ, διοτρεφές, οὔ τί με ταύτης
χρεὼ τιμῆς· φρονέω δὲ τετιμῆσθαι Διὸς αἴσῃ,
ἥ μ' ἕξει παρὰ νηυσὶ κορωνίσιν, εἰς ὅ κ' ἀυτμὴ
ἐν στήθεσσι μένῃ καί μοι φίλα γούνατ' ὀρώρῃ. 610
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
μή μοι σύγχει θυμὸν ὀδυρόμενος καὶ ἀχεύων,
Ἀτρεΐδῃ ἥρωι φέρων χάριν· οὐδέ τί σε χρὴ
τὸν φιλέειν, ἵνα μή μοι ἀπέχθηαι φιλέοντι.
καλόν τοι σὺν ἐμοὶ τὸν κηδέμεν, ὅς κ' ἐμὲ κήδῃ· 615
ἶσον ἐμοὶ βασίλευε καὶ ἥμισυ μείρεο τιμῆς.
οὗτοι δ' ἀγγελέουσι, σὺ δ' αὐτόθι λέξεο μίμνων
εὐνῇ ἔνι μαλακῇ· ἅμα δ' ἠόι φαινομένηφιν
φρασσόμεθ', ἤ κε νεώμεθ' ἐφ' ἡμέτερ' ἤ κε μένωμεν."
ἦ, καὶ Πατρόκλῳ ὅ γ' ἔπ' ὀφρύσι νεῦσε σιωπῇ 620
Φοίνικι στορέσαι πυκινὸν λέχος, ὄφρα τάχιστα
ἐκ κλισίης νόστοιο μεδοίατο· τοῖσι δ' ἄρ' Αἴας
ἀντίθεος Τελαμωνιάδης μετὰ μῦθον ἔειπεν·

AJAX, SPEAKING NOW FOR THE FIRST TIME, PROPOSES TO ODYSSEUS THAT THEY TAKE THEIR LEAVE. YET HE CAN NOT RESIST MAKING A PLEA WITH ACHILLES.

"διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
ἴομεν· οὐ γάρ μοι δοκέει μύθοιο τελευτὴ 625
τῇδέ γ' ὁδῷ κρανέεσθαι· ἀπαγγεῖλαι δὲ τάχιστα
χρὴ μῦθον Δαναοῖσι καὶ οὐκ ἀγαθόν περ ἐόντα,

οἵ που νῦν ἔαται ποτιδέγμενοι. αὐτὰρ Ἀχιλλεὺς
ἄγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμὸν
σχέτλιος, οὐδὲ μετατρέπεται φιλότητος ἑταίρων 630
τῆς, ᾗ μιν παρὰ νηυσὶν ἐτίομεν ἔξοχον ἄλλων,
νηλής. καὶ μέν τίς τε κασιγνήτοιο φονῆος
ποινὴν ἢ οὗ παιδὸς ἐδέξατο τεθνηῶτος·
καί ῥ' ὁ μὲν ἐν δήμῳ μένει αὐτοῦ πόλλ' ἀποτίσας,
τοῦ δέ τ' ἐρητύεται κραδίη καὶ θυμὸς ἀγήνωρ 635
ποινὴν δεξαμένου. σοὶ δ' ἄλληκτόν τε κακόν τε
θυμὸν ἐνὶ στήθεσσι θεοὶ θέσαν εἵνεκα κούρης
οἴης· νῦν δέ τοι ἑπτὰ παρίσχομεν ἔξοχ' ἀρίστας,
ἄλλα τε πόλλ' ἐπὶ τῇσι. σὺ δ' ἵλαον ἔνθεο θυμόν,
αἴδεσσαι δὲ μέλαθρον· ὑπωρόφιοι δέ τοί εἰμεν 640
πληθύος ἐκ Δαναῶν, μέμαμεν δέ τοι ἔξοχον ἄλλων
κήδιστοί τ' ἔμεναι καὶ φίλτατοι, ὅσσοι Ἀχαιοί."

IN REPLY, ACHILLES TELLS WHEN, AND WHEN ONLY, HE WILL TAKE THOUGHT OF BATTLE.

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"Αἶαν διογενὲς Τελαμώνιε, κοίρανε λαῶν,
πάντα τί μοι κατὰ θυμὸν ἐείσαο μυθήσασθαι· 645
ἀλλά μοι οἰδάνεται κραδίη χόλῳ, ὁππότ' ἐκείνων
μνήσομαι, ὥς μ' ἀσύφηλον ἐν Ἀργείοισιν ἔρεξεν
Ἀτρεΐδης, ὡς εἴ τιν' ἀτίμητον μετανάστην.
ἀλλ' ὑμεῖς ἔρχεσθε καὶ ἀγγελίην ἀπόφασθε·
οὐ γὰρ πρὶν πολέμοιο μεδήσομαι αἱματόεντος, 650
πρίν γ' υἱὸν Πριάμοιο δαΐφρονος Ἕκτορα δῖον
Μυρμιδόνων ἐπί τε κλισίας καὶ νῆας ἱκέσθαι
κτείνοντ' Ἀργείους, κατά τε σμῦξαι πυρὶ νῆας.

640. ὑπωρόφιοι †, adjective, 'under (your) roof' (ὑπό and ὀροφή, 'roof'; cf. ἐρέφω).

ἀμφὶ δέ τοι τῇ ἐμῇ κλισίῃ καὶ νηὶ μελαίνῃ
Ἕκτορα καὶ μεμαῶτα μάχης σχήσεσθαι ὀίω." 655

AFTER POURING LIBATIONS THE ENVOYS RETURN TO THE QUARTERS OF AGAMEMNON, WHILE PHOENIX STAYS WITH ACHILLES.

ὣς ἔφαθ'· οἱ δὲ ἕκαστος ἐλὼν δέπας ἀμφικύπελλον
σπείσαντες παρὰ νῆας ἴσαν πάλιν, ἦρχε δ' Ὀδυσσεύς.
Πάτροκλος δ' ἑτάροισιν ἰδὲ δμῳῇσι κέλευσεν
Φοίνικι στορέσαι πυκινὸν λέχος ὅττι τάχιστα.
αἱ δ' ἐπιπειθόμεναι στόρεσαν λέχος, ὡς ἐκέλευσεν, 660
κώεά τε ῥῆγός τε λίνοιό τε λεπτὸν ἄωτον·
ἔνθ' ὁ γέρων κατέλεκτο καὶ Ἠόα δῖαν ἔμιμνεν.
αὐτὰρ Ἀχιλλεὺς εὗδε μυχῷ κλισίης ἐυπήκτου·
τῷ δ' ἄρα παρκατέλεκτο γυνή, τὴν Λεσβόθεν ἦγεν,
Φόρβαντος θυγάτηρ Διομήδη καλλιπάρῃος. 665
Πάτροκλος δ' ἑτέρωθεν ἐλέξατο· πὰρ δ' ἄρα καὶ τῷ
Ἶφις ἐύζωνος, τήν οἱ πόρε δῖος Ἀχιλλεὺς
Σκῦρον ἑλὼν αἰπεῖαν, Ἐννῆος πτολίεθρον.

ODYSSEUS REPORTS THE RESULT OF THE EMBASSY.

οἱ δ' ὅτε δὴ κλισίῃσιν ἐν Ἀτρεΐδαο γένοντο,
τοὺς μὲν ἄρα χρυσέοισι κυπέλλοις υἷες Ἀχαιῶν 670
δειδέχατ' ἄλλοθεν ἄλλος ἀνασταδὸν ἔκ τ' ἐρέοντο·
πρῶτος δ' ἐξερέεινεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
"εἴπ' ἄγε μ', ὦ πολύαιν' Ὀδυσεῦ, μέγα κῦδος Ἀχαιῶν,
ἤ ῥ' ἐθέλει νήεσσιν ἀλεξέμεναι δήιον πῦρ,
ἦ ἀπέειπε, χόλος δ' ἔτ' ἔχει μεγαλήτορα θυμόν;" 675
τὸν δ' αὖτε προσέειπε πολύτλας δῖος Ὀδυσσεύς·
"Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
κεῖνός γ' οὐκ ἐθέλει σβέσσαι χόλον, ἀλλ' ἔτι μᾶλλον
πιμπλάνεται μένεος, σὲ δ' ἀναίνεται ἠδὲ σὰ δῶρα.

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679. πιμπλάνεται †, passive verb; cf. πίμπλημι.

αὐτόν σε φράζεσθαι ἐν Ἀργείοισιν ἄνωγεν, 680
ὅππως κεν νῆάς τε σαῷς καὶ λαὸν Ἀχαιῶν·
αὐτὸς δ' ἠπείλησεν ἅμ' ἠόι φαινομένηφιν
νῆας ἐυσσέλμους ἅλαδ' ἑλκέμεν ἀμφιελίσσας.
καὶ δ' ἂν τοῖς ἄλλοισιν ἔφη παραμυθήσασθαι
οἴκαδ' ἀποπλείειν, ἐπεὶ οὐκέτι δήετε τέκμωρ 685
Ἰλίου αἰπεινῆς· μάλα γάρ ἑθεν εὐρύοπα Ζεὺς
χεῖρα ἑὴν ὑπερέσχε, τεθαρσήκασι δὲ λαοί.
ὣς ἔφατ'· εἰσὶ καὶ οἵδε τάδ' εἰπέμεν, οἵ μοι ἕποντο,
Αἴας καὶ κήρυκε δύω, πεπνυμένω ἄμφω.
Φοῖνιξ δ' αὖθ' ὁ γέρων κατελέξατο· ὣς γὰρ ἀνώγει, 690
ὄφρα οἱ ἐν νήεσσι φίλην ἐς πατρίδ' ἕπηται
αὔριον, ἢν ἐθέλῃσιν· ἀνάγκῃ δ' οὔ τί μιν ἄξει."

THE COUNCIL DECIDES, ON THE PROPOSAL OF DIOMEDES, TO IGNORE ACHILLES, AND TO RENEW FIGHTING THE NEXT MORNING UNDER THE LEADERSHIP OF AGAMEMNON.

ὣς ἔφαθ'· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ
[μῦθον ἀγασσάμενοι· μάλα γὰρ κρατερῶς ἀγόρευσεν].
δὴν δ' ἄνεῳ ἦσαν τετιηότες υἷες Ἀχαιῶν· 695
ὀψὲ δὲ δὴ μετέειπε βοὴν ἀγαθὸς Διομήδης·
"Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
μηδ' ὄφελες λίσσεσθαι ἀμύμονα Πηλεΐωνα
μυρία δῶρα διδούς· ὃ δ' ἀγήνωρ ἐστὶ καὶ ἄλλως·
νῦν αὖ μιν πολὺ μᾶλλον ἀγηνορίῃσιν ἐνῆκας. 700
ἀλλ' ἦ τοι κεῖνον μὲν ἐάσομεν, ἤ κεν ἴῃσιν
ἤ κε μένῃ· τότε δ' αὖτε μαχέσσεται, ὁππότε κέν μιν
θυμὸς ἐνὶ στήθεσσιν ἀνώγῃ καὶ θεὸς ὄρσῃ.
ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.
νῦν μὲν κοιμήσασθε τεταρπόμενοι φίλον ἦτορ 705
σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή·

αὐτὰρ ἐπεί κε φανῇ καλὴ ῥοδοδάκτυλος Ἠώς,
καρπαλίμως πρὸ νεῶν ἐχέμεν λαόν τε καὶ ἵππους
ὀτρύνων, καὶ δ' αὐτὸς ἐνὶ πρώτοισι μάχεσθαι."
ὣς ἔφαθ'· οἱ δ' ἄρα πάντες ἐπῄνησαν βασιλῆες 710
μῦθον ἀγασσάμενοι Διομήδεος ἱπποδάμοιο.
καὶ τότε δὴ σπείσαντες ἔβαν κλισίηνδε ἕκαστος,
ἔνθα δὲ κοιμήσαντο καὶ ὕπνου δῶρον ἕλοντο.

A SYNOPSIS OF INTERVENING EVENTS, K TO O

Later in the same night on which the embassy takes place occurs the adventure with Dolon, a Trojan spy. Diomedes and Odysseus, venturing forth to secure information about the enemy, encounter Dolon, who is on a similar errand for the Trojans. From him they learn several facts, among which is the arrival of Rhesus, king of the Thracians, with his famous steeds. Dolon is slain for a dangerous spy. And a little later Rhesus and twelve of his Thracians meet death, as they sleep, at the hands of Diomedes, while Odysseus looses the horses. The story is told in **K**.

The next day (the twenty-sixth of the poem) is full of adventures and excitement, for between its dawn and dusk the third great battle of the Iliad is fought. Its incidents occupy eight successive books (**Λ–Σ**), the contents of which are but meagerly indicated by the ancient titles.

The subject of Λ is the "Prowess of Agamemnon," *Ἀγαμέμνονος ἀριστεία*. It is during this portion of the battle that Achilles, having his curiosity aroused by seeing Nestor's chariot bear a wounded warrior (Machaon) from the field, sends Patroclus to inquire who the man is. Nestor uses the opportunity to beg Patroclus either to urge Achilles to come forth and help the distressed Achaeans, or himself to don Achilles's armor and so to terrify the Trojans. It is not until the sixteenth book, however, that the poet tells of Patroclus's return to Achilles. And then, in the excitement

of the hour, the original errand—to discover the name of the wounded man—is forgotten.

The Τειχομαχία, the subject of **M**, tells of the storming of the Achaean wall by the Trojans, who drive the Achaeans before them to the ships.

In **N** (Μάχη ἐπὶ ταῖς ναυσίν) is recounted the battle at the ships, in which Zeus, fulfilling his promise to Thetis, helps the Trojans, while Poseidon secretly assists the Greeks.

Ξ (Διὸς ἀπάτη) tells of the "deceiving of Zeus." Here beguiles Zeus to sleep; and Poseidon, using the chance that Here has created for him, encourages the Achaeans and turns the tide of battle. For a time the Trojans are driven back.

On Zeus's awakening (O), the fortune of the battle changes again. Poseidon is deterred from giving further assistance to the Greeks; Zeus sends Apollo to inspirit the Trojans, who again rush furiously toward the Achaean ships. Patroclus, who has delayed in the hut of Eurypylus on his way back to Achilles, sees the dangerous onset and hastens to beg aid of Achilles. Meanwhile the Achaeans make a fierce defense; numbers fall on both sides.

ΙΛΙΑΔΟΣ Ο

ΠΑΛΙΩΞΙΣ ΠΑΡΑ ΤΩΝ ΝΕΩΝ

HECTOR LEADS THE ASSAULT.

Τρῶες δὲ λείουσιν ἐοικότες ὠμοφάγοισιν
νηυσὶν ἐπεσσεύοντο, Διὸς δ' ἐτέλειον ἐφετμάς,
ὅ σφισιν αἰὲν ἔγειρε μένος μέγα, θέλγε δὲ θυμὸν
Ἀργείων καὶ κῦδος ἀπαίνυτο, τοὺς δ' ὀρόθυνεν. 595
Ἕκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι
Πριαμίδῃ, ἵνα νηυσὶ κορωνίσι θεσπιδαὲς πῦρ
ἐμβάλοι ἀκάματον, Θέτιδος δ' ἐξαίσιον ἀρὴν
πᾶσαν ἐπικρήνειε· τὸ γὰρ μένε μητίετα Ζεύς,
νηὸς καιομένης σέλας ὀφθαλμοῖσιν ἰδέσθαι· 600
ἐκ γὰρ δὴ τοῦ ἔμελλε παλίωξιν παρὰ νηῶν
θησέμεναι Τρώων, Δαναοῖσι δὲ κῦδος ὀρέξειν.
τὰ φρονέων νήεσσιν ἔπι γλαφυρῇσιν ἔγειρεν
Ἕκτορα Πριαμίδην, μάλα περ μεμαῶτα καὶ αὐτόν.
μαίνετο δ', ὡς ὅτ' Ἄρης ἐγχέσπαλος ἢ ὀλοὸν πῦρ 605
οὔρεσι μαίνηται, βαθέης ἐν τάρφεσιν ὕλης·
ἀφλοισμὸς δὲ περὶ στόμα γίγνετο, τὼ δέ οἱ ὄσσε
λαμπέσθην βλοσυρῇσιν ὑπ' ὀφρύσιν, ἀμφὶ δὲ πήληξ
σμερδαλέον κροτάφοισι τινάσσετο μαρναμένοιο
[Ἕκτορος· αὐτὸς γάρ οἱ ἀπ' αἰθέρος ἦεν ἀμύντωρ 610
Ζεύς, ὅς μιν πλεόνεσσι μετ' ἀνδράσι μοῦνον ἐόντα

607. ἀφλοισμός †, 'froth' (ἀ- prothetic + φλοιβ + μο-. Cf. φλοίσβου, Ε 322; πολυφλοίσβοιο, Α 34).

τίμα καὶ κύδαινε. μινυνθάδιος γὰρ ἔμελλεν
ἔσσεσθ'· ἤδη γάρ οἱ ἐπώρνυε μόρσιμον ἦμαρ
Παλλὰς Ἀθηναίη ὑπὸ Πηλεΐδαο βίηφιν].
καί ῥ' ἔθελεν ῥῆξαι στίχας ἀνδρῶν πειρητίζων, 615
ᾗ δὴ πλεῖστον ὅμιλον ὅρα καὶ τεύχε' ἄριστα.
ἀλλ' οὐδ' ὡς δύνατο ῥῆξαι μάλα περ μενεαίνων·
ἶσχον γὰρ πυργηδὸν ἀρηρότες, ἠύτε πέτρη
ἠλίβατος μεγάλη, πολιῆς ἁλὸς ἐγγὺς ἐοῦσα,
ἥ τε μένει λιγέων ἀνέμων λαιψηρὰ κέλευθα 620
κύματά τε τροφόεντα, τά τε προσερεύγεται αὐτήν·
ὡς Δαναοὶ Τρῶας μένον ἔμπεδον οὐδὲ φέβοντο.
αὐτὰρ ὁ λαμπόμενος πυρὶ πάντοθεν ἔνθορ' ὁμίλῳ,
ἐν δ' ἔπεσ', ὡς ὅτε κῦμα θοῇ ἐν νηὶ πέσῃσιν
λάβρον ὑπὸ νεφέων ἀνεμοτρεφές· ἣ δέ τε πᾶσα 625
ἄχνη ὑπεκρύφθη, ἀνέμοιο δὲ δεινὸς ἀήτη
ἱστίῳ ἐμβρέμεται, τρομέουσι δέ τε φρένα ναῦται
δειδιότες· τυτθὸν γὰρ ὑπὲκ θανάτοιο φέρονται·
ὡς ἐδαΐζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.
αὐτὰρ ὅ γ' ὥς τε λέων ὀλοόφρων βουσὶν ἐπελθών, 630
αἳ ῥά τ' ἐν εἰαμενῇ ἕλεος μεγάλοιο νέμονται
μυρίαι, ἐν δέ τε τῇσι νομεὺς οὔ πω σάφα εἰδὼς
θηρὶ μαχέσσασθαι ἕλικος βοὸς ἀμφὶ φονῇσιν·
ἦ τοι ὁ μὲν πρώτῃσι καὶ ὑστατίῃσι βόεσσιν
αἰὲν ὁμοῦ στιχάει, ὁ δέ τ' ἐν μέσσῃσιν ὀρούσας 635

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621. **τροφόεντα** †, 'swollen' (*τρέφω*). The word also occurs as a variant reading, γ 290.

προσερεύγεται comp. †, 'break foaming against' (*πρός* and *ἐρεύγομαι*, 'belch').

626. **ὑπεκρύφθη** comp. †, 'is hidden beneath,' gnomic aorist (*ὑπό* and *κρύπτω*).

627. **ἐμβρέμεται** comp. †, 'roars in' (*ἐν* and *βρέμεται*, B 210).

βοῦν ἔδει, αἳ δέ τε πᾶσαι ὑπέτρεσαν· — ὣς τότ' Ἀχαιοὶ
θεσπεσίως ἐφόβηθεν ὑφ' Ἕκτορι καὶ Διὶ πατρὶ
πάντες, ὁ δ' οἷον ἔπεφνε Μυκηναῖον Περιφήτην
Κοπρῆος φίλον υἱόν, ὃς Εὐρυσθῆος ἄνακτος
ἀγγελίην οἴχνεσκε βίῃ Ἡρακληείῃ. 640
τοῦ γένετ' ἐκ πατρὸς πολὺ χείρονος υἱὸς ἀμείνων
παντοίας ἀρετάς, ἠμὲν πόδας ἠδὲ μάχεσθαι,
καὶ νόον ἐν πρώτοισι Μυκηναίων ἐτέτυκτο·
ὅς ῥα τόθ' Ἕκτορι κῦδος ὑπέρτερον ἐγγυάλιξεν.
στρεφθεὶς γὰρ μετόπισθεν ἐν ἀσπίδος ἄντυγι 645
πάλτο,
τὴν αὐτὸς φορέεσκε ποδηνεκέ', ἕρκος ἀκόντων·
τῇ ὅ γ' ἔνι βλαφθεὶς πέσεν ὕπτιος, ἀμφὶ δὲ πήληξ
σμερδαλέον κονάβησε περὶ κροτάφοισι πεσόντος.
Ἕκτωρ δ' ὀξὺ νόησε, θέων δέ οἱ ἄγχι παρέστη,
στήθεϊ δ' ἐν δόρυ πῆξε. φίλων δέ μιν ἐγγὺς ἑταίρων 650
κτεῖν', οἳ δ' οὐκ ἐδύναντο καὶ ἀχνύμενοί περ ἑταίρου
χραισμεῖν· αὐτοὶ γὰρ μάλα δείδισαν Ἕκτορα δῖον.

THE ACHAEANS, FORCED TO RETIRE BEHIND THEIR SHIPS, ARE EXHORTED BY NESTOR TO MAKE A STAND.

Εἰσωποὶ δ' ἐγένοντο νεῶν, περὶ δ' ἔσχεθον ἄκραι
νῆες, ὅσαι πρῶται εἰρύατο· τοὶ δ' ἐπέχυντο.
Ἀργέοι δὲ νεῶν μὲν ἐχώρησαν καὶ ἀνάγκῃ 655
τῶν πρωτέων, αὐτοῦ δὲ παρὰ κλισίῃσιν ἔμειναν
ἀθρόοι, οὐδὲ κέδασθεν ἀνὰ στρατόν· ἴσχε γὰρ αἰδὼς
καὶ δέος· ἀζηχὲς γὰρ ὁμόκλεον ἀλλήλοισιν.
Νέστωρ αὖτε μάλιστα Γερήνιος οὖρος Ἀχαιῶν
λίσσεθ' ὑπὲρ τοκέων γουνούμενος ἄνδρα ἕκαστον· 660

637. θεσπεσίως †, 'wondrously,' 'mightily' (θεσπέσιος).
653. εἰσωποί †, 'face to face with' (εἰς and ὤπα, accusative, 'face').

"ὦ φίλοι, ἀνέρες ἔστε καὶ αἰδόα θέσθ' ἐνὶ θυμῷ
ἄλλων ἀνθρώπων, ἐπὶ δὲ μνήσασθε ἕκαστος
παίδων ἠδ' ἀλόχων καὶ κτήσιος ἠδὲ τοκήων,
ἠμὲν ὅτεῳ ζώουσι καὶ ᾧ κατατεθνήκασιν.
τῶν ὕπερ ἐνθάδ' ἐγὼ γουνάζομαι οὐ παρεόντων 665
ἑστάμεναι κρατερῶς, μηδὲ τρωπᾶσθε φόβονδε."

AJAX, REFUSING TO DESERT THE SHIPS, OPPOSES A BOLD FRONT TO HECTOR.

ὣς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἑκάστου.
τοῖσι δ' ἀπ' ὀφθαλμῶν νέφος ἀχλύος ὦσεν Ἀθήνη
θεσπέσιον· μάλα δέ σφι φάος γένετ' ἀμφοτέρωθεν,
ἠμὲν πρὸς νηῶν καὶ ὁμοιίοο πτολέμοιο. 670
Ἕκτορα δ' ἐφράσσαντο βοὴν ἀγαθὸν καὶ ἑταίρους,
ἠμὲν ὅσοι μετόπισθεν ἀφέστασαν οὐδ' ἐμάχοντο,
ἠδ' ὅσσοι παρὰ νηυσὶ μάχην ἐμάχοντο θοῇσιν.
οὐδ' ἄρ' ἔτ' Αἴαντι μεγαλήτορι ἤνδανε θυμῷ
ἑστάμεν, ἔνθα περ ἄλλοι ἀφέστασαν υἷες Ἀχαιῶν· 675
ἀλλ' ὅ γε νηῶν ἴκρι' ἐπῴχετο μακρὰ βιβάσθων,
νώμα δὲ ξυστὸν μέγα ναύμαχον ἐν παλάμῃσιν,
κολλητὸν βλήτροισι, δυωκαιεικοσίπηχυ.
ὡς δ' ὅτ' ἀνὴρ ἵπποισι κελητίζειν εὖ εἰδώς,
ὅς τ' ἐπεὶ ἐκ πολέων πίσυρας συναείρεται ἵππους, 680
σεύας ἐκ πεδίοιο μέγα προτὶ ἄστυ δίηται
λαοφόρον καθ' ὁδόν· πολέες τέ ἑ θηήσαντο
ἀνέρες ἠδὲ γυναῖκες· ὃ δ' ἔμπεδον ἀσφαλὲς αἰεὶ

678. **βλήτροισι** †, 'ferrules' or 'bands' to hold together the sections of the long pike.

δυω-και-εικοσί-πηχυ †, adjective (πῆχυς, 'cubit').

679. **κελητίζειν** †, 'to ride' (κέλης, 'race-horse').

680. **συν-αείρεται** comp. †, aorist subjunctive, 'has hitched together.'

682. **λαοφόρον** †, 'people-bearing,' 'public' (λαός and φέρω).

θρῴσκων ἄλλοτ' ἐπ' ἄλλον ἀμείβεται, οἳ δὲ πέτονται·
ὣς Αἴας ἐπὶ πολλὰ θοάων ἴκρια νηῶν 685
φοίτα μακρὰ βιβάς, φωνὴ δέ οἱ αἰθέρ' ἵκανεν.
αἰεὶ δὲ σμερδνὸν βοάων Δαναοῖσι κέλευεν
νηυσί τε καὶ κλισίῃσιν ἀμυνέμεν. οὐδὲ μὲν Ἕκτωρ
μίμνεν ἐνὶ Τρώων ὁμάδῳ πύκα θωρηκτάων·
ἀλλ' ὥς τ' ὀρνίθων πετεηνῶν αἰετὸς αἴθων 690
ἔθνος ἐφορμᾶται, ποταμὸν πάρα βοσκομενάων,
χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,
ὣς Ἕκτωρ ἴθυσε νεὸς κυανοπρῴροιο
ἀντίος ἀΐξας. τὸν δὲ Ζεὺς ὦσεν ὄπισθεν
χειρὶ μάλα μεγάλῃ, ὤτρυνε δὲ λαὸν ἅμ' αὐτῷ. 695

IN THE MIDST OF THE FIERCE CONFLICT, NOW RESUMED, HECTOR LAYS HOLD OF THE STERN OF PROTESILAUS'S SHIP, WHICH HE PROPOSES TO BURN.

αὖτις δὲ δριμεῖα μάχη παρὰ νηυσὶν ἐτύχθη.
φαίης κ' ἀκμῆτας καὶ ἀτειρέας ἀλλήλοισιν
ἄντεσθ' ἐν πολέμῳ· ὣς ἐσσυμένως ἐμάχοντο.
τοῖσι δὲ μαρναμένοισιν ὅδ' ἦν νόος· ἦ τοι Ἀχαιοὶ
οὐκ ἔφασαν φεύξεσθαι ὑπὲκ κακοῦ ἀλλ' ὀλέεσθαι, 700
Τρωσὶν δ' ἔλπετο θυμὸς ἐνὶ στήθεσσιν ἑκάστου
νῆας ἐνιπρήσειν κτενέειν θ' ἥρωας Ἀχαιούς.
οἳ μὲν τὰ φρονέοντες ἐφέστασαν ἀλλήλοισιν·
Ἕκτωρ δὲ πρυμνῆς νεὸς ἥψατο ποντοπόροιο
καλῆς ὠκυάλου, ἣ Πρωτεσίλαον ἔνεικεν 705
ἐς Τροίην, οὐ δ' αὖτις ἀπήγαγε πατρίδα γαῖαν.
τοῦ περ δὴ περὶ νηὸς Ἀχαιοί τε Τρῶές τε
δῄουν ἀλλήλους αὐτοσχεδόν. οὐδ' ἄρα τοί γε
τόξων ἀικὰς ἀμφὶς μένον οὐδέ τ' ἀκόντων,

709. ἀικάς †, accusative plural, 'dartings,' 'whirrings' (ἀίσσω. Cf. πολυάικος, A 165).

ἀλλ' οἵ γ' ἐγγύθεν ἱστάμενοι, ἕνα θυμὸν ἔχοντες, 710
ὀξέσι δὴ πελέκεσσι καὶ ἀξίνῃσι μάχοντο
καὶ ξίφεσιν μεγάλοισι καὶ ἔγχεσιν ἀμφιγύοισιν.
πολλὰ δὲ φάσγανα καλὰ μελάνδετα κωπήεντα,
ἄλλα μὲν ἐκ χειρῶν χαμάδις πέσον, ἄλλα δ' ἀπ' ὤμων
ἀνδρῶν μαρναμένων· ῥέε δ' αἵματι γαῖα μέλαινα. 715
Ἕκτωρ δὲ πρυμνῆθεν ἐπεὶ λάβεν, οὔ τι μεθίει
ἄφλαστον μετὰ χερσὶν ἔχων, Τρωσὶν δὲ κέλευεν·
"οἴσετε πῦρ, ἅμα δ' αὐτοὶ ἀολλέες ὄρνυτ' ἀυτήν.
νῦν ἡμῖν πάντων Ζεὺς ἄξιον ἦμαρ ἔδωκεν,
νῆας ἑλεῖν, αἳ δεῦρο θεῶν ἀέκητι μολοῦσαι 720
ἡμῖν πήματα πολλὰ θέσαν, κακότητι γερόντων,
οἵ μ' ἐθέλοντα μάχεσθαι ἐπὶ πρυμνῇσι νέεσσιν
αὐτόν τ' ἰσχανάεσκον ἐρητύοντό τε λαόν.
ἀλλ' εἰ δή ῥα τότε βλάπτε φρένας εὐρύοπα Ζεὺς
ἡμετέρας, νῦν αὐτὸς ἐποτρύνει καὶ ἀνώγει." 725

AJAX BRAVELY PARRIES ALL ATTEMPTS OF THE TROJANS WHO, AT HECTOR'S BIDDING, SEEK TO APPLY THE FIRE.

ὣς ἔφαθ', οἱ δ' ἄρα μᾶλλον ἐπ' Ἀργεῖοισιν ὄρουσαν.
Αἴας δ' οὐκέτ' ἔμιμνε — βιάζετο γὰρ βελέεσσιν —,
ἀλλ' ἀνεχάζετο τυτθόν, ὀιόμενος θανέεσθαι,
θρῆνυν ἔφ' ἑπταπόδην, λίπε δ' ἴκρια νηὸς ἐΐσης.
ἔνθ' ἄρ' ὅ γ' ἑστήκει δεδοκημένος, ἔγχεϊ δ' αἰεὶ 730
Τρῶας ἄμυνε νεῶν, ὅς τις φέροι ἀκάματον πῦρ.
αἰεὶ δὲ σμερδνὸν βοάων Δαναοῖσι κέλευεν·

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713. **μελάνδετα** †, 'black-bound' (**μέλας** and **δέω**, 'bind'); with black hilts.

716. **πρυμνῆθεν** †, in effect a genitive of **πρυμνή**, 'stern.'

717. **ἄφλαστον** †, the decorated 'knob' that terminated the high curving stern of the Homeric ship. See I 241.

729. **ἑπταπόδην** †, adjective (**ἑπτά** and **πούς**).

730. **δεδοκημένος** †, 'watching.'

"ὦ φίλοι, ἥρωες Δαναοί, θεράποντες Ἄρηος,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
ἠέ τινας φαμὲν εἶναι ἀοσσητῆρας ὀπίσσω; 735
ἠέ τι τεῖχος ἄρειον, ὅ κ' ἀνδράσι λοιγὸν ἀμύναι;
οὐ μέν τις σχεδόν ἐστι πόλις πύργοις ἀραρυῖα,
ᾗ κ' ἀπαμυναίμεσθ' ἑτεραλκέα δῆμον ἔχοντες·
ἀλλ' ἐν γὰρ Τρώων πεδίῳ πύκα θωρηκτάων
πόντῳ κεκλιμένοι ἑκὰς ἥμεθα πατρίδος αἴης· 740
τῷ ἐν χερσὶ φάος, οὐ μειλιχίῃ πολέμοιο."
ἦ, καὶ μαιμάων ἔφεπ' ἔγχεϊ ὀξυόεντι.
ὅς τις δὲ Τρώων κοίλῃς ἐπὶ νηυσὶ φέροιτο
σὺν πυρὶ κηλείῳ χάριν Ἕκτορος ὀτρύναντος,
τὸν δ' Αἴας οὔτασκε δεδεγμένος ἔγχεϊ μακρῷ. 745
δώδεκα δὲ προπάροιθε νεῶν αὐτοσχεδὸν οὖτα.

741. μειλιχίῃ †, 'mildness' (μειλίχιος. Cf. Z 343, etc.).
744. κηλείῳ † = κηλέῳ (καίω, aorist infinitive κῆαι, 'burn').

ΙΛΙΑΔΟΣ Π

ΠΑΤΡΟΚΛΕΙΑ

PATROCLUS RETURNS TO ACHILLES, IN TEARS. ACHILLES ASKS WHY HE WEEPS.

Ὣς οἱ μὲν περὶ νηὸς ἐυσσέλμοιο μάχοντο.
Πάτροκλος δ' Ἀχιλῆι παρίστατο ποιμένι λαῶν
δάκρυα θερμὰ χέων ὥς τε κρήνη μελάνυδρος,
ἥ τε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ.
τὸν δὲ ἰδὼν ᾤκτειρε ποδάρκης δῖος Ἀχιλλεύς, 5
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"τίπτε δεδάκρυσαι, Πατρόκλεες, ἠύτε κούρη
νηπίη, ἥ θ' ἅμα μητρὶ θέουσ' ἀνελέσθαι ἀνώγει
εἱανοῦ ἁπτομένη, καί τ' ἐσσυμένην κατερύκει,
δακρυόεσσα δέ μιν ποτιδέρκεται, ὄφρ' ἀνέληται· 10
τῇ ἴκελος, Πάτροκλε, τέρεν κατὰ δάκρυον εἴβεις.
ἠέ τι Μυρμιδόνεσσι πιφαύσκεαι ἢ ἐμοὶ αὐτῷ;
ἠέ τιν' ἀγγελίην Φθίης ἐξ ἔκλυες οἶος;
ζώειν μὰν ἔτι φασὶ Μενοίτιον Ἄκτορος υἱόν,
ζώει δ' Αἰακίδης Πηλεὺς μετὰ Μυρμιδόνεσσιν, 15
τῶν κε μάλ' ἀμφοτέρων ἀκαχοίμεθα τεθνηώτων.
ἠὲ σύ γ' Ἀργείων ὀλοφύρεαι, ὡς ὀλέκονται
νηυσὶν ἔπι γλαφυρῇσιν ὑπερβασίης ἕνεκα σφῆς;
ἐξαύδα, μὴ κεῦθε νόῳ, ἵνα εἴδομεν ἄμφω."

IN REPLY, PATROCLUS TELLS OF THE MANY ACHAEANS SLAIN OR WOUNDED. HE ASKS PERMISSION TO WEAR ACHILLES'S ARMOR, AND TO LEAD FORTH THE MYRMIDONS TO BATTLE.

τὸν δὲ βαρὺ στενάχων προσέφης, Πατρόκλεες ἱππεῦ· 20
"ὦ Ἀχιλεῦ, Πηλῆος ὑέ, μέγα φέρταθ' Ἀχαιῶν,
μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιούς.
οἳ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι,
ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε·
βέβληται μὲν ὁ Τυδεΐδης κρατερὸς Διομήδης, 25
οὐτάσται δ' Ὀδυσεὺς δουρικλυτὸς ἠδ' Ἀγαμέμνων,
βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν ὀιστῷ.
τοὺς μέν τ' ἰητροὶ πολυφάρμακοι ἀμφιπένονται,
ἕλκε' ἀκειόμενοι· σὺ δ' ἀμήχανος ἔπλευ, Ἀχιλλεῦ.
μὴ ἐμέ γ' οὖν οὗτός γε λάβοι χόλος, ὃν σὺ φυλάσσεις, 30
αἰναρέτη. τί σευ ἄλλος ὀνήσεται ὀψίγονός περ,
αἴ κε μὴ Ἀργεΐοισιν ἀεικέα λοιγὸν ἀμύνῃς;
νηλεές, οὐκ ἄρα σοί γε πατὴρ ἦν ἱππότα Πηλεὺς
οὐδὲ Θέτις μήτηρ· γλαυκὴ δέ σε τίκτε θάλασσα
πέτραι τ' ἠλίβατοι, ὅτι τοι νόος ἐστὶν ἀπηνής. 35
εἰ δέ τινα φρεσὶ σῇσι θεοπροπίην ἀλεείνεις,
καί τινά τοι πὰρ Ζηνὸς ἐπέφραδε πότνια μήτηρ,
ἀλλ' ἐμέ περ πρόες ὦχ', ἅμα δ' ἄλλον λαὸν ὄπασσον
Μυρμιδόνων, ἤν πού τι φάος Δαναοῖσι γένωμαι.
δὸς δέ μοι ὤμοιιν τὰ σὰ τεύχεα θωρηχθῆναι, 40
αἴ κέ με σοὶ ἴσκοντες ἀπόσχωνται πολέμοιο
Τρῶες, ἀναπνεύσωσι δ' ἀρήιοι υἷες Ἀχαιῶν

31. **αἰναρέτη** †, vocative, 'disastrously brave,' 'woful hero' ('*εἰς αἶνον χρώμενε τῇ ἀρετῇ,' εἰς ὄλεθρον, οὐκ εἰς σωτηρίαν*, scholium).

34. **γλαυκή** †, 'gleaming' (cf. **γλαυκῶπις**).

τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
ῥεῖα δέ κ' ἀκμῆτες κεκμηότας ἄνδρας ἀυτῇ
ὤσαιμεν προτὶ ἄστυ νεῶν ἄπο καὶ κλισιάων." 45
ὣς φάτο λισσόμενος μέγα νήπιος· ἦ γὰρ ἔμελλεν
οἷ αὐτῷ θάνατόν τε κακὸν καὶ κῆρα λιτέσθαι.

ACHILLES, AFTER DWELLING AGAIN ON THE OCCASION OF HIS WRATH, GRANTS PATROCLUS'S REQUEST. HE ADDS WORDS OF CAUTION.

τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"ὤ μοι, διογενὲς Πατρόκλεες, οἷον ἔειπες.
οὔτε θεοπροπίης ἐμπάζομαι ἥν τινα οἶδα, 50
οὔτε τί μοι πὰρ Ζηνὸς ἐπέφραδε πότνια μήτηρ·
ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἱκάνει,
ὁππότε δὴ τὸν ὁμοῖον ἀνὴρ ἐθέλῃσιν ἀμέρσαι
καὶ γέρας ἂψ ἀφελέσθαι, ὅ τε κράτεϊ προβεβήκῃ.
αἰνὸν ἄχος τό μοί ἐστιν, ἐπεὶ πάθον ἄλγεα θυμῷ· 55
κούρην, ἣν ἄρα μοι γέρας ἔξελον υἷες Ἀχαιῶν,
δουρὶ δ' ἐμῷ κτεάτισσα πόλιν εὐτειχέα πέρσας,
τὴν ἂψ ἐκ χειρῶν ἕλετο κρείων Ἀγαμέμνων
Ἀτρεΐδης, ὡς εἴ τιν' ἀτίμητον μετανάστην.
ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν· οὐδ' ἄρα πως ἦν 60
ἀσπερχὲς κεχολῶσθαι ἐνὶ φρεσίν· — ἦ τοι ἔφην γε
οὐ πρὶν μηνιθμὸν καταπαυσέμεν, ἀλλ' ὁπότ' ἂν δὴ
νῆας ἐμὰς ἀφίκηται ἀυτή τε πτόλεμός τε —.
τύνη δ' ὤμοιιν μὲν ἐμὰ κλυτὰ τεύχεα δῦθι,
ἄρχε δὲ Μυρμιδόνεσσι φιλοπτολέμοισι μάχεσθαι, 65
εἰ δὴ κυάνεον Τρώων νέφος ἀμφιβέβηκεν
νηυσὶν ἐπικρατέως, οἱ δὲ ῥηγμῖνι θαλάσσης
κεκλίαται, χώρης ὀλίγην ἔτι μοῖραν ἔχοντες,
Ἀργέοι· Τρώων δὲ πόλις ἐπὶ πᾶσα βέβηκεν
θάρσυνος, οὐ γὰρ ἐμῆς κόρυθος λεύσσουσι μέτωπον 70

ἐγγύθι λαμπομένης. τάχα κεν φεύγοντες ἐναύλους
πλήσειαν νεκύων, εἴ μοι κρείων Ἀγαμέμνων
ἤπια εἰδείη· νῦν δὲ στρατὸν ἀμφιμάχονται.
οὐ γὰρ Τυδεΐδεω Διομήδεος ἐν παλάμῃσιν
μαίνεται ἐγχείη Δαναῶν ἄπο λοιγὸν ἀμῦναι, 75
οὐδέ πω Ἀτρεΐδεω ὀπὸς ἔκλυον αὐδήσαντος
ἐχθρῆς ἐκ κεφαλῆς· ἀλλ' Ἕκτορος ἀνδροφόνοιο
Τρωσὶ κελεύοντος περιάγνυται, οἳ δ' ἀλαλητῷ
πᾶν πεδίον κατέχουσι, μάχῃ νικῶντες Ἀχαιούς.
ἀλλὰ καὶ ὥς, Πάτροκλε, νεῶν ἄπο λοιγὸν ἀμύνων 80
ἔμπεσ' ἐπικρατέως, μὴ δὴ πυρὸς αἰθομένοιο
νῆας ἐνιπρήσωσι, φίλον δ' ἀπὸ νόστον ἕλωνται.
"πείθεο δ', ὥς τοι ἐγὼ μύθου τέλος ἐν φρεσὶ θείω,
ὡς ἄν μοι τιμὴν μεγάλην καὶ κῦδος ἄρηαι
πρὸς πάντων Δαναῶν, ἀτὰρ οἳ περικαλλέα κούρην 85
ἂψ ἀπονάσσωσιν, πότι δ' ἀγλαὰ δῶρα πόρωσιν.
ἐκ νηῶν ἐλάσας ἰέναι πάλιν· εἰ δέ κεν αὖ τοι
δώῃ κῦδος ἀρέσθαι ἐρίγδουπος πόσις Ἥρης,
μὴ σύ γ' ἄνευθεν ἐμεῖο λιλαίεσθαι πολεμίζειν
Τρωσὶ φιλοπτολέμοισιν — ἀτιμότερον δέ με θήσεις —· 90
μηδ' ἐπαγαλλόμενος πολέμῳ καὶ δηιοτῆτι,
Τρῶας ἐναιρόμενος, προτὶ Ἴλιον ἡγεμονεύειν,
μή τις ἀπ' Οὐλύμποιο θεῶν αἰειγενετάων
ἐμβήῃ· μάλα τούς γε φιλεῖ ἑκάεργος Ἀπόλλων·
ἀλλὰ πάλιν τρωπᾶσθαι, ἐπὴν φάος ἐν νήεσσιν 95
θήῃς, τοὺς δέ τ' ἐᾶν πεδίον κάτα δηριάεσθαι.

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78. **περιάγνυται** comp. †, 'bursts around,' 'rings around' (**περί** and **ἄγνυμι**, 'break').

91. **ἐπαγαλλόμενος** comp. †, 'exulting in.'

[αἲ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
μήτε τις οὖν Τρώων θάνατον φύγοι ὅσσοι ἔασιν
μήτε τις Ἀργείων, νῶιν δ' ἐκδυῖμεν ὄλεθρον,
ὄφρ' οἷοι Τροίης ἱερὰ κρήδεμνα λύωμεν.]" 100

HARD PLIGHT OF AJAX, WHO WAS TRYING TO DEFEND THE SHIPS FROM FIRE.

ὣς οἳ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
Αἴας δ' οὐκέτ' ἔμιμνε· βιάζετο γὰρ βελέεσσιν.
δάμνα μιν Ζηνός τε νόος καὶ Τρῶες ἀγαυοὶ
βάλλοντες· δεινὴν δὲ περὶ κροτάφοισι φαεινὴ
πήληξ βαλλομένη καναχὴν ἔχε, βάλλετο δ' αἰεὶ 105
κὰπ φάλαρ' εὐποίηθ'. ὃ δ' ἀριστερὸν ὦμον ἔκαμνεν
ἔμπεδον αἰὲν ἔχων σάκος αἰόλον· οὐ δὲ δύναντο
ἀμφ' αὐτῷ πελεμίξαι ἐρείδοντες βελέεσσιν.
αἰεὶ δ' ἀργαλέῳ ἔχετ' ἄσθματι, κὰδ δέ οἱ ἱδρὼς
πάντοθεν ἐκ μελέων πολὺς ἔρρεεν, οὐδέ πῃ εἶχεν 110
ἀμπνεῦσαι· πάντῃ δὲ κακὸν κακῷ ἐστήρικτο.
ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,
ὅππως δὴ πρῶτον πῦρ ἔμπεσε νηυσὶν Ἀχαιῶν.
Ἕκτωρ Αἴαντος δόρυ μείλινον ἄγχι παραστὰς
πλῆξ' ἄορι μεγάλῳ, αἰχμῆς παρὰ καυλὸν ὄπισθεν, 115
ἀντικρὺ δ' ἀπάραξε· τὸ μὲν Τελαμώνιος Αἴας
πῆλ' αὔτως ἐν χειρὶ κόλον δόρυ, τῆλε δ' ἀπ' αὐτοῦ
αἰχμὴ χαλκείη χαμάδις βόμβησε πεσοῦσα.
γνῷ δ' Αἴας κατὰ θυμὸν ἀμύμονα ῥίγησέν τε
ἔργα θεῶν, ὅ ῥα πάγχυ μάχης ἐπὶ μήδεα κεῖρεν 120
Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ βούλετο νίκην.

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106. φάλαρ'(α) †, metal 'bosses' or 'disks' on the helmet. See Introduction, 33.

117. κόλον †, 'docked,' 'headless.'

χάζετο δ' ἐκ βελέων· τοὶ δ' ἔμβαλον ἀκάματον πῦρ
νηὶ θοῇ· τῆς δ' αὖψα κάτ' ἀσβέστη κέχυτο φλόξ.
ὣς τὴν μὲν πρυμνὴν πῦρ ἄμφεπεν· αὐτὰρ Ἀχιλλεὺς
μηρὼ πληξάμενος Πατροκλῆα προσέειπεν· 125

ACHILLES, SEEING THE ADVANCE OF THE FIRE, URGES PATROCLUS FORTH. THE ARMING OF THE HERO AND THE HARNESSING OF HIS FAMOUS STEEDS, LOANED BY ACHILLES.

"ὄρσεο, διογενὲς Πατρόκλεες, ἱπποκέλευθε·
λεύσσω δὴ παρὰ νηυσὶ πυρὸς δηίοιο ἰωήν.
μὴ δὴ νῆας ἕλωσι καὶ οὐκέτι φυκτὰ πέλωνται·
δύσεο τεύχεα θᾶσσον, ἐγὼ δέ κε λαὸν ἀγείρω."
ὣς φάτο· Πάτροκλος δὲ κορύσσετο νώροπι χαλκῷ. 130
κνημῖδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκεν
καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
ποικίλον ἀστερόεντα ποδώκεος Αἰακίδαο.
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον 135
χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε.
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὔτυκτον ἔθηκεν
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
εἵλετο δ' ἄλκιμα δοῦρε, τά οἱ παλάμῃφιν ἀρήρει.
ἔγχος δ' οὐχ ἕλετ' οἷον ἀμύμονος Αἰακίδαο, 140
βριθὺ μέγα στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν
πάλλειν, ἀλλά μιν οἶος ἐπίστατο πῆλαι Ἀχιλλεὺς
Πηλιάδα μελίην, τὴν πατρὶ φίλῳ τάμε Χείρων
Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἡρώεσσιν.
ἵππους δ' Αὐτομέδοντα θοῶς ζευγνῦμεν ἄνωγεν, 145
τὸν μετ' Ἀχιλλῆα ῥηξήνορα τίε μάλιστα,
πιστότατος δέ οἱ ἔσκε μάχῃ ἔνι μεῖναι ὁμοκλήν.
τῷ δὲ καὶ Αὐτομέδων ὕπαγε ζυγὸν ὠκέας ἵππους

Ξάνθον καὶ Βαλίον, τὼ ἅμα πνοιῇσι πετέσθην,
τοὺς ἔτεκε Ζεφύρῳ ἀνέμῳ ἅρπυια Ποδάργη, 150
βοσκομένη λειμῶνι παρὰ ῥόον Ὠκεανοῖο.
ἐν δὲ παρηορίῃσιν ἀμύμονα Πήδασον ἵει,
τόν ῥά ποτ' Ἠετίωνος ἑλὼν πόλιν ἤγαγ' Ἀχιλλεύς,
ὃς καὶ θνητὸς ἐὼν ἕπεθ' ἵπποις ἀθανάτοισιν.

THE MYRMIDONS ARE ARMED.

Μυρμιδόνας δ' ἄρ' ἐποιχόμενος θώρηξεν Ἀχιλλεὺς 155
πάντῃ ἀνὰ κλισίας σὺν τεύχεσιν. οἳ δὲ λύκοι ὡς
ὠμοφάγοι, τοῖσίν τε πέρι φρεσὶν ἄσπετος ἀλκή,
οἵ τ' ἔλαφον κεραὸν μέγαν οὔρεσι δηώσαντες
δάπτουσιν· πᾶσιν δὲ παρήια αἵματι φοινά·
καί τ' ἀγεληδὸν ἴασιν ἀπὸ κρήνης μελανύδρου 160
λάψοντες γλώσσῃσιν ἀραιῇσιν μέλαν ὕδωρ
ἄκρον, ἐρευγόμενοι φόνον αἵματος· ἐν δέ τε θυμὸς
στήθεσιν ἄτρομός ἐστι, περιστένεται δέ τε γαστήρ·
τοῖοι Μυρμιδόνων ἡγήτορες ἠδὲ μέδοντες
ἀμφ' ἀγαθὸν θεράποντα ποδώκεος Αἰακίδαο 165
ῥώοντ'. ἐν δ' ἄρα τοῖσιν ἀρήιος ἵσταθ' Ἀχιλλεὺς
ὀτρύνων ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.

ACHILLES HIMSELF EXHORTS THEM TO BATTLE.

αὐτὰρ ἐπεὶ δὴ πάντας ἅμ' ἡγεμόνεσσιν Ἀχιλλεὺς 198
στῆσεν ἐὺ κρίνας, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν·
"Μυρμιδόνες, μή τίς μοι ἀπειλάων λελαθέσθω, 200
ἃς ἐπὶ νηυσὶ θοῇσιν ἀπειλεῖτε Τρώεσσιν

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159. **φοινά** †, 'red' (cf. δαφοινός, B 308).
160. **ἀγεληδόν** †, 'in packs' (cf. ἀγέληφι, B 480).
161. **λάψοντες** †, 'to lap.'
163. **περιστένεται** comp. †, 'is stuffed full' (literally 'is cramped all around'; cf. στείνοντο, Ξ 34, 'were crowded,' and Attic στενός, 'narrow').

πάνθ' ὑπὸ μηνιθμόν, καί μ' ᾐτιάεσθε ἕκαστος·
'σχέτλιε Πηλέος υἱέ, χόλῳ ἄρα σ' ἔτρεφε μήτηρ,
νηλεές, ὃς παρὰ νηυσὶν ἔχεις ἀέκοντας ἑταίρους.
οἴκαδέ περ σὺν νηυσὶ νεώμεθα ποντοπόροισιν 205
αὖτις, ἐπεί ῥά τοι ὧδε κακὸς χόλος ἔμπεσε θυμῷ.'
ταῦτά μ' ἀγειρόμενοι θάμ' ἐβάζετε· νῦν δὲ πέφανται
φυλόπιδος μέγα ἔργον, ἕης τὸ πρίν γ' ἐράεσθε.
ἔνθα τις ἄλκιμον ἦτορ ἔχων Τρώεσσι μαχέσθω."
ὣς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἑκάστου· 210
μᾶλλον δὲ στίχες ἄρθεν, ἐπεὶ βασιλῆος ἄκουσαν.
ὡς δ' ὅτε τοῖχον ἀνὴρ ἀράῃ πυκινοῖσι λίθοισιν
δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων,
ὣς ἄραρον κόρυθές τε καὶ ἀσπίδες ὀμφαλόεσσαι.
ἀσπὶς ἄρ' ἀσπίδ' ἔρειδε, κόρυς κόρυν, ἀνέρα δ' ἀνήρ· 215
ψαῦον δ' ἱππόκομοι κόρυθες λαμπροῖσι φάλοισιν
νευόντων· ὣς πυκνοὶ ἐφέστασαν ἀλλήλοισιν.
πάντων δὲ προπάροιθε δύ' ἀνέρε θωρήσσοντο,
Πάτροκλός τε καὶ Αὐτομέδων, ἕνα θυμὸν ἔχοντες,
πρόσθεν Μυρμιδόνων πολεμιζέμεν.

THEN HE RETURNS TO HIS LODGE AND PRAYS TO ZEUS FOR THE SAFETY OF PATROCLUS.

αὐτὰρ Ἀχιλλεὺς 220
βῆ ῥ' ἴμεν ἐς κλισίην, χηλοῦ δ' ἄπο πῶμ' ἀνέῳγεν
καλῆς δαιδαλέης, τὴν οἱ Θέτις ἀργυρόπεζα
θῆκ' ἐπὶ νηὸς ἄγεσθαι, ἐὺ πλήσασα χιτώνων
χλαινάων τ' ἀνεμοσκεπέων οὐλῶν τε ταπήτων·
ἔνθα δέ οἱ δέπας ἔσκε τετυγμένον, οὐδέ τις ἄλλος 225
οὔτ' ἀνδρῶν πίνεσκεν ἀπ' αὐτοῦ αἴθοπα οἶνον,

224. ἀνεμοσκεπέων †, 'sheltering from the wind' (ἄνεμος and σκέπας, a 'shelter').

οὔτε τέῳ σπένδεσκε θεῶν, ὅτι μὴ Διὶ πατρί.
τό ῥα τότ' ἐκ χηλοῖο λαβὼν ἐκάθηρε θεείῳ
πρῶτον, ἔπειτα δ' ἐνιψ' ὕδατος καλῇσι ῥοῇσιν,
νίψατο δ' αὐτὸς χεῖρας, ἀφύσσατο δ' αἴθοπα οἶνον· 230
εὐχετ' ἔπειτα στὰς μέσῳ ἕρκεϊ, λεῖβε δὲ οἶνον
οὐρανὸν εἰς ἀνιδών — Δία δ' οὐ λάθε τερπικέραυνον —

"Ζεῦ ἄνα Δωδωναῖε Πελασγικέ, τηλόθι ναίων,
Δωδώνης μεδέων δυσχειμέρου — ἀμφὶ δὲ Σελλοὶ
σοὶ ναίουσ' ὑποφῆται ἀνιπτόποδες χαμαιεῦναι —· 235
ἠμὲν δή ποτ' ἐμὸν ἔπος ἔκλυες εὐξαμένοιο,
τίμησας μὲν ἐμέ, μέγα δ' ἴφαο λαὸν Ἀχαιῶν·
ἠδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήηνον ἐέλδωρ.
αὐτὸς μὲν γὰρ ἐγὼ μενέω νηῶν ἐν ἀγῶνι,
ἀλλ' ἕταρον πέμπω πολέσιν μετὰ Μυρμιδόνεσσιν 240
μάρνασθαι· τῷ κῦδος ἅμα πρόες, εὐρύοπα Ζεῦ,
θάρσυνον δέ οἱ ἦτορ ἐνὶ φρεσίν, ὄφρα καὶ Ἕκτωρ
εἴσεται, ἤ ῥα καὶ οἶος ἐπίστηται πολεμίζειν
ἡμέτερος θεράπων, ἤ οἱ τότε χεῖρες ἄαπτοι
μαίνονθ', ὁππότ' ἐγώ περ ἴω μετὰ μῶλον Ἄρηος. 245
αὐτὰρ ἐπεί κ' ἀπὸ ναῦφι μάχην ἐνοπήν τε δίηται,
ἀσκηθής μοι ἔπειτα θοὰς ἐπὶ νῆας ἵκοιτο
τεύχεσί τε ξὺν πᾶσι καὶ ἀγχεμάχοις ἑτάροισιν."
ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε μητίετα Ζεύς.

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233. **Δωδωναῖε** †, vocative adjective, 'of Dodona' (**Δωδώνη**, town of Epirus).

234. **Σελλοί** †, the 'Selli,' priests of Pelasgic Zeus at Dodona.

235. **ὑποφῆται** †, 'interpreters' of the divine will (**ὑπό** and **φημί**).

ἀνιπτόποδες †, 'with unwashed feet' (**ἄνιπτος**, cf. Z 266, 'unwashed,' and **πούς**).

χαμαιεῦναι †, 'sleeping on the ground' (**χαμαί**, 'on the ground,' and **εὐνή**, 'bed').

τῷ δ' ἕτερον μὲν ἔδωκε πατήρ, ἕτερον δ' ἀνένευσεν· 250
νηῶν μέν οἱ ἀπώσασθαι πόλεμόν τε μάχην τε
δῶκε, σόον δ' ἀνένευσε μάχης ἐξ ἀπονέεσθαι.
ἦ τοι ὃ μὲν σπείσας τε καὶ εὐξάμενος Διὶ πατρὶ
ἂψ κλισίην εἰσῆλθε, δέπας δ' ἀπέθηκ' ἐνὶ χηλῷ·
στῆ δὲ πάροιθ' ἐλθὼν κλισίης, ἔτι δ' ἤθελε θυμῷ 255
εἰσιδέειν Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνήν.

UNDER PATROCLUS, THE MYRMIDONS MARCH FORTH. DISMAY OF THE TROJANS, WHO THINK THAT ACHILLES HAS RENOUNCED HIS WRATH.

οἱ δ' ἅμα Πατρόκλῳ μεγαλήτορι θωρηχθέντες
ἔστιχον, ὄφρ' ἐν Τρωσὶ μέγα φρονέοντες ὄρουσαν.
αὐτίκα δὲ σφήκεσσιν ἐοικότες ἐξεχέοντο
εἰνοδίοις, οὓς παῖδες ἐριδμαίνωσιν ἔθοντες 260
[αἰεὶ κερτομέοντες ὁδῷ ἔπι οἰκί' ἔχοντας]
νηπίαχοι, ξυνὸν δὲ κακὸν πολέεσσι τιθεῖσιν·
τοὺς δ' εἴ περ παρά τίς τε κιὼν ἄνθρωπος ὁδίτης
κινήσῃ ἀέκων, οἳ δ' ἄλκιμον ἦτορ ἔχοντες
πρόσσω πᾶς πέτεται καὶ ἀμύνει οἷσι τέκεσσιν. 265
τῶν τότε Μυρμιδόνες κραδίην καὶ θυμὸν ἔχοντες
ἐκ νηῶν ἐχέοντο· βοὴ δ' ἄσβεστος ὀρώρει.
Πάτροκλος δ' ἑτάροισιν ἐκέκλετο μακρὸν ἀύσας·
"Μυρμιδόνες, ἕταροι Πηληιάδεω Ἀχιλῆος,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς, 270
ὡς ἂν Πηλεΐδην τιμήσομεν, ὃς μέγ' ἄριστος
Ἀργείων παρὰ νηυσὶ καὶ ἀγχέμαχοι θεράποντες·
γνῷ δὲ καὶ Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
ἣν ἄτην, ὅ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."

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260. **εἰνοδίοις** †, adjective, 'in the road' (*ἐν* and *ὁδός*. Cf. § 35). **ἐριδμαίνωσιν** †, 'vex,' 'irritate' (cf. *ἔρις*).

ὣς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἑκάστου. 275
ἐν δ' ἔπεσον Τρώεσσιν ἀολλέες· ἀμφὶ δὲ νῆες
σμερδαλέον κονάβησαν ἀυσάντων ὑπ' Ἀχαιῶν.
Τρῶες δ' ὡς εἶδοντο Μενοιτίου ἄλκιμον υἱόν,
αὐτὸν καὶ θεράποντα σὺν ἔντεσι μαρμαίροντας,
πᾶσιν ὀρίνθη θυμός, ἐκίνηθεν δὲ φάλαγγες, 280
ἐλπόμενοι παρὰ ναῦφι ποδώκεα Πηλεΐωνα
μηνιθμὸν μὲν ἀπορρῖψαι, φιλότητα δ' ἐλέσθαι·
πάπτηνεν δὲ ἕκαστος, ὅπῃ φύγοι αἰπὺν ὄλεθρον.

PATROCLUS ENTERS THE FRAY WITH VIGOR AND DRIVES THE TROJANS FROM THE SHIPS.

Πάτροκλος δὲ πρῶτος ἀκόντισε δουρὶ φαεινῷ
ἀντικρὺ κατὰ μέσσον, ὅθι πλεῖστοι κλονέοντο 285
νηὶ παρὰ πρυμνῇ μεγαθύμου Πρωτεσιλάου,
καὶ βάλε Πυραίχμην, ὃς Παίονας ἱπποκορυστὰς
ἦγαγεν ἐξ Ἀμυδῶνος ἀπ' Ἀξιοῦ εὐρὺ ῥέοντος.
τὸν βάλε δεξιὸν ὦμον· ὁ δ' ὕπτιος ἐν κονίῃσιν
κάππεσεν οἰμώξας, ἕταροι δέ μιν ἀμφὶ φόβηθεν 290
Παίονες· ἐν γὰρ Πάτροκλος φόβον ἧκεν ἅπασιν
ἡγεμόνα κτείνας, ὃς ἀριστεύεσκε μάχεσθαι.
ἐκ νηῶν δ' ἔλασεν, κατὰ δ' ἔσβεσεν αἰθόμενον πῦρ.
ἡμιδαὴς δ' ἄρα νηῦς λίπετ' αὐτόθι· τοὶ δ' ἐφόβηθεν
Τρῶες θεσπεσίῳ ὁμάδῳ, Δαναοὶ δ' ἐπέχυντο 295
νῆας ἀνὰ γλαφυράς· ὅμαδος δ' ἀλίαστος ἐτύχθη.
ὡς δ' ὅτ' ἀφ' ὑψηλῆς κορυφῆς ὄρεος μεγάλοιο
κινήσῃ πυκινὴν νεφέλην στεροπηγερέτα Ζεύς,

294. ἡμιδαής †, 'half-burnt' (ἡμι- and δαίω, 'burn').

298. στεροπηγερέτα †, nominative, 'gatherer of lightning' or 'waker of lightning' (στεροπή and ἀγείρω, 'gather,' or ἐγείρω, 'wake'; cf. ἀστεροπητής, A 609).

ἔκ τ' ἔφανεν πᾶσαι σκοπιαὶ καὶ πρώονες ἄκροι
καὶ νάπαι, οὐρανόθεν δὲ ὑπερράγη ἄσπετος αἰθήρ, 300
ὣς Δαναοὶ νηῶν μὲν ἀπωσάμενοι δήιον πῦρ
τυτθὸν ἀνέπνευσαν, πολέμου δ' οὐ γίγνετ' ἐρωή·
οὐ γάρ πώ τι Τρῶες ἀρηιφίλων ὑπ' Ἀχαιῶν
προτροπάδην φοβέοντο μελαινάων ἀπὸ νηῶν,
ἀλλ' ἔτ' ἄρ' ἀνθίσταντο, νεῶν δ' ὑπόεικον ἀνάγκῃ. 305

SARPEDON, THE ALLY OF THE TROJANS, RALLIES HIS LYCIANS AND ENGAGES WITH PATROCLUS.

Σαρπηδὼν δ' ὡς οὖν ἴδ' ἀμιτροχίτωνας ἑταίρους 419
χέρσ' ὑπὸ Πατρόκλοιο Μενοιτιάδαο δαμέντας, 420
κέκλετ' ἄρ' ἀντιθέοισι καθαπτόμενος Λυκίοισιν·
"αἰδώς, ὦ Λύκιοι· πόσε φεύγετε; νῦν θοοὶ ἔστε.
ἀντήσω γὰρ ἐγὼ τοῦδ' ἀνέρος, ὄφρα δαείω,
ὅς τις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργεν
Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν." 425
ἦ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε·
Πάτροκλος δ' ἑτέρωθεν, ἐπεὶ ἴδεν, ἔκθορε δίφρου.
οἳ δ', ὥς τ' αἰγυπιοὶ γαμψώνυχες ἀγκυλοχεῖλαι
πέτρῃ ἐφ' ὑψηλῇ μεγάλα κλάζοντε μάχωνται,
ὣς οἳ κεκλήγοντες ἐπ' ἀλλήλοισιν ὄρουσαν. 430

CONFERENCE OF HERE AND ZEUS OVER SARPEDON'S IMPENDING DOOM.

τοὺς δὲ ἰδὼν ἐλέησε Κρόνου πάις ἀγκυλομήτεω,
Ἥρην δὲ προσέειπε κασιγνήτην ἄλοχόν τε·
"ὤ μοι ἐγών, ὅ τέ μοι Σαρπηδόνα φίλτατον ἀνδρῶν
μοῖρ' ὑπὸ Πατρόκλοιο Μενοιτιάδαο δαμῆναι.

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304. προτροπάδην †. 'headlong' (πρό and τρέπω).

419. ἀμιτροχίτωνας †, 'unbelted.' The Lycians, unlike other Homeric [illegible] have worn the χιτών alone, without the μίτρη. On the

διχθὰ δέ μοι κραδίη μέμονε φρεσὶν ὁρμαίνοντι, 435
ἢ μιν ζωὸν ἐόντα μάχης ἄπο δακρυοέσσης
θείω ἀναρπάξας Λυκίης ἐν πίονι δήμῳ,
ἢ ἤδη ὑπὸ χερσὶ Μενοιτιάδαο δαμάσσω."
τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
"αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες; 440
ἄνδρα θνητὸν ἐόντα, πάλαι πεπρωμένον αἴσῃ,
ἂψ ἐθέλεις θανάτοιο δυσηχέος ἐξ ἀναλῦσαι;
ἔρδ'· ἀτὰρ οὔ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
αἴ κε ζῶν πέμψῃς Σαρπηδόνα ὅνδε δόμονδε, 445
φράζεο, μή τις ἔπειτα θεῶν ἐθέλῃσι καὶ ἄλλος
πέμπειν ὃν φίλον υἱὸν ἀπὸ κρατερῆς ὑσμίνης.
πολλοὶ γὰρ περὶ ἄστυ μέγα Πριάμοιο μάχονται
υἱέες ἀθανάτων· τοῖσιν κότον αἰνὸν ἐνήσεις.
ἀλλ' εἴ τοι φίλος ἐστί, τεὸν δ' ὀλοφύρεται ἦτορ, 450
ἦ τοι μέν μιν ἔασον ἐνὶ κρατερῇ ὑσμίνῃ
χέρσ' ὕπο Πατρόκλοιο Μενοιτιάδαο δαμῆναι·
αὐτὰρ ἐπεὶ δὴ τόν γε λίπῃ ψυχή τε καὶ αἰών,
πέμπειν μιν Θάνατόν τε φέρειν καὶ ἥδυμον Ὕπνον,
εἰς ὅ κε δὴ Λυκίης εὐρείης δῆμον ἵκωνται· 455
ἔνθα ἑ ταρχύσουσι κασίγνητοί τε ἔται τε
τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων."
ὣς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε·
αἱματοέσσας δὲ ψιάδας κατέχευεν ἔραζε
παῖδα φίλον τιμῶν, τόν οἱ Πάτροκλος ἔμελλεν 460
φθίσειν ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.

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459. ψιάδας †, 'drops,' as of dew.

FIRST THE CHARIOTEER THRASYMELUS AND THEN SARPEDON HIMSELF FALL UNDER THE SPEAR OF PATROCLUS.

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
ἔνθ' ἦ τοι Πάτροκλος ἀγακλειτὸν Θρασύμηλον,
ὅς ῥ' ἡΰς θεράπων Σαρπηδόνος ἦεν ἄνακτος,
τὸν βάλε νείαιραν κατὰ γαστέρα, λῦσε δὲ γυῖα.
Σαρπηδὼν δ' αὐτοῦ μὲν ἀπήμβροτε δουρὶ φαεινῷ
δεύτερος ὁρμηθείς, ὁ δὲ Πήδασον οὔτασεν ἵππον
ἐγχεῖ δεξιὸν ὦμον· ὁ δ' ἔβραχε θυμὸν ἀίσθων,
κὰδ δ' ἔπεσ' ἐν κονίῃσι μακών, ἀπὸ δ' ἔπτατο θυμός·
τὼ δὲ διαστήτην, κρίκε δὲ ζυγόν, ἡνία δέ σφιν
σύγχυτ', ἐπεὶ δὴ κεῖτο παρήορος ἐν κονίῃσιν.
τοῖο μὲν Αὐτομέδων δουρικλυτὸς εὔρετο τέκμωρ·
σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,
ἀΐξας ἀπέκοψε παρήορον, οὐδ' ἐμάτησεν·
τὼ δ' ἰθυνθήτην, ἐν δὲ ῥυτῆρσι τάνυσθεν. 475
τὼ δ' αὖτις συνίτην ἔριδος πέρι θυμοβόροιο.
ἔνθ' αὖ Σαρπηδὼν μὲν ἀπήμβροτε δουρὶ φαεινῷ·
Πατρόκλου δ' ὑπὲρ ὦμον ἀριστερὸν ἤλυθ' ἀκωκὴ
ἔγχεος, οὐδ' ἔβαλ' αὐτόν. ὁ δ' ὕστερος ὤρνυτο χαλκῷ
Πάτροκλος· τοῦ δ' οὐχ ἅλιον βέλος ἔκφυγε χειρός, 480
ἀλλ' ἔβαλ', ἔνθ' ἄρα τε φρένες ἔρχαται ἀμφ' ἀδινὸν κῆρ.
ἤριπε δ', ὡς ὅτε τις δρῦς ἤριπεν ἢ ἀχερωὶς
ἠὲ πίτυς βλωθρή, τήν τ' οὔρεσι τέκτονες ἄνδρες
ἐξέταμον πελέκεσσι νεήκεσι νήιον εἶναι·
ὣς ὁ πρόσθ' ἵππων καὶ δίφρου κεῖτο τανυσθείς, 485
βεβρυχώς, κόνιος δεδραγμένος αἱματοέσσης.
ἠύτε ταῦρον ἔπεφνε λέων ἀγέληφι μετελθὼν

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470. κρίκε †, 'creaked.'
475. ῥυτῆρσι, 'reins (ἐρύω, 'draw'), special meaning here.

αἴθωνα μεγάθυμον, ἐν εἰλιπόδεσσι βόεσσιν,
ὥλετό τε στεναχων ὑπὸ γαμφηλῇσι λέοντος,
ὡς ὑπὸ Πατρόκλῳ Λυκίων ἀγὸς ἀσπιστάων 490
κτεινόμενος μενέαινε, φίλον δ' ὀνόμηνεν ἑταῖρον·

IN HIS DEATH AGONY SARPEDON CALLS ON GLAUCUS AND THE LYCIANS TO RESCUE HIS ARMOR.

"Γλαῦκε πέπον, πολεμιστὰ μετ' ἀνδράσι, νῦν σε μάλα χρὴ
αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν·
νῦν τοι ἐελδέσθω πόλεμος κακός, εἰ θοός ἐσσι.
πρῶτα μὲν ὄτρυνον Λυκίων ἡγήτορας ἄνδρας 495
πάντῃ ἐποιχόμενος Σαρπηδόνος ἀμφὶ μάχεσθαι·
αὐτὰρ ἔπειτα καὶ αὐτὸς ἐμεῦ πέρι μάρναο χαλκῷ.
σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφείη καὶ ὄνειδος
ἔσσομαι ἤματα πάντα διαμπερές, εἴ κέ μ' Ἀχαιοὶ
τεύχεα συλήσωσι νεῶν ἐν ἀγῶνι πεσόντα. 500
ἀλλ' ἔχεο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα."
ὣς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν
ὀφθαλμοὺς ῥινάς θ'. ὃ δὲ λὰξ ἐν στήθεσι βαίνων
ἐκ χροὸς ἕλκε δόρυ, προτὶ δὲ φρένες αὐτῷ ἕποντο·
τοῖο δ' ἅμα ψυχήν τε καὶ ἔγχεος ἐξέρυσ' αἰχμήν. 505
Μυρμιδόνες δ' αὐτοῦ σχέθον ἵππους φυσιάοντας,
ἱεμένους φοβέεσθαι, ἐπεὶ λίπεν ἅρματ' ἀνάκτων.

SARPEDON IS NEVERTHELESS STRIPPED OF HIS ARMS. HIS BODY IS RESCUED BY APOLLO, AT THE COMMAND OF ZEUS.

οἱ δ' ἄρ' ἀπ' ὤμοιιν Σαρπηδόνος ἔντε' ἔλοντο 663
χάλκεα μαρμαίροντα· τὰ μὲν κοίλας ἐπὶ νῆας
δῶκε φέρειν ἑτάροισι Μενοιτίου ἄλκιμος υἱός. 665
καὶ τότ' Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεύς·

"εἰ δ' ἄγε νῦν, φίλε Φοῖβε, κελαινεφὲς αἷμα κάθηρον
ἐλθὼν ἐκ βελέων Σαρπηδόνα, καί μιν ἔπειτα
πολλὸν ἀποπρὸ φέρων λοῦσον ποταμοῖο ῥοῇσιν
χρῖσόν τ' ἀμβροσίῃ, περὶ δ' ἄμβροτα εἵματα ἕσσον. 670
πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι
Ὕπνῳ καὶ Θανάτῳ διδυμάοσιν, οἵ ῥά μιν ὦκα
θήσουσ' ἐν Λυκίης εὐρείης πίονι δήμῳ,
ἔνθα ἑ ταρχύσουσι κασίγνητοί τε ἔται τε
τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων." 675
ὣς ἔφατ'· οὐδ' ἄρα πατρὸς ἀνηκούστησεν Ἀπόλλων.
βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς φύλοπιν αἰνήν,
αὐτίκα δ' ἐκ βελέων Σαρπηδόνα δῖον ἀείρας,
πολλὸν ἀποπρὸ φέρων λοῦσεν ποταμοῖο ῥοῇσιν
χρῖσέν τ' ἀμβροσίῃ, περὶ δ' ἄμβροτα εἵματα ἕσσεν. 680
πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι
Ὕπνῳ καὶ Θανάτῳ διδυμάοσιν, οἵ ῥά μιν ὦκα
κάθεσαν ἐν Λυκίης εὐρείης πίονι δήμῳ.

PATROCLUS, UNMINDFUL OF ACHILLES'S WARNING, PRESSES FORWARD EVEN TO THE WALL OF TROY, WHERE HE FALLS BACK BEFORE PHOEBUS APOLLO.

Πάτροκλος δ' ἵπποισι καὶ Λυτομέδοντι κελεύσας
Τρῶας καὶ Λυκίους μετεκίαθε, καὶ μέγ' ἀάσθη 685
νήπιος· εἰ δὲ ἔπος Πηληιάδαο φύλαξεν,
ἦ τ' ἂν ὑπέκφυγε κῆρα κακὴν μέλανος θανάτοιο.
ἀλλ' αἰεί τε Διὸς κρείσσων νόος ἠέ περ ἀνδρῶν·
[ὅς τε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην
ῥηιδίως, ὁτὲ δ' αὐτὸς ἐποτρύνει μαχέσασθαι·] 690
ὅς οἱ καὶ τότε θυμὸν ἐνὶ στήθεσσιν ἀνῆκεν.
ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξας,
Πατρόκλεις, ὅτε δή σε θεοὶ θάνατόνδε κάλεσσαν;

Ἄδρηστον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ἔχεκλον
καὶ Πέριμον Μεγάδην καὶ Ἐπίστορα καὶ Μελάνιππον, 695
αὐτὰρ ἔπειτ' Ἔλασον καὶ Μούλιον ἠδὲ Πυλάρτην.
τοὺς ἕλεν· οἱ δ' ἄλλοι φύγαδε μνάοντο ἕκαστος.
ἔνθα κεν ὑψίπυλον Τροίην ἕλον υἷες Ἀχαιῶν
Πατρόκλου ὑπὸ χερσί — πέρι πρὸ γὰρ ἔγχεϊ θῦεν —,
εἰ μὴ Ἀπόλλων Φοῖβος ἐυδμήτου ἐπὶ πύργου 700
ἔστη, τῷ ὀλοὰ φρονέων Τρώεσσι δ' ἀρήγων.
τρὶς μὲν ἐπ' ἀγκῶνος βῆ τείχεος ὑψηλοῖο
Πάτροκλος, τρὶς δ' αὐτὸν ἀπεστυφέλιξεν Ἀπόλλων
χείρεσσ' ἀθανάτῃσι φαεινὴν ἀσπίδα νύσσων.
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἶσος, 705
δεινὰ δ' ὁμοκλήσας προσέφη ἑκάεργος Ἀπόλλων·
"χάζεο, διογενὲς Πατρόκλεες· οὔ νύ τοι αἶσα
σῷ ὑπὸ δουρὶ πόλιν πέρθαι Τρώων ἀγερώχων,
οὐδ' ὑπ' Ἀχιλλῆος, ὅς περ σέο πολλὸν ἀμείνων."
ὣς φάτο· Πάτροκλος δ' ἀνεχάζετο πολλὸν ὀπίσσω, 710
μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.

THE GOD URGES HECTOR TO SEEK AN ENCOUNTER WITH PATROCLUS.

Ἕκτωρ δ' ἐν Σκαιῇσι πύλῃς ἔχε μώνυχας ἵππους·
δίζε γάρ, ἠὲ μάχοιτο κατὰ κλόνον αὖτις ἐλάσσας
ἢ λαοὺς ἐς τεῖχος ὁμοκλήσειεν ἀλῆναι.
ταῦτ' ἄρα οἱ φρονέοντι παρίστατο Φοῖβος Ἀπόλλων 715
ἀνέρι εἰσάμενος αἰζηῷ τε κρατερῷ τε
Ἀσίῳ, ὃς μήτρως ἦν Ἕκτορος ἱπποδάμοιο,

713. δίζε †, 'was in doubt.'

αὐτοκασίγνητος Ἑκάβης υἱὸς δὲ Δύμαντος,
ὃς Φρυγίῃ ναίεσκε ῥοῇς ἐπι Σαγγαρίοιο·
τῷ μιν ἐεισάμενος προσέφη Διὸς υἱὸς Ἀπόλλων· 720
"Ἕκτορ, τίπτε μάχης ἀποπαύεαι; οὐδέ τί σε χρή.
αἴθ', ὅσον ἥσσων εἰμί, τόσον σέο φέρτερος εἴην·
τῷ κε τάχα στυγερῶς πολέμου ἀπερωήσειας.
ἀλλ' ἄγε Πατρόκλῳ ἔφεπε κρατερώνυχας ἵππους,
αἴ κέν πώς μιν ἕλῃς, δώῃ δέ τοι εὖχος Ἀπόλλων." 725

THE ENCOUNTER. HECTOR'S CHARIOTEER, CEBRIONES, IS SLAIN.

ὣς εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἂμ πόνον ἀνδρῶν·
Κεβριόνῃ δ' ἐκέλευσε δαΐφρονι φαίδιμος Ἕκτωρ
ἵππους ἐς πόλεμον πεπληγέμεν. αὐτὰρ Ἀπόλλων
δύσεθ' ὅμιλον ἰών, ἐν δὲ κλόνον Ἀργεΐοισιν
ἧκε κακόν, Τρωσὶν δὲ καὶ Ἕκτορι κῦδος ὄπαζεν. 730
Ἕκτωρ δ' ἄλλους μὲν Δαναοὺς ἔα οὐδ' ἐνάριζεν,
αὐτὰρ ὁ Πατρόκλῳ ἔφεπε κρατερώνυχας ἵππους.
Πάτροκλος δ' ἑτέρωθεν ἀφ' ἵππων ἅλτο χαμᾶζε
σκαιῇ ἔγχος ἔχων· ἑτέρηφι δὲ λάζετο πέτρον
μάρμαρον ὀκριόεντα, τόν οἱ περὶ χεὶρ ἐκάλυψεν. 735
ἧκε δ' ἐρεισάμενος — οὐδὲ δὴν χάζετο φωτός —
οὐδ' ἁλίωσε βέλος· βάλε δ' Ἕκτορος ἡνιοχῆα
Κεβριόνην, νόθον υἱὸν ἀγακλῆος Πριάμοιο,
ἵππων ἡνί' ἔχοντα μετώπιον ὀξέι λᾶι.
ἀμφοτέρας δ' ὀφρῦς σύνελεν λίθος, οὐδέ οἱ ἔσχεν 740
ὀστέον, ὀφθαλμοὶ δὲ χαμαὶ πέσον ἐν κονίῃσιν
αὐτοῦ πρόσθε ποδῶν· ὁ δ' ἄρ' ἀρνευτῆρι ἐοικὼς

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723. **ἀπερωήσειας** comp. †, 'retire from,' 'rest from' (**ἀπό** and **ἐρωέω**. Cf. **ἐρώει**, B 179, **ἐρωή**, Π 302).

κάππεσ' ἀπ' εὐεργέος δίφρου, λίπε δ' ὀστέα θυμός.
τὸν δ' ἐπικερτομέων προσέφης, Πατρόκλεες ἱππεῦ·
"ὦ πόποι, ἦ μάλ' ἐλαφρὸς ἀνήρ· ὡς ῥεῖα κυ- 745
βιστᾷ.
εἰ δή που καὶ πόντῳ ἐν ἰχθυόεντι γένοιτο,
πολλοὺς ἂν κορέσειεν ἀνὴρ ὅδε τήθεα διφῶν,
νηὸς ἀποθρῴσκων, εἰ καὶ δυσπέμφελος εἴη·
ὡς νῦν ἐν πεδίῳ ἐξ ἵππων ῥεῖα κυβιστᾷ.
ἦ ῥα καὶ ἐν Τρώεσσι κυβιστητῆρες ἔασιν." 750

PATROCLUS AND HECTOR WITH THEIR FOLLOWERS FIGHT OVER THE BODY OF CEBRIONES.

ὣς εἰπὼν ἐπὶ Κεβριόνῃ ἥρωι βεβήκει
οἶμα λέοντος ἔχων, ὅς τε σταθμοὺς κεραΐζων
ἔβλητο πρὸς στῆθος, ἑή τέ μιν ὤλεσεν ἀλκή·
ὣς ἐπὶ Κεβριόνῃ, Πατρόκλεες, ἄλτο μεμαώς.
Ἕκτωρ δ' αὖθ' ἑτέρωθεν ἀφ' ἵππων ἄλτο χαμᾶζε. 755
τὼ περὶ Κεβριόναο λέοντ' ὣς δηρινθήτην,
ὥ τ' ὄρεος κορυφῇσι περὶ κταμένης ἐλάφοιο,
ἄμφω πεινάοντε, μέγα φρονέοντε μάχεσθον·
ὣς περὶ Κεβριόναο δύω μήστωρες ἀυτῆς,
Πάτροκλός τε Μενοιτιάδης καὶ φαίδιμος Ἕκτωρ, 760
ἵεντ' ἀλλήλων ταμέειν χρόα νηλέι χαλκῷ.
Ἕκτωρ μὲν κεφαλῆφιν ἐπεὶ λάβεν, οὔ τι μεθίει·
Πάτροκλος δ' ἑτέρωθεν ἔχεν ποδός. οἱ δὲ δὴ ἄλλοι
Τρῶες καὶ Δαναοὶ σύναγον κρατερὴν ὑσμίνην.
ὡς δ' εὖρός τε νότος τ' ἐριδαίνετον ἀλλήλοιιν 765
οὔρεος ἐν βήσσῃς βαθέην πελεμιζέμεν ὕλην,

747. **τήθεα** †, 'oysters.'
διφῶν †, 'seeking,' 'diving after.'
748. **δυσπέμφελος** †, 'stormy' [**πόντος** is understood as subject].

φηγόν τε μελίην τε τανύφλοιόν τε κράνειαν,
αἵ τε πρὸς ἀλλήλας ἔβαλον τανυήκεας ὄζους
ἠχῇ θεσπεσίῃ, πάταγος δέ τε ἀγνυμενάων·
ὣς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες
δῄουν, οὐδ' ἕτεροι μνάοντ' ὀλοοῖο φόβοιο.
πολλὰ δὲ Κεβριόνην ἄμφ' ὀξέα δοῦρα πεπήγει
ἰοί τε πτερόεντες ἀπὸ νευρῆφι θορόντες,
πολλὰ δὲ χερμάδια μεγάλ' ἀσπίδας ἐστυφέλιξαν
μαρναμένων ἀμφ' αὐτόν. ὃ δ' ἐν στροφάλιγγι κονίης
κεῖτο μέγας μεγαλωστί, λελασμένος ἱπποσυνάων.

THE ACHAEANS, PROVING SUPERIOR, DRAG CEBRIONES AWAY AND STRIP OFF HIS ARMOR. PATROCLUS, AFTER DEEDS OF GREAT VALOR, IS SMITTEN BY APOLLO.

ὄφρα μὲν ἠέλιος μέσον οὐρανὸν ἀμφιβεβήκει,
τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο, πίπτε δὲ λαός·
ἦμος δ' ἠέλιος μετενίσσετο βουλυτόνδε,
καὶ τότε δή ῥ' ὑπὲρ αἶσαν Ἀχαιοὶ φέρτεροι ἦσαν.
ἐκ μὲν Κεβριόνην βελέων ἥρωα ἔρυσσαν
Τρώων ἐξ ἐνοπῆς, καὶ ἀπ' ὤμων τεύχε' ἕλοντο·
Πάτροκλος δὲ Τρωσὶ κακὰ φρονέων ἐνόρουσεν.
τρὶς μὲν ἔπειτ' ἐπόρουσε θοῷ ἀτάλαντος Ἄρηι,
σμερδαλέα ἰάχων, τρὶς δ' ἐννέα φῶτας ἔπεφνεν.
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἶσος,
ἔνθ' ἄρα τοι, Πάτροκλε, φάνη βιότοιο τελευτή·
ἤντετο γάρ τοι Φοῖβος ἐνὶ κρατερῇ ὑσμίνῃ
δεινός. ὃ μὲν τὸν ἰόντα κατὰ κλόνον οὐκ ἐνόησεν·
ἠέρι γὰρ πολλῇ κεκαλυμμένος ἀντεβόλησεν.

767. τανύφλοιον †, 'with smooth [stretched] bark' (τανύω, 'stretch,' and φλοιός, φλοιόν, A 237).

στῆ δ' ὄπιθεν, πλῆξεν δὲ μετάφρενον εὐρέε τ' ὤμω
χειρὶ καταπρηνεῖ· στρεφεδίνηθεν δέ οἱ ὄσσε.
τοῦ δ' ἀπὸ μὲν κρατὸς κυνέην βάλε Φοῖβος Ἀπόλλων·
ἡ δὲ κυλινδομένη καναχὴν ἔχε ποσσὶν ὕφ' ἵππων
αὐλῶπις τρυφάλεια, μιάνθησαν δὲ ἔθειραι 795
αἵματι καὶ κονίῃσι· — πάρος γε μὲν οὐ θέμις ἦεν
ἱππόκομον πήληκα μιαίνεσθαι κονίῃσιν·
ἀλλ' ἀνδρὸς θείοιο κάρη χαρίεν τε μέτωπον
ῥῦτ', Ἀχιλλῆος, τότε δὲ Ζεὺς Ἕκτορι δῶκεν
ἥ κεφαλῇ φορέειν· σχεδόθεν δέ οἱ ἦεν ὄλεθρος· — 800
πᾶν δέ οἱ ἐν χείρεσσιν ἄγη δολιχόσκιον ἔγχος,
βριθὺ μέγα στιβαρὸν κεκορυθμένον· αὐτὰρ ἀπ' ὤμων
ἀσπὶς σὺν τελαμῶνι χαμαὶ πέσε τερμιόεσσα·
λῦσε δέ οἱ θώρηκα ἄναξ Διὸς υἱὸς Ἀπόλλων.

THEN EUPHORBUS HURLS AT HIM, WHILE HE IS DAZED AND DISARMED.

τὸν δ' ἄτη φρένας εἷλε, λύθεν δ' ὕπο φαίδιμα γυῖα, 805
στῆ δὲ ταφών. ὄπιθεν δὲ μετάφρενον ὀξέϊ δουρὶ
ὤμων μεσσηγὺς σχεδόθεν βάλε Δάρδανος ἀνήρ,
Πανθοΐδης Εὔφορβος, ὃς ἡλικίην ἐκέκαστο
ἔγχεϊ θ' ἱπποσύνῃ τε πόδεσσί τε καρπαλίμοισιν· —
καὶ γὰρ δὴ τότε φῶτας ἐείκοσι βῆσεν ἀφ' ἵππων, 810
πρῶτ' ἐλθὼν σὺν ὄχεσφι, διδασκόμενος πολέμοιο· —
ὅς τοι πρῶτος ἐφῆκε βέλος, Πατρόκλεες ἱππεῦ,
οὐδ' ἐδάμασσ'. ὃ μὲν αὖτις ἀνέδραμε, μῖκτο δ' ὁμίλῳ,
ἐκ χροὸς ἁρπάξας δόρυ μείλινον· οὐδ' ὑπέμεινεν
Πάτροκλον γυμνόν περ ἐόντ' ἐν δηιοτῆτι. 815

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792. στρεφεδίνηθεν †, 'were set whirling,' 'grew dizzy' (στρέφω and δινέω, 'whirl').

Πάτροκλος δὲ θεοῦ πληγῇ καὶ δουρὶ δαμασθεὶς
ἂψ ἑτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.

HECTOR DEALS PATROCLUS A LAST AND FATAL BLOW, WHICH HE FOLLOWS WITH AN EXULTING SPEECH.

Ἕκτωρ δ' ὡς εἶδεν Πατροκλῆα μεγάθυμον
ἂψ ἀναχαζόμενον, βεβλημένον ὀξέι χαλκῷ,
ἀγχίμολόν ῥά οἱ ἦλθε κατὰ στίχας· οὖτα δὲ δουρὶ 820
νείατον ἐς κενεῶνα, διαπρὸ δὲ χαλκὸν ἔλασσεν.
δούπησεν δὲ πεσών· μέγα δ' ἤκαχε λαὸν Ἀχαιῶν.
ὡς δ' ὅτε σῦν ἀκάμαντα λέων ἐβιήσατο χάρμῃ,
ὅ τ' ὄρεος κορυφῇσι μέγα φρονέοντε μάχεσθον
πίδακος ἀμφ' ὀλίγης· ἐθέλουσι δὲ πιέμεν ἄμφω· 825
πολλὰ δέ τ' ἀσθμαίνοντα λέων ἐδάμασσε βίηφιν·
ὣς πολέας πεφνόντα Μενοιτίου ἄλκιμον υἱὸν
Ἕκτωρ Πριαμίδης σχεδὸν ἔγχεϊ θυμὸν ἀπηύρα.
καί οἱ ἐπευχόμενος ἔπεα πτερόεντα προσηύδα·
"Πάτροκλ', ἦ που ἔφησθα πόλιν κεραϊξέμεν 830
ἁμήν,
Τρωιάδας δὲ γυναῖκας ἐλεύθερον ἦμαρ ἀπούρας
ἄξειν ἐν νήεσσι φίλην ἐς πατρίδα γαῖαν,
νήπιε· τάων δὲ πρόσθ' Ἕκτορος ὠκέες ἵπποι
ποσσὶν ὀρωρέχαται πολεμιζέμεν, ἔγχεϊ δ' αὐτὸς
Τρωσὶ φιλοπτολέμοισι μεταπρέπω, ὅ σφιν ἀμύνω 835
ἦμαρ ἀναγκαῖον· σὲ δε τ' ἐνθάδε γῦπες ἔδονται.
ἆ δείλ', οὐδέ τοι ἐσθλὸς ἐὼν χραίσμησεν Ἀχιλλεύς,
ὅς πού τοι μάλα πολλὰ μένων ἐπετέλλετ' ἰόντι·
'μή μοι πρὶν ἰέναι, Πατρόκλεες ἱπποκέλευθε,
νῆας ἔπι γλαφυράς, πρὶν Ἕκτορος ἀνδροφόνοιο 840

825. πίδακος †, genitive, feminine, 'spring' of water.

αἱματόεντα χιτῶνα περὶ στήθεσσι δαΐξαι.'
ὣς πού σε προσέφη· σοὶ δὲ φρένας ἄφρονι πεῖθεν."

THE ANSWER OF DYING PATROCLUS.

τὸν δ' ὀλιγοδρανέων προσέφης, Πατρόκλεες ἱππεῦ·
"ἤδη νῦν, Ἕκτορ, μεγάλ' εὔχεο· σοὶ γὰρ ἔδωκεν
νίκην Ζεὺς Κρονίδης καὶ Ἀπόλλων, οἵ μ' ἐδάμασσαν 845
ῥηϊδίως· αὐτοὶ γὰρ ἀπ' ὤμων τεύχε' ἕλοντο.
τοιοῦτοι δ' εἴ πέρ μοι ἐείκοσιν ἀντεβόλησαν,
πάντες κ' αὐτόθ' ὄλοντο ἐμῷ ὑπὸ δουρὶ δαμέντες.
ἀλλά με μοῖρ' ὀλοὴ καὶ Λητόος ἔκτανεν υἱός,
ἀνδρῶν δ' Εὔφορβος· σὺ δέ με τρίτος ἐξεναρίζεις. 850
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
οὔ θην οὐδ' αὐτὸς δηρὸν βέῃ, ἀλλά τοι ἤδη
ἄγχι παρέστηκεν θάνατος καὶ μοῖρα κραταιή,
χερσὶ δαμέντ' Ἀχιλῆος ἀμύμονος Αἰακίδαο."

ὣς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν· 855
ψυχὴ δ' ἐκ ῥεθέων πταμένη Ἀιδόσδε βεβήκει,
ὃν πότμον γοάουσα, λιποῦσ' ἀνδροτῆτα καὶ ἥβην.
τὸν καὶ τεθνηῶτα προσηύδαε φαίδιμος Ἕκτωρ·

"Πατρόκλεις, τί νύ μοι μαντεύεαι αἰπὺν ὄλεθρον;
τίς δ' οἶδ', εἴ κ' Ἀχιλεὺς Θέτιδος πάις ἠυκόμοιο 860
φθήῃ ἐμῷ ὑπὸ δουρὶ τυπεὶς ἀπὸ θυμὸν ὀλέσσαι;"

THE SWIFT HORSES OF ACHILLES CARRY THE CHARIOTEER AUTOMEDON OUT OF HECTOR'S REACH.

ὣς ἄρα φωνήσας δόρυ χάλκεον ἐξ ὠτειλῆς
εἷρυσε λὰξ προσβάς, τὸν δ' ὕπτιον ὧσ' ἀπὸ δουρός.
αὐτίκα δὲ ξὺν δουρὶ μετ' Αὐτομέδοντα βεβήκει
ἀντίθεον θεράποντα ποδώκεος Αἰακίδαο· 865
ἵετο γὰρ βαλέειν. τὸν δ' ἔκφερον ὠκέες ἵπποι
ἄμβροτοι, οὓς Πηλῆι θεοὶ δόσαν ἀγλαὰ δῶρα.

ΙΛΙΑΔΟΣ Σ

ΟΠΛΟΠΟΙΙΑ

ACHILLES KNOWS NOT OF THE DEATH OF PATROCLUS. HE IS STARTLED BY THE FLEEING ACHAEANS.

Ὣς οἳ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·
Ἀντίλοχος δ' Ἀχιλῆι πόδας ταχὺς ἄγγελος ἦλθεν.
τὸν δ' εὗρε προπάροιθε νεῶν ὀρθοκραιράων,
τὰ φρονέοντ' ἀνὰ θυμόν, ἃ δὴ τετελεσμένα ἦεν·
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
"ὤ μοι ἐγώ, τί τ' ἄρ' αὖτε κάρη κομάοντες Ἀχαιοὶ
νηυσὶν ἔπι κλονέονται ἀτυζόμενοι πεδίοιο;
μὴ δή μοι τελέσωσι θεοὶ κακὰ κήδεα θυμῷ,
ὥς ποτέ μοι μήτηρ διεπέφραδε καί μοι ἔειπεν
Μυρμιδόνων τὸν ἄριστον ἔτι ζώοντος ἐμεῖο
χερσὶν ὕπο Τρώων λείψειν φάος ἠελίοιο.
ἦ μάλα δὴ τέθνηκε Μενοιτίου ἄλκιμος υἱός.
σχέτλιος· ἦ τ' ἐκέλευον ἀπωσάμενον δήιον πῦρ
ἂψ ἐπὶ νῆας ἴμεν μηδ' Ἕκτορι ἶφι μάχεσθαι."

ANTILOCHUS BRINGS HIM THE MESSAGE. HIS INTENSE GRIEF.

ἦος ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
τόφρα οἱ ἐγγύθεν ἦλθεν ἀγαυοῦ Νέστορος υἱὸς
δάκρυα θερμὰ χέων, φάτο δ' ἀγγελίην ἀλεγεινήν·
"ὤ μοι, Πηλέος υἱὲ δαΐφρονος, ἦ μάλα λυγρῆς
πεύσεαι ἀγγελίης, ἣ μὴ ὤφελλε γενέσθαι.
κεῖται Πάτροκλος, νέκυος δὲ δὴ ἀμφὶ μάχονται
γυμνοῦ· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἕκτωρ."

ὣς φάτο· τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα.
ἀμφοτέρῃσι δὲ χερσὶν ἑλὼν κόνιν αἰθαλόεσσαν
χεύατο κὰκ κεφαλῆς, χαρίεν δ' ἤσχυνε πρόσωπον·
νεκταρέῳ δὲ χιτῶνι μέλαιν' ἀμφίζανε τέφρη.
αὐτὸς δ' ἐν κονίῃσι μέγας μεγαλωστὶ τανυσθεὶς
κεῖτο, φίλῃσι δὲ χερσὶ κόμην ἤσχυνε δαΐζων.
δμῳαὶ δ', ἃς Ἀχιλεὺς λῆισσατο Πάτροκλός τε,
θυμὸν ἀκηχεμέναι μεγάλ' ἴαχον, ἐκ δὲ θύραζε
ἔδραμον ἀμφ' Ἀχιλῆα δαΐφρονα, χερσὶ δὲ πᾶσαι
στήθεα πεπλήγοντο, λύθεν δ' ὕπο γυῖα ἑκάστης.
Ἀντίλοχος δ' ἑτέρωθεν ὀδύρετο δάκρυα λείβων,
χεῖρας ἔχων Ἀχιλῆος — ὃ δ' ἔστενε κυδάλιμον κῆρ —
δείδιε γὰρ μὴ λαιμὸν ἀπαμήσειε σιδήρῳ.

HIS MOTHER, HEARING HIM LAMENT, CRIES OUT TO HER SISTER NEREIDS.

σμερδαλέον δ' ᾤμωξεν· ἄκουσε δὲ πότνια μήτηρ
ἧμένη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι,
κώκυσέν τ' ἄρ' ἔπειτα· θεαὶ δέ μιν ἀμφαγέροντο
πᾶσαι, ὅσαι κατὰ βένθος ἁλὸς Νηρηΐδες ἦσαν.
ἔνθ' ἄρ' ἔην Γλαύκη τε Θάλειά τε Κυμοδόκη τε,
Νησαίη Σπειώ τε Θόη θ' Ἁλίη τε βοῶπις
Κυμοθόη τε καὶ Ἀκταίη καὶ Λιμνώρεια
καὶ Μελίτη καὶ Ἴαιρα καὶ Ἀμφιθόη καὶ Ἀγαυὴ
Δωτώ τε Πρωτώ τε Φέρουσά τε Δυναμένη τε
Δεξαμένη τε καὶ Ἀμφινόμη καὶ Καλλιάνειρα,
Δωρὶς καὶ Πανόπη καὶ ἀγακλειτὴ Γαλάτεια
Νημερτής τε καὶ Ἀψευδὴς καὶ Καλλιάνασσα·

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25. **ἀμφίζανε** comp. †, 'settled upon' (ἀμφί and ἰζάνω = ἵζω).
34. **ἀπαμήσειε** comp. †, 'cut off,' 'cut' (ἀπό and ἀμάω).
37. **ἀμφαγέροντο** comp. † (ἀμφί and ἀγέροντο, B 94).

ἔνθα δ' ἔην Κλυμένη Ἰάνειρά τε καὶ Ἰάνασσα,
Μαῖρα καὶ Ὠρείθυια ἐυπλόκαμός τ' Ἀμάθεια,
ἄλλαι θ' αἳ κατὰ βένθος ἁλὸς Νηρηΐδες εἰσίν.
τῶν δὲ καὶ ἀργύφεον πλῆτο σπέος· αἳ δ' ἅμα πᾶσαι 50
στήθεα πεπλήγοντο, Θέτις δ' ἐξῆρχε γόοιο·
"κλῦτε, κασίγνηται Νηρηΐδες, ὄφρ' ἐῢ πᾶσαι
εἴδετ' ἀκούουσαι, ὅσ' ἐμῷ ἔνι κήδεα θυμῷ.
ὤ μοι ἐγὼ δειλή, ὤ μοι δυσαριστοτόκεια·
ἦ τ' ἐπεὶ ἆρ τέκον υἱὸν ἀμύμονά τε κρατερόν τε 55
ἔξοχον ἡρώων, ὃ δ' ἀνέδραμεν ἔρνεϊ ἶσος,
τὸν μὲν ἐγὼ θρέψασα φυτὸν ὡς γουνῷ ἀλωῆς
νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἴσω
Τρωσὶ μαχεσσόμενον· τὸν δ' οὐχ ὑποδέξομαι αὖτις 60
οἴκαδε νοστήσαντα δόμον Πηλήϊον εἴσω.
ὄφρα δέ μοι ζώει καὶ ὁρᾷ φάος ἠελίοιο,
ἄχνυται, οὐδέ τί οἱ δύναμαι χραισμῆσαι ἰοῦσα.
ἀλλ' εἶμ', ὄφρα ἴδωμι φίλον τέκος ἠδ' ἐπακούσω,
ὅττι μιν ἵκετο πένθος ἀπὸ πτολέμοιο μένοντα."

LEAVING HER GROTTO, SHE COMES TO ACHILLES AND ASKS TH
CAUSE OF HIS MOURNING.

ὣς ἄρα φωνήσασα λίπε σπέος· αἳ δὲ σὺν αὐτῇ
δακρυόεσσαι ἴσαν, περὶ δέ σφισι κῦμα θαλάσσης
ῥήγνυτο. ταὶ δ' ὅτε δὴ Τροίην ἐρίβωλον ἵκοντο,
ἀκτὴν εἰσανέβησαν ἐπισχερώ, ἔνθα θαμεῖαι
Μυρμιδόνων εἴρυντο νέες ταχὺν ἀμφ' Ἀχιλῆα.
τῷ δὲ βαρὺ στενάχοντι παρίστατο πότνια μήτη
ὀξὺ δὲ κωκύσασα κάρη λάβε παιδὸς ἑοῖο
καί ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα

ἀριστοτόκεια †, 'unhappy mother of the noblest

"τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
ἐξαύδα, μὴ κεῦθε· τὰ μὲν δή τοι τετέλεσται
ἐκ Διός, ὡς ἄρα δὴ πρίν γ' εὔχεο χεῖρας ἀνασχών, 75
πάντας ἐπὶ πρυμνῇσιν ἁλήμεναι υἷας Ἀχαιῶν
σεῦ ἐπιδευομένους, παθέειν τ' ἀεκήλια ἔργα."

HIS ANSWER: PATROCLUS IS DEAD; FOR REVENGE HE WILL SLAY HECTOR.

τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"μῆτερ ἐμή, τὰ μέν ἄρ μοι Ὀλύμπιος ἐξετέλεσσεν·
ἀλλὰ τί μοι τῶν ἦδος; ἐπεὶ φίλος ὤλεθ' ἑταῖρος 80
Πάτροκλος, τὸν ἐγὼ περὶ πάντων τῖον ἑταίρων,
ἶσον ἐμῇ κεφαλῇ. τὸν ἀπώλεσα, τεύχεα δ' Ἕκτωρ
δῃώσας ἀπέδυσε πελώρια, θαῦμα ἰδέσθαι,
καλά· τὰ μὲν Πηλῆι θεοὶ δόσαν ἀγλαὰ δῶρα
ἤματι τῷ, ὅτε σε βροτοῦ ἀνέρος ἔμβαλον εὐνῇ. 85
αἴθ' ὄφελες σὺ μὲν αὖθι μετ' ἀθανάτῃς ἁλίῃσιν
ναιέιν, Πηλεὺς δὲ θνητὴν ἀγαγέσθαι ἄκοιτιν.
νῦν δ' —, ἵνα καὶ σοὶ πένθος ἐνὶ φρεσὶ μυρίον εἴη
παιδὸς ἀποφθιμένοιο, τὸν οὐχ ὑποδέξεαι αὖτις
οἴκαδε νοστήσαντ', ἐπεὶ οὐδ' ἐμὲ θυμὸς ἄνωγεν 90
ζώειν οὐδ' ἄνδρεσσι μετέμμεναι, αἴ κε μὴ Ἕκτωρ
πρῶτον ἐμῷ ὑπὸ δουρὶ τυπεὶς ἀπὸ θυμὸν ὀλέσσῃ,
Πατρόκλοιο δ' ἔλωρα Μενοιτιάδεω ἀποτίσῃ."
τὸν δ' αὖτε προσέειπε Θέτις κατὰ δάκρυ χέουσα·
"ὠκύμορος δή μοι, τέκος, ἔσσεαι, οἷ' ἀγορεύεις· 95
αὐτίκα γάρ τοι ἔπειτα μεθ' Ἕκτορα πότμος ἑτοῖμος."

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77. ἀεκήλια †, 'adverse' to the desire, 'grievous' (cf. ἀέκων, etc.).

FURTHER LAMENT. HE CARES NOT HOW SHORT HIS LIFE MAY BE, IF HE BUT ACCOMPLISH HIS REVENGE.

τὴν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
αὐτίκα τεθναίην, ἐπεὶ οὐκ ἄρ' ἔμελλον ἑταίρῳ
τεινομένῳ ἐπαμῦναι· ὃ μὲν μάλα τηλόθι πάτρης
ἔφθιτ', ἐμεῦ δὲ δέησεν ἀρῆς ἀλκτῆρα γενέσθαι. 100
νῦν δ', ἐπεὶ οὐ νέομαί γε φίλην ἐς πατρίδα γαῖαν
οὐδέ τι Πατρόκλῳ γενόμην φάος οὐδ' ἑτάροισιν
τοῖς ἄλλοις, οἳ δὴ πολέες δάμεν Ἕκτορι δίῳ, —
ἀλλ' ἧμαι παρὰ νηυσὶν ἐτώσιον ἄχθος ἀρούρης,
τοῖος ἐών οἷος οὔ τις Ἀχαιῶν χαλκοχιτώνων 105
ἐν πολέμῳ· ἀγορῇ δέ τ' ἀμείνονές εἰσι καὶ ἄλλοι.
ὡς ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀπόλοιτο
καὶ χόλος, ὅς τ' ἐφέηκε πολύφρονά περ χαλεπῆναι,
ὅς τε πολὺ γλυκίων μέλιτος καταλειβομένοιο 110
ἀνδρῶν ἐν στήθεσσιν ἀέξεται ἠύτε καπνός·
ὡς ἐμὲ νῦν ἐχόλωσεν ἄναξ ἀνδρῶν Ἀγαμέμνων.
ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν ἀχνύμενοί περ,
θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκῃ. —
νῦν δ' εἶμ', ὄφρα φίλης κεφαλῆς ὀλετῆρα κιχείω 115
Ἕκτορα· κῆρα δ' ἐγὼ τότε δέξομαι, ὁππότε κεν δὴ
Ζεὺς ἐθέλῃ τελέσαι ἠδ' ἀθάνατοι θεοὶ ἄλλοι.
οὐδὲ γὰρ οὐδὲ βίη Ἡρακλῆος φύγε κῆρα,
ὅς περ φίλτατος ἔσκε Διὶ Κρονίωνι ἄνακτι·
ἀλλά ἑ μοῖρ' ἐδάμασσε καὶ ἀργαλέος χόλος Ἥρης·
ὣς καὶ ἐγών, εἰ δή μοι ὁμοίη μοῖρα τέτυκται,

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100. δέησεν †, 'he needed' (aorist of δέω, for which Homer regu
has δεύω, with aorist ἐδεύησε).
109. καταλειβομένοιο comp. †, 'trickling' (κατά and λείβω, 'pour
[illegible] †, 'destroyer' (ὄλλυμι).

κείσομ', ἐπεί κε θάνω. νῦν δὲ κλέος ἐσθλὸν ἀροίμην,
καί τινα Τρωιάδων καὶ Δαρδανίδων βαθυκόλπων
ἀμφοτέρῃσιν χερσὶ παρειάων ἁπαλάων
δάκρυ ὀμορξαμένην ἀδινὸν στοναχῆσαι ἐφείην·
γνοίεν δ', ὡς δὴ δηρὸν ἐγὼ πολέμοιο πέπαυμαι. 125
μὴ δέ μ' ἔρυκε μάχης φιλέουσά περ· οὐδέ με πείσεις."

THETIS BIDS HIM NOT ENTER THE CONFLICT UNTIL SHE BRINGS HIM NEW ARMS FROM HEPHAESTUS.

τὸν δ' ἠμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
"ναὶ δὴ ταῦτά γε, τέκνον, ἐτήτυμα· οὐ κακόν ἐστιν
τειρομένοις ἑτάροισιν ἀμυνέμεν αἰπὺν ὄλεθρον.
ἀλλά τοι ἔντεα καλὰ μετὰ Τρώεσσιν ἔχονται 130
χάλκεα μαρμαίροντα. τὰ μὲν κορυθαίολος Ἕκτωρ
αὐτὸς ἔχων ὤμοισιν ἀγάλλεται· οὐ δέ ἑ φημὶ
δηρὸν ἐπαγλαϊεῖσθαι, ἐπεὶ φόνος ἐγγύθεν αὐτῷ.
ἀλλὰ σὺ μὲν μή πω καταδύσεο μῶλον Ἄρηος,
πρίν γ' ἐμὲ δεῦρ' ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἴδηαι· 135
ἠῶθεν γὰρ νεῦμαι ἅμ' ἠελίῳ ἀνιόντι,
τεύχεα καλὰ φέρουσα παρ' Ἡφαίστοιο ἄνακτος."
ὣς ἄρα φωνήσασα πάλιν τράπεθ' υἷος ἑῆος
καὶ στρεφθεῖσ' ἁλίῃσι κασιγνήτῃσι μετηύδα·
"ὑμεῖς μὲν νῦν δῦτε θαλάσσης εὐρέα κόλπον 140
ὀψόμεναί τε γέρονθ' ἅλιον καὶ δώματα πατρός,
καί οἱ πάντ' ἀγορεύσατ'· ἐγὼ δ' ἐς μακρὸν Ὄλυμπον
εἶμι παρ' Ἥφαιστον κλυτοτέχνην, αἴ κ' ἐθέλῃσιν
υἱέι μοι δόμεναι κλυτὰ τεύχεα παμφανάοντα."

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124. **στοναχῆσαι** simple verb †, 'to lament' (*στοναχή, στόνος*, 'sighing,' 'groaning').

133. **ἐπαγλαϊεῖσθαι** comp. †, 'will glory in' (*ἐπί* and *ἀγλαΐζομαι*. Cf. **ἀγλαός**, 'shining, 'splendid,' and **ἀγάλλεται**, l. 132).

ὣς ἔφαθ'· αἱ δ' ὑπὸ κῦμα θαλάσσης αὐτίκ' ἔδυσαν. 145
ἣ δ' αὖτ' Οὔλυμπόνδε θεὰ Θέτις ἀργυρόπεζα
ἤιεν, ὄφρα φίλῳ παιδὶ κλυτὰ τεύχε' ἐνείκαι.

WHILE THETIS IS ON HER JOURNEY, THE POET RESUMES THE STORY OF THE FIGHT OVER PATROCLUS'S BODY.

τὴν μὲν ἄρ' Οὔλυμπόνδε πόδες φέρον· αὐτὰρ Ἀχαιοὶ
θεσπεσίῳ ἀλαλητῷ ὑφ' Ἕκτορος ἀνδροφόνοιο
φεύγοντες νῆάς τε καὶ Ἑλλήσποντον ἵκοντο. 150
οὐδέ κε Πάτροκλόν περ ἐυκνήμιδες Ἀχαιοὶ
ἐκ βελέων ἐρύσαντο νέκυν, θεράποντ' Ἀχιλῆος· —
αὖτις γὰρ δὴ τόν γε κίχον λαός τε καὶ ἵπποι
Ἕκτωρ τε Πριάμοιο πάις, φλογὶ εἴκελος ἀλκήν.
τρὶς μέν μιν μετόπισθε ποδῶν λάβε φαίδιμος Ἕκτωρ 155
ἑλκέμεναι μεμαώς, μέγα δὲ Τρώεσσιν ὁμόκλα·
τρὶς δὲ δύ' Αἴαντες, θοῦριν ἐπιειμένοι ἀλκήν,
νεκροῦ ἀπεστυφέλιξαν. ὁ δ' ἔμπεδον, ἀλκὶ πεποιθώς,
ἄλλοτ' ἐπαΐξασκε κατὰ μόθον, ἄλλοτε δ' αὖτε
στάσκε μέγα ἰάχων· ὀπίσω δ' οὐ χάζετο πάμπαν. 160
ὡς δ' ἀπὸ σώματος οὔ τι λέοντ' αἴθωνα δύνανται
ποιμένες ἄγραυλοι μέγα πεινάοντα δίεσθαι,
ὥς ῥα τὸν οὐκ ἐδύναντο δύω Αἴαντε κορυστὰ
Ἕκτορα Πριαμίδην ἀπὸ νεκροῦ δειδίξασθαι. —
καί νύ κεν εἴρυσσέν τε καὶ ἄσπετον ἤρατο κῦδος, 165
εἰ μὴ Πηλεΐωνι ποδήνεμος ὠκέα Ἶρις
ἄγγελος ἦλθε θέουσ' ἀπ' Ὀλύμπου θωρήσσεσθαι,
κρύβδα Διὸς ἄλλων τε θεῶν· πρὸ γὰρ ἧκέ μιν Ἥρη.
ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα·

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168. κρύβδα †, 'without the knowledge of,' with genitive (κρύπτω).

IRIS, SENT BY HERE, BIDS ACHILLES ROUSE HIMSELF TO RESCUE THE BODY OF HIS FRIEND.

"ὄρσεο, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν· 170
Πατρόκλῳ ἐπάμυνον, οὗ εἵνεκα φύλοπις αἰνὴ
ἕστηκε πρὸ νεῶν. οἱ δ' ἀλλήλους ὀλέκουσιν,
οἳ μὲν ἀμυνόμενοι νέκυος πέρι τεθνηῶτος,
οἳ δὲ ἐρύσσασθαι ποτὶ Ἴλιον ἠνεμόεσσαν
Τρῶες ἐπιθύουσι. μάλιστα δὲ φαίδιμος Ἕκτωρ 175
ἑλκέμεναι μέμονεν· κεφαλὴν δέ ἑ θυμὸς ἀνώγει
πῆξαι ἀνὰ σκολόπεσσι, ταμόνθ' ἁπαλῆς ἀπὸ δειρῆς.
ἀλλ' ἄνα, μηδ' ἔτι κεῖσο· σέβας δέ σε θυμὸν ἱκέσθω
Πάτροκλον Τρῳῇσι κυσὶν μέλπηθρα γενέσθαι.
σοὶ λώβη, αἴ κέν τι νέκυς ᾑσχυμμένος ἔλθῃ." 180
τὴν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
"Ἶρι θεά, τίς γάρ σε θεῶν ἐμοὶ ἄγγελον ἧκεν;"
τὸν δ' αὖτε προσέειπε ποδήνεμος ὠκέα Ἶρις·
"Ἥρη με προέηκε Διὸς κυδρὴ παράκοιτις·
οὐδ' οἶδε Κρονίδης ὑψίζυγος οὐδέ τις ἄλλος 185
ἀθανάτων, οἳ Ὄλυμπον ἀγάννιφον ἀμφινέμονται."

WHEN ACHILLES REPEATS THE INJUNCTION OF THETIS, IRIS BIDS HIM SIMPLY SHOW HIMSELF ON THE EDGE OF THE BATTLE.

τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"πῶς τ' ἄρ' ἴω μετὰ μῶλον; ἔχουσι δὲ τεύχε' ἐκεῖνοι.
μήτηρ δ' οὔ με φίλη πρίν γ' εἴαε θωρήσσεσθαι,
πρίν γ' αὐτὴν ἐλθοῦσαν ἐν ὀφθαλμοῖσιν ἴδωμαι· 190
στεῦτο γὰρ Ἡφαίστοιο πάρ' οἰσέμεν ἔντεα καλά.
ἄλλου δ' οὔ τευ οἶδα, τεῦ ἂν κλυτὰ τεύχεα δύω,
εἰ μὴ Αἴαντός γε σάκος Τελαμωνιάδαο.
ἀλλὰ καὶ αὐτὸς ὅ γ', ἔλπομ', ἐνὶ πρώτοισιν ὁμιλεῖ,
ἔγχεϊ δηιόων περὶ Πατρόκλοιο θανόντος." 195

τὸν δ' αὖτε προσέειπε ποδήνεμος ὠκέα Ἶρις·
"εὖ νυ καὶ ἡμεῖς ἴδμεν, ὅ τοι κλυτὰ τεύχε' ἔχονται·
ἀλλ' αὔτως ἐπὶ τάφρον ἰὼν Τρώεσσι φάνηθι,
αἴ κέ σ' ὑποδδείσαντες ἀπόσχωνται πολέμοιο
Τρῶες, ἀναπνεύσωσι δ' ἀρήιοι υἷες Ἀχαιῶν 200
τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο."

ATHENE PROTECTS HIM AND GIVES HIM A GLORY LIKE THE RADIANCE OF FIRE. HE GOES TO THE TRENCH AND SHOUTS.

ἦ μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἶρις.
αὐτὰρ Ἀχιλλεὺς ὦρτο διίφιλος· ἀμφὶ δ' Ἀθήνη
ὤμοις ἰφθίμοισι βάλ' αἰγίδα θυσσανόεσσαν,
ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε δῖα θεάων 205
χρύσεον, ἐκ δ' αὐτοῦ δαῖε φλόγα παμφανάουσαν.
ὡς δ' ὅτε καπνὸς ἰὼν ἐξ ἄστεος αἰθέρ' ἵκηται,
τηλόθεν ἐκ νήσου, τὴν δήιοι ἀμφιμάχωνται·
οἳ δὲ πανημέριοι στυγερῷ κρίνονται Ἄρηι
ἄστεος ἐκ σφετέρου· ἅμα δ' ἠελίῳ καταδύντι 210
πυρσοί τε φλεγέθουσιν ἐπήτριμοι, ὑψόσε δ' αὐγὴ
γίγνεται ἀίσσουσα, περικτιόνεσσιν ἰδέσθαι,
αἴ κέν πως σὺν νηυσὶν ἀρῆς ἀλκτῆρες ἵκωνται·
ὣς ἀπ' Ἀχιλλῆος κεφαλῆς σέλας αἰθέρ' ἵκανεν.
στῆ δ' ἐπὶ τάφρον ἰὼν ἀπὸ τείχεος οὐδ' ἐς Ἀχαιοὺς 215
μίσγετο· μητρὸς γὰρ πυκινὴν ὠπίζετ' ἐφετμήν.
ἔνθα στὰς ἤυσ', ἀπάτερθε δὲ Παλλὰς Ἀθήνη
φθέγξατ'· ἀτὰρ Τρώεσσιν ἐν ἄσπετον ὦρσε κυδοιμόν.
ὡς δ' ὅτ' ἀριζήλη φωνή, ὅτε τ' ἴαχε σάλπιγξ
ἄστυ περιπλομένων δηίων ὕπο θυμοραϊστέων, 220
ὣς τότ' ἀριζήλη φωνὴ γένετ' Αἰακίδαο.

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211. πυρσοί †, 'signal-fires' (πῦρ).
219. σάλπιγξ †, as in Attic.

THE TROJANS ARE ALARMED. THE ACHAEANS RESCUE THE BODY OF PATROCLUS.

οἳ δ' ὡς οὖν ἄιον ὄπα χάλκεον Αἰακίδαο,
πᾶσιν ὀρίνθη θυμός. ἀτὰρ καλλίτριχες ἵπποι
ἄψ ὄχεα τρόπεον, ὄσσοντο γὰρ ἄλγεα θυμῷ·
ἡνίοχοι δ' ἔκπληγεν, ἐπεὶ ἴδον ἀκάματον πῦρ 225
δεινὸν ὑπὲρ κεφαλῆς μεγαθύμου Πηλεΐωνος
δαιόμενον· τὸ δὲ δαῖε θεὰ γλαυκῶπις Ἀθήνη.
τρὶς μὲν ὑπὲρ τάφρου μεγάλ' ἴαχε δῖος Ἀχιλλεύς,
τρὶς δὲ κυκήθησαν Τρῶες κλειτοί τ' ἐπίκουροι.
ἔνθα δὲ καὶ τότ' ὄλοντο δυώδεκα φῶτες ἄριστοι 230
ἀμφὶ σφοῖς ὀχέεσσι καὶ ἔγχεσιν. αὐτὰρ Ἀχαιοὶ
ἀσπασίως Πάτροκλον ὑπὲκ βελέων ἐρύσαντες
κάτθεσαν ἐν λεχέεσσι· φίλοι δ' ἀμφέσταν ἑταῖροι
μυρόμενοι. μετὰ δέ σφι ποδώκης εἶπετ' Ἀχιλλεὺς
δάκρυα θερμὰ χέων, ἐπεὶ εἶσιδε πιστὸν ἑταῖρον 235
κείμενον ἐν φέρτρῳ, δεδαϊγμένον ὀξέι χαλκῷ·
τόν ῥ' ἦ τοι μὲν ἔπεμπε σὺν ἵπποισιν καὶ ὄχεσφιν
ἐς πόλεμον, οὐ δ' αὖτις ἐδέξατο νοστήσαντα.
Ἠέλιον δ' ἀκάμαντα βοῶπις πότνια Ἥρη
πέμψεν ἐπ' Ὠκεανοῖο ῥοὰς ἀέκοντα νέεσθαι. 240
ἠέλιος μὲν ἔδυ, παύσαντο δὲ δῖοι Ἀχαιοὶ
φυλόπιδος κρατερῆς καὶ ὁμοιίοο πτολέμοιο.

THE TROJANS IN COUNCIL: POLYDAMAS URGES THEM TO RETIRE WITHIN THE CITY WALLS, NOW THAT ACHILLES IS ROUSED.

Τρῶες δ' αὖθ' ἑτέρωθεν ἀπὸ κρατερῆς ὑσμίνης
χωρήσαντες ἔλυσαν ὑφ' ἅρμασιν ὠκέας ἵππους,

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224. **τρόπεον** simple verb † (by-form of τρέπω. Cf. B 295).
236. **φέρτρῳ** †, 'litter' (φέρω).

ἐς δ' ἀγορὴν ἀγέροντο πάρος δόρποιο μέδεσθαι. 245
ὀρθῶν δ' ἑσταότων ἀγορὴ γένετ', οὐδέ τις ἔτλη
ἕζεσθαι· πάντας γὰρ ἔχε τρόμος, οὕνεκ' Ἀχιλλεὺς
ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς.
τοῖσι δὲ Πουλυδάμας πεπνυμένος ἦρχ' ἀγορεύειν
Πανθοΐδης· ὃ γὰρ οἶος ὅρα πρόσσω καὶ ὀπίσσω· — 250
Ἕκτορι δ' ἦεν ἑταῖρος, ἰῇ δ' ἐν νυκτὶ γένοντο·
ἀλλ' ὁ μὲν ἂρ μύθοισιν, ὁ δ' ἔγχεϊ πολλὸν ἐνίκα· —
ὅ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·
"ἀμφὶ μάλα φράζεσθε, φίλοι· κέλομαι γὰρ ἐγώ γε
ἄστυδε νῦν ἰέναι, μὴ μιμνέμεν Ἠόα δῖαν 255
ἐν πεδίῳ παρὰ νηυσίν· ἑκὰς δ' ἀπὸ τείχεός εἰμεν.
ὄφρα μὲν οὗτος ἀνὴρ Ἀγαμέμνονι μήνιε δίῳ,
τόφρα δὲ ῥηΐτεροι πολεμιζέμεν ἦσαν Ἀχαιοί·
χαίρεσκον γὰρ ἐγώ γε θοῇς ἐπὶ νηυσὶν ἰαύων,
ἐλπόμενος νῆας αἱρησέμεν ἀμφιελίσσας. 260
νῦν δ' αἰνῶς δείδοικα ποδώκεα Πηλεΐωνα·
οἷος κείνου θυμὸς ὑπέρβιος, οὐκ ἐθελήσει
μίμνειν ἐν πεδίῳ, ὅθι περ Τρῶες καὶ Ἀχαιοὶ
ἐν μέσῳ ἀμφότεροι μένος Ἄρηος δατέονται,
ἀλλὰ περὶ πτόλιός τε μαχέσσεται ἠδὲ γυναικῶν. 265
ἀλλ' ἴομεν προτὶ ἄστυ· πίθεσθέ μοι· ὧδε γὰρ ἔσται.
νῦν μὲν νὺξ ἀπέπαυσε ποδώκεα Πηλεΐωνα
ἀμβροσίη· εἰ δ' ἄμμε κιχήσεται ἐνθάδ' ἐόντας
αὔριον ὁρμηθεὶς σὺν τεύχεσιν, εὖ νύ τις αὐτὸν
γνώσεται· ἀσπασίως γὰρ ἀφίξεται Ἴλιον ἱρήν,
ὅς κε φύγῃ, πολλοὺς δὲ κύνες καὶ γῦπες ἔδονται
Τρώων· αἶ γὰρ δή μοι ἀπ' οὔατος ὧδε γένοιτο.
εἰ δ' ἂν ἐμοῖς ἐπέεσσι πιθώμεθα κηδόμενοί περ,
νύκτα μὲν εἰν ἀγορῇ σθένος ἕξομεν, ἄστυ δὲ πύρ-

ὑψηλαί τε πύλαι σανίδες τ' ἐπὶ τῇς ἀραρυῖαι 275
μακραὶ ἐύξεστοι ἐζευγμέναι εἰρύσσονται·
πρῶι δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες
στησόμεθ' ἂμ πύργους· τῷ δ' ἄλγιον, αἴ κ' ἐθέλῃσιν
ἐλθὼν ἐκ νηῶν περὶ τείχεος ἄμμι μάχεσθαι.
ἂψ πάλιν εἶσ' ἐπὶ νῆας, ἐπεί κ' ἐριαύχενας ἵππους 280
παντοίου δρόμου ἄσῃ ὑπὸ πτόλιν ἠλασκάζων.
εἴσω δ' οὔ μιν θυμὸς ἐφορμηθῆναι ἐάσει,
οὐδέ ποτ' ἐκπέρσει· πρίν μιν κύνες ἀργοὶ ἔδονται."

HECTOR GREETS THE PLAN WITH SCORN. THE TROJANS APPLAUD HIS SPEECH.

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἕκτωρ·
"Πουλυδάμαν, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγο- 285
ρεύεις,
ὃς κέλεαι κατὰ ἄστυ ἀλήμεναι αὖτις ἰόντας.
ἦ οὔ πω κεκόρησθε ἐελμένοι ἔνδοθι πύργων;
πρὶν μὲν γὰρ Πριάμοιο πόλιν μέροπες ἄνθρωποι
πάντες μυθέσκοντο πολύχρυσον πολύχαλκον·
νῦν δὲ δὴ ἐξαπόλωλε δόμων κειμήλια καλά, 290
πολλὰ δὲ δὴ Φρυγίην καὶ Μῃονίην ἐρατεινὴν
κτήματα περνάμεν' ἵκει, ἐπεὶ μέγας ὠδύσατο Ζεύς.
νῦν δ' ὅτε πέρ μοι ἔδωκε Κρόνου πάις ἀγκυλομήτεω
κῦδος ἀρέσθ' ἐπὶ νηυσὶ θαλάσσῃ τ' ἔλσαι Ἀχαιούς,
νήπιε, μηκέτι ταῦτα νοήματα φαῖν' ἐνὶ δήμῳ· 295
οὐ γάρ τις Τρώων ἐπιπείσεται· οὐ γὰρ ἐάσω.
ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.
νῦν μὲν δόρπον ἕλεσθε κατὰ στρατὸν ἐν τελέεσσιν,
καὶ φυλακῆς μνήσασθε καὶ ἐγρήγορθε ἕκαστος·
Τρώων δ' ὃς κτεάτεσσιν ὑπερφιάλως ἀνιάζει, 300

συλλέξας λαοῖσι δότω καταδημοβορῆσαι,
τῶν τινα βέλτερόν ἐστιν ἐπαυρέμεν ἤ περ Ἀχαιούς.
πρῶι δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες
νηυσὶν ἔπι γλαφυρῇσιν ἐγείρομεν ὀξὺν Ἄρηα.
εἰ δ' ἐτεὸν παρὰ ναῦφιν ἀνέστη δῖος Ἀχιλλεύς, 305
ἄλγιον, αἴ κ' ἐθέλῃσι, τῷ ἔσσεται· οὔ μιν ἐγώ γε
φεύξομαι ἐκ πολέμοιο δυσηχέος, ἀλλὰ μάλ' ἄντην
στήσομαι, ἤ κε φέρῃσι μέγα κράτος ἤ κε φεροίμην.
ξυνὸς Ἐνυάλιος, καί τε κτενέοντα κατέκτα."
ὣς Ἕκτωρ ἀγόρευ', ἔπι δὲ Τρῶες κελάδησαν 310
νήπιοι· ἐκ γάρ σφεων φρένας εἵλετο Παλλὰς Ἀθήνη.
Ἕκτορι μὲν γὰρ ἐπῄνησαν κακὰ μητιάοντι,
Πουλυδάμαντι δ' ἄρ' οὔ τις, ὃς ἐσθλὴν φράζετο βουλήν.
δόρπον ἔπειθ' εἵλοντο κατὰ στρατόν·

LED BY ACHILLES, THE ACHAEANS MOURN PATROCLUS. ACHILLES ANNOUNCES TO HIS MYRMIDONS THAT HE WILL NOT SET ABOUT THE FUNERAL OF PATROCLUS UNTIL HE HAS THE HEAD AND THE ARMOR OF HECTOR.

αὐτὰρ Ἀχαιοὶ
παννύχιοι Πάτροκλον ἀνεστενάχοντο γοῶντες. 315
τοῖσι δὲ Πηλεΐδης ἀδινοῦ ἐξῆρχε γόοιο,
χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσσιν ἑταίρου,
πυκνὰ μάλα στενάχων ὥς τε λὶς ἠυγένειος,
ᾧ ῥά θ' ὕπο σκύμνους ἐλαφηβόλος ἁρπάσῃ ἀνὴρ
ὕλης ἐκ πυκινῆς· ὃ δέ τ' ἄχνυται ὕστερος ἐλθών, 320
πολλὰ δέ τ' ἄγκε' ἐπῆλθε μετ' ἀνέρος ἴχνι' ἐρευνῶν,

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301. καταδημοβορῆσαι †, 'to consume as public property' (cf. δημοβόρος, A 231).

319. σκύμνους †, 'whelps.'

ἐλαφηβόλος [ἀνήρ] †, 'deer-shooter' (ἔλαφος, 'deer,' and βάλλω), here generalized, 'hunter.'

εἴ ποθεν ἐξεύροι· μάλα γὰρ δριμὺς χόλος αἱρεῖ·
ὣς ὃ βαρὺ στενάχων μετεφώνεε Μυρμιδόνεσσιν·
"ὦ πόποι, ἦ ῥ' ἄλιον ἔπος ἔκβαλον ἤματι κείνῳ,
θαρσύνων ἥρωα Μενοίτιον ἐν μεγάροισιν· 325
φῆν δέ οἱ εἰς Ὀπόεντα περικλυτὸν υἱὸν ἀπάξειν
Ἴλιον ἐκπέρσαντα, λαχόντα τε ληίδος αἶσαν.
ἀλλ' οὐ Ζεὺς ἄνδρεσσι νοήματα πάντα τελευτᾷ·
ἄμφω γὰρ πέπρωται ὁμοίην γαῖαν ἐρεῦσαι
αὐτοῦ ἐνὶ Τροίῃ, ἐπεὶ οὐδ' ἐμὲ νοστήσαντα 330
δέξεται ἐν μεγάροισι γέρων ἱππηλάτα Πηλεὺς
οὐδὲ Θέτις μήτηρ, ἀλλ' αὐτοῦ γαῖα καθέξει.
νῦν δ' ἐπεὶ οὖν, Πάτροκλε, σεῦ ὕστερος εἶμ' ὑπὸ γαῖαν,
οὔ σε πρὶν κτεριῶ, πρίν γ' Ἕκτορος ἐνθάδ' ἐνεῖκαι
τεύχεα καὶ κεφαλὴν μεγαθύμου, σοῖο φονῆος· 335
δώδεκα δὲ προπάροιθε πυρῆς ἀποδειροτομήσω
Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθείς.
τόφρα δέ μοι παρὰ νηυσὶ κορωνίσι κείσεαι αὔτως,
ἀμφὶ δὲ σὲ Τρῳαὶ καὶ Δαρδανίδες βαθύκολποι
κλαύσονται νύκτας τε καὶ ἤματα δάκρυ χέουσαι, 340
τὰς αὐτοὶ καμόμεσθα βίηφί τε δουρί τε μακρῷ,
πιείρας πέρθοντε πόλις μερόπων ἀνθρώπων."

THE CORPSE OF PATROCLUS IS BATHED, ANOINTED, AND SHROUDED.

ὣς εἰπὼν ἑτάροισιν ἐκέκλετο δῖος Ἀχιλλεὺς
ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, ὄφρα τάχιστα
Πάτροκλον λούσειαν ἄπο βρότον αἱματόεντα. 345
οἱ δὲ λοετροχόον τρίποδ' ἵστασαν ἐν πυρὶ κηλέῳ, syniziens
ἐν δ' ἄρ' ὕδωρ ἔχεον, ὕπο δὲ ξύλα δαῖον ἐλόντες.
γάστρην μὲν τρίποδος πῦρ ἄμφεπε, θέρμετο δ' ὕδωρ.

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323. ἐξεύροι comp. † (ἐξ-ευρίσκω).

αὐτὰρ ἐπεὶ δὴ ζέσσεν ὕδωρ ἐνὶ ἤνοπι χαλκῷ,
καὶ τότε δὴ λοῦσάν τε καὶ ἤλειψαν λίπ' ἐλαίῳ, 350
ἐν δ' ὠτειλὰς πλῆσαν ἀλείφατος ἐννεώροιο.
ἐν λεχέεσσι δὲ θέντες ἑανῷ λιτὶ κάλυψαν
ἐς πόδας ἐκ κεφαλῆς, καθύπερθε δὲ φάρεϊ λευκῷ.
παννύχιοι μὲν ἔπειτα πόδας ταχὺν ἀμφ' Ἀχιλῆα
Μυρμιδόνες Πάτροκλον ἀνεστενάχοντο γοῶντες. 355

ZEUS AND HERE.

Ζεὺς δ' Ἥρην προσέειπε κασιγνήτην ἄλοχόν τε·
"ἔπρηξας καὶ ἔπειτα, βοῶπις πότνια Ἥρη,
ἀνστήσασ' Ἀχιλῆα πόδας ταχύν. ἦ ῥά νυ σεῖο
ἐξ αὐτῆς ἐγένοντο κάρη κομάοντες Ἀχαιοί;"
τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη· 360
"αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες;
καὶ μὲν δή πού τις μέλλει βροτὸς ἀνδρὶ τελέσσαι,
ὅς περ θνητός τ' ἐστὶ καὶ οὐ τόσα μήδεα οἶδεν·
πῶς δὴ ἐγώ γ', ἣ φημὶ θεάων ἔμμεν ἀρίστη,
ἀμφότερον, γενεῇ τε καὶ οὕνεκα σὴ παράκοιτις 365
κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις,
οὐκ ὄφελον Τρώεσσι κοτεσσαμένη κακὰ ῥάψαι;"

THETIS COMES TO THE HOUSE OF HEPHAESTUS. SHE IS GREETED FIRST BY HIS WIFE, CHARIS:

ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
Ἡφαίστου δ' ἵκανε δόμον Θέτις ἀργυρόπεζα
ἄφθιτον ἀστερόεντα, μεταπρεπέ' ἀθανάτοισιν, 370
χάλκεον, ὅν ῥ' αὐτὸς ποιήσατο κυλλοποδίων.
τὸν δ' εὗρ' ἱδρώοντα ἑλισσόμενον περὶ φύσας,
σπεύδοντα· τρίποδας γὰρ ἐείκοσι πάντας ἔτευχεν

370. μεταπρεπέ' (α) †, 'conspicuous among' (cf. ἐκπρεπέα, B 483).

ἑστάμεναι περὶ τοῖχον ἐυσταθέος μεγάροιο,
χρύσεα δέ σφ' ὑπὸ κύκλα ἑκάστῳ πυθμένι θῆκεν, 375
ὄφρα οἱ αὐτόματοι θεῖον δυσαίατ' ἀγῶνα
ἠδ' αὖτις πρὸς δῶμα νεοίατο, θαῦμα ἰδέσθαι.
οἳ δ' ἦ τοι τόσσον μὲν ἔχον τέλος, οὔατα δ' οὔ πω
δαιδάλεα προσέκειτο· τά ῥ' ἤρτυε, κόπτε δὲ δεσμούς.
ὄφρ' ὅ γε ταῦτ' ἐπονεῖτο ἰδυίῃσι πραπίδεσσιν, 380
τόφρα οἱ ἐγγύθεν ἦλθε θεὰ Θέτις ἀργυρόπεζα.
τὴν δὲ ἴδε προμολοῦσα Χάρις λιπαροκρήδεμνος
καλή, τὴν ὤπυιε περικλυτὸς ἀμφιγυήεις·
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"τίπτε, Θέτις τανύπεπλε, ἱκάνεις ἡμέτερον δῶ, 385
αἰδοίη τε φίλη τε; πάρος γε μὲν οὔ τι θαμίζεις.
ἀλλ' ἕπεο προτέρω, ἵνα τοι παρ ξείνια θείω."
ὣς ἄρα φωνήσασα πρόσω ἄγε δῖα θεάων.
τὴν μὲν ἔπειτα καθεῖσεν ἐπὶ θρόνου ἀργυροήλου
καλοῦ δαιδαλέου· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν· 390
κέκλετο δ' Ἥφαιστον κλυτοτέχνην εἶπέ τε μῦθον·
"Ἥφαιστε, πρόμολ' ὧδε· Θέτις νύ τι σεῖο χατίζει."
τὴν δ' ἠμείβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·
"ἦ ῥά νύ μοι δεινή τε καὶ αἰδοίη θεὸς ἔνδον,
ἥ μ' ἐσάωσ', ὅτε μ' ἄλγος ἀφίκετο τῆλε πεσόντα 395
μητρὸς ἐμῆς ἰότητι κυνώπιδος, ἥ μ' ἐθέλησεν
κρύψαι χωλὸν ἐόντα. τότ' ἂν πάθον ἄλγεα θυμῷ,
εἰ μή μ' Εὐρυνόμη τε Θέτις θ' ὑπεδέξατο κόλπῳ,
Εὐρυνόμη θυγάτηρ ἀψορρόου Ὠκεανοῖο.
τῇσι πάρ' ἐννάετες χάλκευον δαίδαλα πολλά, 400

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379. **προσέκειτο** comp. † (passive of *προσ-τίθημι*), 'were fixed on.'
382. **λιπαροκρήδεμνος,** 'with glistening veil.' See Introduction, 21.
400. **χάλκευον** †, 'wrought' as a coppersmith (*χαλκεύς*).

πόρπας τε γναμπτάς θ' ἕλικας κάλυκάς τε καὶ ὅρμους,
ἐν σπῆι γλαφυρῷ· περὶ δὲ ῥόος Ὠκεανοῖο
ἀφρῷ μορμύρων ῥέεν ἄσπετος· οὐδέ τις ἄλλος
ᾔδεεν οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων,
ἀλλὰ Θέτις τε καὶ Εὐρυνόμη ἴσαν, αἵ μ' ἐσάωσαν. 405
ἦ νῦν ἡμέτερον δόμον ἵκει· τῷ με μάλα χρεὼ
πάντα Θέτι καλλιπλοκάμῳ ζωάγρια τίνειν.
ἀλλὰ σὺ μὲν νῦν οἱ παράθες ξεινήια καλά,
ὄφρ' ἂν ἐγὼ φύσας ἀποθείομαι ὅπλα τε πάντα."

THEN BY HEPHAESTUS HIMSELF.

ἦ, καὶ ἀπ' ἀκμοθέτοιο πέλωρ αἴητον ἀνέστη 410
χωλεύων· ὕπο δὲ κνῆμαι ῥώοντο ἀραιαί.
φύσας μέν ῥ' ἀπάνευθε τίθει πυρός, ὅπλα τε πάντα
λάρνακ' ἐς ἀργυρέην συλλέξατο, τοῖς ἐπονεῖτο.
σπόγγῳ δ' ἀμφὶ πρόσωπα καὶ ἄμφω χεῖρ' ἀπομόργνυ
αὐχένα τε στιβαρὸν καὶ στήθεα λαχνήεντα· 415
δῦ δὲ χιτῶν', ἔλε δὲ σκῆπτρον παχύ, βῆ δὲ θύραζε
χωλεύων· ὑπὸ δ' ἀμφίπολοι ῥώοντο ἄνακτι
χρύσειαι, ζωῇσι νεήνισσιν ἐικυῖαι.
τῇς ἔν μὲν νόος ἐστὶ μετὰ φρεσίν, ἔν δὲ καὶ αὐδὴ
καὶ σθένος, ἀθανάτων δὲ θεῶν ἄπο ἔργα ἴσασιν. 420
αἳ μὲν ὕπαιθα ἄνακτος ἐποίπνυον· αὐτὰρ ὁ ἕρρων
πλησίον, ἔνθα Θέτις περ, ἐπὶ θρόνου ἷζε φαεινοῦ
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

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401. **πόρπας** †, 'brooches.' See Introduction, 12, 17.

ἕλικας †, 'spirals,' probably worn as bracelets or armlets. Helbig, however, identifies the word with a certain kind of spiral brooch (*Das homerische Epos*², pp. 279–281).

κάλυκας †, perhaps 'ear-rings' (literally 'cups' of flowers, 'buds').

410. **αἴητον** †, 'panting, 'puffing' (if from ἄημι, 'blow').

"τίπτε, Θέτις τανύπεπλε, ἱκάνεις ἡμέτερον δῶ,
αἰδοίη τε φίλη τε; πάρος γε μὲν οὔ τι θαμίζεις. 425
αὔδα, ὅ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,
εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν."

SHE TELLS HIM HER ERRAND.

τὸν δ' ἠμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
"Ἥφαιστ', ἦ ἄρα δή τις, ὅσαι θεαὶ εἰσ' ἐν Ὀλύμπῳ,
τοσσάδ' ἐνὶ φρεσὶν ἦσιν ἀνέσχετο κήδεα λυγρά, 430
ὅσσ' ἐμοὶ ἐκ πασέων Κρονίδης Ζεὺς ἄλγε' ἔδωκεν;
ἐκ μέν μ' ἀλλάων ἁλιάων ἀνδρὶ δάμασσεν,
Αἰακίδῃ Πηλῆι, καὶ ἔτλην ἀνέρος εὐνὴν
πολλὰ μάλ' οὐκ ἐθέλουσα· ὃ μὲν δὴ γήραϊ λυγρῷ
κεῖται ἐνὶ μεγάροις ἀρημένος, ἄλλα δέ μοι νῦν. 435
υἱὸν ἐπεί μοι δῶκε γενέσθαι τε τραφέμεν τε
ἔξοχον ἡρώων, ὃ δ' ἀνέδραμεν ἔρνεϊ ἶσος,
τὸν μὲν ἐγὼ θρέψασα φυτὸν ὡς γουνῷ ἀλωῆς
νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἴσω
Τρωσὶ μαχεσσόμενον· τὸν δ' οὐχ ὑποδέξομαι αὖτις 440
οἴκαδε νοστήσαντα δόμον Πηλήϊον εἴσω.
ὄφρα δέ μοι ζώει καὶ ὁρᾷ φάος ἠελίοιο,
ἄχνυται, οὐδέ τί οἱ δύναμαι χραισμῆσαι ἰοῦσα.
κούρην, ἣν ἄρα οἱ γέρας ἔξελον υἷες Ἀχαιῶν,
τὴν αἶψ ἐκ χειρῶν ἕλετο κρείων Ἀγαμέμνων. 445
ἦ τοι ὃ τῆς ἀχέων φρένας ἔφθιεν· αὐτὰρ Ἀχαιοὺς
Τρῶες ἐπὶ πρυμνῆσιν ἐείλεον οὐδὲ θύραζε
εἴων ἐξιέναι. τὸν δὲ λίσσοντο γέροντες
Ἀργείων, καὶ πολλὰ περικλυτὰ δῶρ' ὀνόμαζον.
ἔνθ' αὐτὸς μὲν ἔπειτ' ἠναίνετο λοιγὸν ἀμῦναι, 450
αὐτὰρ ὃ Πάτροκλον πέρι μὲν τὰ ἃ τεύχεα ἕσσεν,

πέμπε δέ μιν πόλεμόνδε, πολὺν δ' ἅμα λαὸν ὄπασσεν.
πᾶν δ' ἦμαρ μάρναντο περὶ Σκαιῇσι πύλῃσιν·
καί νύ κεν αὐτῆμαρ πόλιν ἔπραθον, εἰ μὴ Ἀπόλλων
πολλὰ κακὰ ῥέξαντα Μενοιτίου ἄλκιμον υἱὸν 455
ἔκταν' ἐνὶ προμάχοισι καὶ Ἕκτορι κῦδος ἔδωκεν.
τοὔνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, αἴ κ' ἐθέλῃσθα
υἷί μοι ὠκυμόρῳ δόμεν ἀσπίδα καὶ τρυφάλειαν
καὶ καλὰς κνημῖδας ἐπισφυρίοις ἀραρυίας
καὶ θώρηχ'· ἃ γὰρ ἦν οἱ, ἀπώλεσε πιστὸς ἑταῖρος 460
Τρωσὶ δαμείς· ὁ δὲ κεῖται ἐπὶ χθονὶ θυμὸν ἀχεύων."

HE PROMISES THE ARMS, AND IMMEDIATELY SETS ABOUT THE WORK.

τὴν δ' ἠμείβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·
"θάρσει· μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.
αἴ γάρ μιν θανάτοιο δυσηχέος ὧδε δυναίμην
νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰνὸς ἱκάνοι, 465
ὥς οἱ τεύχεα καλὰ παρέσσεται, οἷά τις αὖτε
ἀνθρώπων πολέων θαυμάσσεται ὅς κεν ἴδηται."
ὣς εἰπὼν τὴν μὲν λίπεν αὐτοῦ, βῆ δ' ἐπὶ φύσας·
τὰς δ' ἐς πῦρ ἔτρεψε κέλευσέ τε ἐργάζεσθαι.
φῦσαι δ' ἐν χοάνοισιν ἐείκοσι πᾶσαι ἐφύσων, 470
παντοίην εὔπρηστον ἀυτμὴν ἐξανιεῖσαι,
ἄλλοτε μὲν σπεύδοντι παρέμμεναι, ἄλλοτε δ' αὖτε,
ὅππως Ἥφαιστός τ' ἐθέλοι καὶ ἔργον ἄνοιτο.
χαλκὸν δ' ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε
καὶ χρυσὸν τιμῆντα καὶ ἄργυρον· αὐτὰρ ἔπειτα 475

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470. **χοάνοισιν** †, 'melting-pots,' 'crucibles' (χέω, 'pour'; πρό-χοος, 'pitcher').

471. **εὔπρηστον** †, 'well-blown,' 'strong-blown' (εὖ and πρήθω. Cf. πρῆσεν, A 481).

ἐξανιεῖσαι comp. † (ἐξ-ων-ίημι).

θῆκεν ἐν ἀκμοθέτῳ μέγαν ἄκμονα, γέντο δὲ χειρὶ
ῥαιστῆρα κρατερόν, ἑτέρηφι δὲ γέντο πυράγρην.

THE SHIELD AND ITS ORNAMENTS.

ποίει δὲ πρώτιστα σάκος μέγα τε στιβαρόν τε
πάντοσε δαιδάλλων, περὶ δ' ἄντυγα βάλλε φαεινὴν
τρίπλακα μαρμαρέην, ἐκ δ' ἀργύρεον τελαμῶνα. 480
πέντε δ' ἄρ' αὐτοῦ ἔσαν σάκεος πτύχες· αὐτὰρ ἐν αὐτῷ
ποίει δαίδαλα πολλὰ ἰδυίῃσι πραπίδεσσιν.

LAND AND SEA AND SKY; SUN AND MOON AND CONSTELLATIONS. (THESE NATURALLY OCCUPY THE CENTER.)

ἐν μὲν γαῖαν ἔτευξ' ἐν δ' οὐρανὸν ἐν δὲ θάλασσαν
ἠέλιόν τ' ἀκάμαντα σελήνην τε πλήθουσαν,
ἐν δὲ τὰ τείρεα πάντα, τά τ' οὐρανὸς ἐστεφάνωται, 485
Πληιάδας θ' Ὑάδας τε τό τε σθένος Ὠαρίωνος
ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπίκλησιν καλέουσιν,
ἥ τ' αὐτοῦ στρέφεται καί τ' Ὠαρίωνα δοκεύει,
οἴη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο.

[1] *TWO CITIES:—(A) THE CITY IN PEACE.*

ἐν δὲ δύω ποίησε πόλις μερόπων ἀνθρώπων 490
καλάς. ἐν τῇ μέν ῥα γάμοι τ' ἔσαν εἰλαπίναι τε,
νύμφας δ' ἐκ θαλάμων δαΐδων ὕπο λαμπομενάων
ἠγίνεν ἀνὰ ἄστυ, πολὺς δ' ὑμέναιος ὀρώρει·

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477. ῥαιστῆρα †, 'hammer' (ῥαίω, 'shatter,' 'dash'; cf. διαρραῖσαι, B 473).
480. τρίπλακα †, 'threefold' (cf. δίπλακα, Γ 126).
485. τείρεα †, 'constellations.'
486. Ὑάδας †, the 'Hyades.'
493. ὑμέναιος †. 'marriage-song' (Ὑμήν [not Homeric], 'Hymen,' god of marriage).

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[1] Probably the scenes of the two cities fill one of the concentric bands.

ἐς δ' ἀγορὴν ἀγέροντο πάρος δόρποιο μέδεσθαι. 245
ὀρθῶν δ' ἑσταότων ἀγορὴ γένετ', οὐδέ τις ἔτλη
ἕζεσθαι· πάντας γὰρ ἔχε τρόμος, οὕνεκ' Ἀχιλλεὺς
ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς.
τοῖσι δὲ Πουλυδάμας πεπνυμένος ἦρχ' ἀγορεύειν
Πανθοΐδης· ὃ γὰρ οἶος ὅρα πρόσσω καὶ ὀπίσσω· — 250
Ἕκτορι δ' ἦεν ἑταῖρος, ἰῇ δ' ἐν νυκτὶ γένοντο·
ἀλλ' ὃ μὲν ἂρ μύθοισιν, ὃ δ' ἔγχεϊ πολλὸν ἐνίκα· —
ὅ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·
"ἀμφὶ μάλα φράζεσθε, φίλοι· κέλομαι γὰρ ἐγώ γε
ἄστυδε νῦν ἰέναι, μὴ μιμνέμεν Ἠόα δῖαν 255
ἐν πεδίῳ παρὰ νηυσίν· ἑκὰς δ' ἀπὸ τείχεός εἰμεν.
ὄφρα μὲν οὗτος ἀνὴρ Ἀγαμέμνονι μήνιε δίῳ,
τόφρα δὲ ῥηΐτεροι πολεμιζέμεν ἦσαν Ἀχαιοί·
χαίρεσκον γὰρ ἐγώ γε θοῇς ἐπὶ νηυσὶν ἰαύων,
ἐλπόμενος νῆας αἱρησέμεν ἀμφιελίσσας. 260
νῦν δ' αἰνῶς δείδοικα ποδώκεα Πηλεΐωνα·
οἷος κείνου θυμὸς ὑπέρβιος, οὐκ ἐθελήσει
μίμνειν ἐν πεδίῳ, ὅθι περ Τρῶες καὶ Ἀχαιοὶ
ἐν μέσῳ ἀμφότεροι μένος Ἄρηος δατέονται,
ἀλλὰ περὶ πτόλιός τε μαχέσσεται ἠδὲ γυναικῶν. 265
ἀλλ' ἴομεν προτὶ ἄστυ· πίθεσθέ μοι· ὧδε γὰρ ἔσται.
νῦν μὲν νὺξ ἀπέπαυσε ποδώκεα Πηλεΐωνα
ἀμβροσίη· εἰ δ' ἄμμε κιχήσεται ἐνθάδ' ἐόντας
αὔριον ὁρμηθεὶς σὺν τεύχεσιν, εὖ νύ τις αὐτὸν
γνώσεται· ἀσπασίως γὰρ ἀφίξεται Ἴλιον ἱρήν, 270
ὅς κε φύγῃ, πολλοὺς δὲ κύνες καὶ γῦπες ἔδονται
Τρώων· αἴ γὰρ δή μοι ἀπ' οὔατος ὧδε γένοιτο.
εἰ δ' ἂν ἐμοῖς ἐπέεσσι πιθώμεθα κηδόμενοί περ,
νύκτα μὲν εἰν ἀγορῇ σθένος ἕξομεν, ἄστυ δὲ πύργοι

ὑψηλαί τε πύλαι σανίδες τ' ἐπὶ τῇς ἀραρυῖαι 275
μακραὶ ἐύξεστοι ἐζευγμέναι εἰρύσσονται·
πρῶι δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες
στησόμεθ' ἂμ πύργους· τῷ δ' ἄλγιον, αἴ κ' ἐθέλῃσιν
ἐλθὼν ἐκ νηῶν περὶ τείχεος ἄμμι μάχεσθαι.
ἂψ πάλιν εἶσ' ἐπὶ νῆας, ἐπεί κ' ἐριαύχενας ἵππους 280
παντοίου δρόμου ἄσῃ ὑπὸ πτόλιν ἠλασκάζων.
εἴσω δ' οὔ μιν θυμὸς ἐφορμηθῆναι ἐάσει,
οὐδέ ποτ' ἐκπέρσει· πρίν μιν κύνες ἀργοὶ ἔδονται."

HECTOR GREETS THE PLAN WITH SCORN. THE TROJANS APPLAUD HIS SPEECH.

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἕκτωρ·
"Πουλυδάμαν, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγο- 285
ρεύεις,
ὃς κέλεαι κατὰ ἄστυ ἀλήμεναι αὖτις ἰόντας.
ἦ οὔ πω κεκόρησθε ἐελμένοι ἔνδοθι πύργων;
πρὶν μὲν γὰρ Πριάμοιο πόλιν μέροπες ἄνθρωποι
πάντες μυθέσκοντο πολύχρυσον πολύχαλκον·
νῦν δὲ δὴ ἐξαπόλωλε δόμων κειμήλια καλά, 290
πολλὰ δὲ δὴ Φρυγίην καὶ Μῃονίην ἐρατεινὴν
κτήματα περνάμεν' ἵκει, ἐπεὶ μέγας ὠδύσατο Ζεύς.
νῦν δ' ὅτε πέρ μοι ἔδωκε Κρόνου πάις ἀγκυλομήτεω
κῦδος ἀρέσθ' ἐπὶ νηυσὶ θαλάσσῃ τ' ἔλσαι Ἀχαιούς,
νήπιε, μηκέτι ταῦτα νοήματα φαῖν' ἐνὶ δήμῳ· 295
οὐ γάρ τις Τρώων ἐπιπείσεται· οὐ γὰρ ἐάσω.
ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.
νῦν μὲν δόρπον ἕλεσθε κατὰ στρατὸν ἐν τελέεσσιν,
καὶ φυλακῆς μνήσασθε καὶ ἐγρήγορθε ἕκαστος·
Τρώων δ' ὃς κτεάτεσσιν ὑπερφιάλως ἀνιάζει, 300

συλλέξας λαοῖσι δότω καταδημοβορῆσαι,
τῶν τινα βέλτερόν ἐστιν ἐπαυρέμεν ἤ περ Ἀχαιούς.
πρῶι δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες
νηυσὶν ἔπι γλαφυρῇσιν ἐγείρομεν ὀξὺν Ἄρηα.
εἰ δ' ἐτεὸν παρὰ ναῦφιν ἀνέστη δῖος Ἀχιλλεύς, 305
ἄλγιον, αἴ κ' ἐθέλῃσι, τῷ ἔσσεται· οὔ μιν ἐγώ γε
φεύξομαι ἐκ πολέμοιο δυσηχέος, ἀλλὰ μάλ' ἄντην
στήσομαι, ἤ κε φέρῃσι μέγα κράτος ἤ κε φεροίμην.
ξυνὸς Ἐνυάλιος, καί τε κτενέοντα κατέκτα."
ὣς Ἕκτωρ ἀγόρευ', ἔπι δὲ Τρῶες κελάδησαν 310
νήπιοι· ἐκ γάρ σφεων φρένας εἵλετο Παλλὰς Ἀθήνη.
Ἕκτορι μὲν γὰρ ἐπῄνησαν κακὰ μητιάοντι,
Πουλυδάμαντι δ' ἄρ' οὔ τις, ὃς ἐσθλὴν φράζετο βουλήν.
δόρπον ἔπειθ' εἵλοντο κατὰ στρατόν·

LED BY ACHILLES, THE ACHAEANS MOURN PATROCLUS. ACHILLES ANNOUNCES TO HIS MYRMIDONS THAT HE WILL NOT SET ABOUT THE FUNERAL OF PATROCLUS UNTIL HE HAS THE HEAD AND THE ARMOR OF HECTOR.

αὐτὰρ Ἀχαιοὶ
παννύχιοι Πάτροκλον ἀνεστενάχοντο γοῶντες. 315
τοῖσι δὲ Πηλεΐδης ἀδινοῦ ἐξῆρχε γόοιο,
χεῖρας ἔπ' ἀνδροφόνους θέμενος στήθεσσιν ἑταίρου,
πυκνὰ μάλα στενάχων ὥς τε λὶς ἠυγένειος,
ᾧ ῥά θ' ὕπο σκύμνους ἐλαφηβόλος ἁρπάσῃ ἀνὴρ
ὕλης ἐκ πυκινῆς· ὃ δέ τ' ἄχνυται ὕστερος ἐλθών, 320
πολλὰ δέ τ' ἄγκε' ἐπῆλθε μετ' ἀνέρος ἴχνι' ἐρευνῶν,

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301. καταδημοβορῆσαι †, 'to consume as public property' (cf. δημοβόρος, A 231).

319. σκύμνους †, 'whelps.'

ἐλαφηβόλος [ἀνήρ] †, 'deer-shooter' (ἔλαφος, 'deer,' and βάλλω), here *generalized*, 'hunter.'

εἴ ποθεν ἐξεύροι· μάλα γὰρ δριμὺς χόλος αἱρεῖ·
ὣς ὁ βαρὺ στενάχων μετεφώνεε Μυρμιδόνεσσιν·
"ὦ πόποι, ἦ ῥ' ἄλιον ἔπος ἔκβαλον ἤματι κείνῳ,
θαρσύνων ἥρωα Μενοίτιον ἐν μεγάροισιν· 325
φῆν δέ οἱ εἰς Ὀπόεντα περικλυτὸν υἱὸν ἀπάξειν
Ἴλιον ἐκπέρσαντα, λαχόντα τε ληίδος αἶσαν.
ἀλλ' οὐ Ζεὺς ἄνδρεσσι νοήματα πάντα τελευτᾷ·
ἄμφω γὰρ πέπρωται ὁμοίην γαῖαν ἐρεῦσαι
αὐτοῦ ἐνὶ Τροίῃ, ἐπεὶ οὐδ' ἐμὲ νοστήσαντα 330
δέξεται ἐν μεγάροισι γέρων ἱππηλάτα Πηλεὺς
οὐδὲ Θέτις μήτηρ, ἀλλ' αὐτοῦ γαῖα καθέξει.
νῦν δ' ἐπεὶ οὖν, Πάτροκλε, σεῦ ὕστερος εἶμ' ὑπὸ γαῖαν,
οὔ σε πρὶν κτεριῶ, πρίν γ' Ἕκτορος ἐνθάδ' ἐνεῖκαι
τεύχεα καὶ κεφαλὴν μεγαθύμου, σοῖο φονῆος· 335
δώδεκα δὲ προπάροιθε πυρῆς ἀποδειροτομήσω
Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθείς.
τόφρα δέ μοι παρὰ νηυσὶ κορωνίσι κείσεαι αὔτως,
ἀμφὶ δὲ σὲ Τρῳαὶ καὶ Δαρδανίδες βαθύκολποι
κλαύσονται νύκτας τε καὶ ἤματα δάκρυ χέουσαι, 340
τὰς αὐτοὶ καμόμεσθα βίηφί τε δουρί τε μακρῷ,
πιείρας πέρθοντε πόλις μερόπων ἀνθρώπων."

THE CORPSE OF PATROCLUS IS BATHED, ANOINTED, AND SHROUDED.

ὣς εἰπὼν ἑτάροισιν ἐκέκλετο δῖος Ἀχιλλεὺς
ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, ὄφρα τάχιστα
Πάτροκλον λούσειαν ἄπο βρότον αἱματόεντα. 345
οἱ δὲ λοετροχόον τρίποδ' ἵστασαν ἐν πυρὶ κηλέῳ,
ἐν δ' ἄρ' ὕδωρ ἔχεον, ὕπο δὲ ξύλα δαῖον ἑλόντες.
γάστρην μὲν τρίποδος πῦρ ἄμφεπε, θέρμετο δ' ὕδωρ.

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322. ἐξεύροι comp. † (ἐξ-ευρίσκω).

αὐτὰρ ἐπεὶ δὴ ζέσσεν ὕδωρ ἐνὶ ἤνοπι χαλκῷ,
καὶ τότε δὴ λοῦσάν τε καὶ ἤλειψαν λίπ' ἐλαίῳ, 350
ἐν δ' ὠτειλὰς πλῆσαν ἀλείφατος ἐννεώροιο.
ἐν λεχέεσσι δὲ θέντες ἑανῷ λιτὶ κάλυψαν
ἐς πόδας ἐκ κεφαλῆς, καθύπερθε δὲ φάρεϊ λευκῷ.
παννύχιοι μὲν ἔπειτα πόδας ταχὺν ἀμφ' Ἀχιλῆα
Μυρμιδόνες Πάτροκλον ἀνεστενάχοντο γοῶντες. 355

ZEUS AND HERE.

Ζεὺς δ' Ἥρην προσέειπε κασιγνήτην ἄλοχόν τε·
"ἔπρηξας καὶ ἔπειτα, βοῶπις πότνια Ἥρη,
ἀνστήσασ' Ἀχιλῆα πόδας ταχύν. ἦ ῥά νυ σεῖο
ἐξ αὐτῆς ἐγένοντο κάρη κομάοντες Ἀχαιοί;"
τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη· 360
"αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες;
καὶ μὲν δή πού τις μέλλει βροτὸς ἀνδρὶ τελέσσαι,
ὅς περ θνητός τ' ἐστὶ καὶ οὐ τόσα μήδεα οἶδεν·
πῶς δὴ ἐγώ γ', ἣ φημὶ θεάων ἔμμεν ἀρίστη,
ἀμφότερον, γενεῇ τε καὶ οὕνεκα σὴ παράκοιτις 365
κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις,
οὐκ ὄφελον Τρώεσσι κοτεσσαμένη κακὰ ῥάψαι;"

THETIS COMES TO THE HOUSE OF HEPHAESTUS. SHE IS GREETED FIRST BY HIS WIFE, CHARIS;

ὣς οἳ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
Ἡφαίστου δ' ἵκανε δόμον Θέτις ἀργυρόπεζα
ἄφθιτον ἀστερόεντα, μεταπρεπέ' ἀθανάτοισιν, 370
χάλκεον, ὅν ῥ' αὐτὸς ποιήσατο κυλλοποδίων.
τὸν δ' εὗρ' ἱδρώοντα ἑλισσόμενον περὶ φύσας,
σπεύδοντα· τρίποδας γὰρ ἐείκοσι πάντας ἔτευχεν

370. μεταπρεπέ' (α) †, 'conspicuous among' (cf. ἐκπρεπέα, B 483).

ἑστάμεναι περὶ τοῖχον ἐυσταθέος μεγάροιο,
χρύσεα δέ σφ' ὑπὸ κύκλα ἑκάστῳ πυθμένι θῆκεν, 375
ὄφρα οἱ αὐτόματοι θεῖον δυσαίατ' ἀγῶνα
ἠδ' αὖτις πρὸς δῶμα νεοίατο, θαῦμα ἰδέσθαι.
οἳ δ' ἦ τοι τόσσον μὲν ἔχον τέλος, οὔατα δ' οὔ πω
δαιδάλεα προσέκειτο· τά ῥ' ἤρτυε, κόπτε δὲ δεσμούς.
ὄφρ' ὅ γε ταῦτ' ἐπονεῖτο ἰδυίῃσι πραπίδεσσιν, 380
τόφρα οἱ ἐγγύθεν ἦλθε θεὰ Θέτις ἀργυρόπεζα.
τὴν δὲ ἴδε προμολοῦσα Χάρις λιπαροκρήδεμνος
καλή, τὴν ὤπυιε περικλυτὸς ἀμφιγυήεις·
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"τίπτε, Θέτις τανύπεπλε, ἱκάνεις ἡμέτερον δῶ, 385
αἰδοίη τε φίλη τε; πάρος γε μὲν οὔ τι θαμίζεις.
ἀλλ' ἕπεο προτέρω, ἵνα τοι πὰρ ξείνια θείω."
ὣς ἄρα φωνήσασα πρόσω ἄγε δῖα θεάων.
τὴν μὲν ἔπειτα καθεῖσεν ἐπὶ θρόνου ἀργυροήλου
καλοῦ δαιδαλέου· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν· 390
κέκλετο δ' Ἥφαιστον κλυτοτέχνην εἶπέ τε μῦθον·
"Ἥφαιστε, πρόμολ' ὧδε· Θέτις νύ τι σεῖο χατίζει."
τὴν δ' ἠμείβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·
"ἦ ῥά νύ μοι δεινή τε καὶ αἰδοίη θεὸς ἔνδον,
ἥ μ' ἐσάωσ', ὅτε μ' ἄλγος ἀφίκετο τῆλε πεσόντα 395
μητρὸς ἐμῆς ἰότητι κυνώπιδος, ἥ μ' ἐθέλησεν
κρύψαι χωλὸν ἐόντα. τότ' ἂν πάθον ἄλγεα θυμῷ,
εἰ μή μ' Εὐρυνόμη τε Θέτις θ' ὑπεδέξατο κόλπῳ,
Εὐρυνόμη θυγάτηρ ἀψορρόου Ὠκεανοῖο.
τῇσι πάρ' ἐννάετες χάλκευον δαίδαλα πολλά, 400

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379. **προσέκειτο** comp. † (passive of *προσ-τίθημι*), 'were fixed on.'
382. **λιπαροκρήδεμνος,** 'with glistening veil.' See Introduction, 21.
400. **χάλκευον** †, 'wrought' as a coppersmith (*χαλκεύς*).

πόρπας τε γναμπτάς θ' ἕλικας κάλυκάς τε καὶ ὅρμους,
ἐν σπῆι γλαφυρῷ· περὶ δὲ ῥόος Ὠκεανοῖο
ἀφρῷ μορμύρων ῥέεν ἄσπετος· οὐδέ τις ἄλλος
ᾔδεεν οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων,
ἀλλὰ Θέτις τε καὶ Εὐρυνόμη ἴσαν, αἵ μ' ἐσάωσαν. 405
ἦ νῦν ἡμέτερον δόμον ἵκει· τῷ με μάλα χρεὼ
πάντα Θέτι καλλιπλοκάμῳ ζωάγρια τίνειν.
ἀλλὰ σὺ μὲν νῦν οἱ παράθες ξεινήια καλά,
ὄφρ' ἂν ἐγὼ φύσας ἀποθείομαι ὅπλα τε πάντα."

THEN BY HEPHAESTUS HIMSELF.

ἦ, καὶ ἀπ' ἀκμοθέτοιο πέλωρ αἴητον ἀνέστη 410
χωλεύων· ὕπο δὲ κνῆμαι ῥώοντο ἀραιαί.
φύσας μέν ῥ' ἀπάνευθε τίθει πυρός, ὅπλα τε πάντα
λάρνακ' ἐς ἀργυρέην συλλέξατο, τοῖς ἐπονεῖτο.
σπόγγῳ δ' ἀμφὶ πρόσωπα καὶ ἄμφω χεῖρ' ἀπομόργνυ
αὐχένα τε στιβαρὸν καὶ στήθεα λαχνήεντα· 415
δῦ δὲ χιτῶν', ἔλε δὲ σκῆπτρον παχύ, βῆ δὲ θύραζε
χωλεύων· ὑπὸ δ' ἀμφίπολοι ῥώοντο ἄνακτι
χρύσειαι, ζωῇσι νεήνισσιν ἐικυῖαι.
τῇς ἔν μὲν νόος ἐστὶ μετὰ φρεσίν, ἔν δὲ καὶ αὐδὴ
καὶ σθένος, ἀθανάτων δὲ θεῶν ἄπο ἔργα ἴσασιν. 420
αἱ μὲν ὕπαιθα ἄνακτος ἐποίπνυον· αὐτὰρ ὁ ἕρρων
πλησίον, ἔνθα Θέτις περ, ἐπὶ θρόνου ἷζε φαεινοῦ
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

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401. **πόρπας** †, 'brooches.' See Introduction, 12, 17.

ἕλικας †, 'spirals,' probably worn as bracelets or armlets. Helbig, however, identifies the word with a certain kind of spiral brooch (*Das homerische Epos*², pp. 279–281).

κάλυκας †, perhaps 'ear-rings' (literally 'cups' of flowers, 'buds').

410. **αἴητον** †, 'panting, 'puffing' (if from ἄημι, 'blow').

"τίπτε, Θέτις τανύπεπλε, ἱκάνεις ἡμέτερον δῶ,
αἰδοίη τε φίλη τε; πάρος γε μὲν οὔ τι θαμίζεις. 425
αὔδα, ὅ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,
εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν."

SHE TELLS HIM HER ERRAND.

τὸν δ' ἠμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
"Ἥφαιστ', ἦ ἄρα δή τις, ὅσαι θεαὶ εἰσ' ἐν Ὀλύμπῳ,
τοσσάδ' ἐνὶ φρεσὶν ἧσιν ἀνέσχετο κήδεα λυγρά, 430
ὅσσ' ἐμοὶ ἐκ πασέων Κρονίδης Ζεὺς ἄλγε' ἔδωκεν;
ἐκ μέν μ' ἀλλάων ἁλιάων ἀνδρὶ δάμασσεν,
Αἰακίδῃ Πηλῆι, καὶ ἔτλην ἀνέρος εὐνὴν
πολλὰ μάλ' οὐκ ἐθέλουσα· ὃ μὲν δὴ γήραϊ λυγρῷ
κεῖται ἐνὶ μεγάροις ἀρημένος, ἄλλα δέ μοι νῦν. 435
υἱὸν ἐπεί μοι δῶκε γενέσθαι τε τραφέμεν τε
ἔξοχον ἡρώων, ὃ δ' ἀνέδραμεν ἔρνεϊ ἶσος,
τὸν μὲν ἐγὼ θρέψασα φυτὸν ὡς γουνῷ ἀλωῆς
νηυσὶν ἐπιπροέηκα κορωνίσιν Ἴλιον εἴσω
Τρωσὶ μαχεσσόμενον· τὸν δ' οὐχ ὑποδέξομαι αὖτις 440
οἴκαδε νοστήσαντα δόμον Πηλήιον εἴσω.
ὄφρα δέ μοι ζώει καὶ ὁρᾷ φάος ἠελίοιο,
ἄχνυται, οὐδέ τί οἱ δύναμαι χραισμῆσαι ἰοῦσα.
κούρην, ἣν ἄρα οἱ γέρας ἔξελον υἷες Ἀχαιῶν,
τὴν αὖψ ἐκ χειρῶν ἕλετο κρείων Ἀγαμέμνων. 445
ἦ τοι ὃ τῆς ἀχέων φρένας ἔφθιεν· αὐτὰρ Ἀχαιοὺς
Τρῶες ἐπὶ πρυμνῆσιν ἐείλεον οὐδὲ θύραζε
εἴων ἐξιέναι. τὸν δὲ λίσσοντο γέροντες
Ἀργείων, καὶ πολλὰ περικλυτὰ δῶρ' ὀνόμαζον.
ἔνθ' αὐτὸς μὲν ἔπειτ' ἠναίνετο λοιγὸν ἀμῦναι, 450
αὐτὰρ ὃ Πάτροκλον πέρι μὲν τὰ ἃ τεύχεα ἕσσεν,

πέμπε δέ μιν πόλεμόνδε, πολὺν δ' ἅμα λαὸν ὄπασσεν.
πᾶν δ' ἦμαρ μάρναντο περὶ Σκαιῇσι πύλῃσιν·
καί νύ κεν αὐτῆμαρ πόλιν ἔπραθον, εἰ μὴ Ἀπόλλων
πολλὰ κακὰ ῥέξαντα Μενοιτίου ἄλκιμον υἱὸν 455
ἔκταν' ἐνὶ προμάχοισι καὶ Ἕκτορι κῦδος ἔδωκεν.
τοὔνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, αἴ κ' ἐθέλῃσθα
υἷί μοι ὠκυμόρῳ δόμεν ἀσπίδα καὶ τρυφάλειαν
καὶ καλὰς κνημῖδας ἐπισφυρίοις ἀραρυίας
καὶ θώρηχ'· ἃ γὰρ ἦν οἱ, ἀπώλεσε πιστὸς ἑταῖρος 460
Τρωσὶ δαμείς· ὁ δὲ κεῖται ἐπὶ χθονὶ θυμὸν ἀχεύων."

HE PROMISES THE ARMS, AND IMMEDIATELY SETS ABOUT THE WORK.

τὴν δ' ἠμείβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·
"θάρσει· μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.
αἴ γάρ μιν θανάτοιο δυσηχέος ὧδε δυναίμην
νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰνὸς ἱκάνοι, 465
ὥς οἱ τεύχεα καλὰ παρέσσεται, οἷά τις αὖτε
ἀνθρώπων πολέων θαυμάσσεται ὅς κεν ἴδηται."
ὣς εἰπὼν τὴν μὲν λίπεν αὐτοῦ, βῆ δ' ἐπὶ φύσας·
τὰς δ' ἐς πῦρ ἔτρεψε κέλευσέ τε ἐργάζεσθαι.
φῦσαι δ' ἐν χοάνοισιν ἐείκοσι πᾶσαι ἐφύσων, 470
παντοίην εὔπρηστον ἀυτμὴν ἐξανιεῖσαι,
ἄλλοτε μὲν σπεύδοντι παρέμμεναι, ἄλλοτε δ' αὖτε,
ὅππως Ἥφαιστός τ' ἐθέλοι καὶ ἔργον ἄνοιτο.
χαλκὸν δ' ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε
καὶ χρυσὸν τιμῆντα καὶ ἄργυρον· αὐτὰρ ἔπειτα 475

470. **χοάνοισιν** †, 'melting-pots,' 'crucibles' (χέω, 'pour'; πρό-χοος, 'pitcher').

471. **εὔπρηστον** †, 'well-blown,' 'strong-blown' (εὖ and πρήθω. Cf. πρῆσεν, A 481).

ἐξανιεῖσαι comp. † (ἐξ-ων-ίημι).

θῆκεν ἐν ἀκμοθέτῳ μέγαν ἄκμονα, γέντο δὲ χειρὶ
ῥαιστῆρα κρατερόν, ἑτέρηφι δὲ γέντο πυράγρην.

THE SHIELD AND ITS ORNAMENTS.

ποίει δὲ πρώτιστα σάκος μέγα τε στιβαρόν τε
πάντοσε δαιδάλλων, περὶ δ' ἄντυγα βάλλε φαεινὴν
τρίπλακα μαρμαρέην, ἐκ δ' ἀργύρεον τελαμῶνα. 480
πέντε δ' ἄρ' αὐτοῦ ἔσαν σάκεος πτύχες· αὐτὰρ ἐν αὐτῷ
ποίει δαίδαλα πολλὰ ἰδυίῃσι πραπίδεσσιν.

LAND AND SEA AND SKY; SUN AND MOON AND CONSTELLATIONS. (THESE NATURALLY OCCUPY THE CENTER.)

ἐν μὲν γαῖαν ἔτευξ' ἐν δ' οὐρανὸν ἐν δὲ θάλασσαν
ἠέλιόν τ' ἀκάμαντα σελήνην τε πλήθουσαν,
ἐν δὲ τὰ τείρεα πάντα, τά τ' οὐρανὸς ἐστεφάνωται, 485
Πληιάδας θ' Ὑάδας τε τό τε σθένος Ὠαρίωνος
ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπίκλησιν καλέουσιν,
ἥ τ' αὐτοῦ στρέφεται καί τ' Ὠαρίωνα δοκεύει,
οἴη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο.

[1] *TWO CITIES:—(A) THE CITY IN PEACE.*

ἐν δὲ δύω ποίησε πόλις μερόπων ἀνθρώπων 490
καλάς. ἐν τῇ μέν ῥα γάμοι τ' ἔσαν εἰλαπίναι τε,
νύμφας δ' ἐκ θαλάμων δαΐδων ὕπο λαμπομενάων
ἠγίνεν ἀνὰ ἄστυ, πολὺς δ' ὑμέναιος ὀρώρει·

477. ῥαιστῆρα †, 'hammer' (ῥαίω, 'shatter,' 'dash'; cf. διαρραῖσαι, B 473).
480. τρίπλακα †, 'threefold' (cf. δίπλακα, Γ 126).
485. τείρεα †, 'constellations.'
486. Ὑάδας †, the 'Hyades.'
493. ὑμέναιος †, 'marriage-song' (Ὑμήν [not Homeric], 'Hymen,' god of marriage).

[1] Probably the scenes of the two cities fill one of the concentric bands.

κοῦροι δ' ὀρχηστῆρες ἐδίνεον, ἐν δ' ἄρα τοῖσιν
αὐλοὶ φόρμιγγές τε βοὴν ἔχον· αἱ δὲ γυναῖκες 495
ἱστάμεναι θαύμαζον ἐπὶ προθύροισιν ἑκάστη.
λαοὶ δ' εἰν ἀγορῇ ἔσαν ἀθρόοι· ἔνθα δὲ νεῖκος
ὠρώρει, δύο δ' ἄνδρες ἐνείκεον εἵνεκα ποινῆς
ἀνδρὸς ἀποφθιμένου. ὃ μὲν εὔχετο πάντ' ἀποδοῦναι,
δήμῳ πιφαύσκων, ὃ δ' ἀναίνετο μηδὲν ἑλέσθαι· 500
ἄμφω δ' ἱέσθην ἐπὶ ἴστορι πεῖραρ ἑλέσθαι.
λαοὶ δ' ἀμφοτέροισιν ἐπήπυον ἀμφὶς ἀρωγοί·
κήρυκες δ' ἄρα λαὸν ἐρήτυον. οἱ δὲ γέροντες
ἥατ' ἐπὶ ξεστοῖσι λίθοις ἱερῷ ἐνὶ κύκλῳ,
σκῆπτρα δὲ κηρύκων ἐν χέρσ' ἔχον ἠεροφώνων· 505
τοῖσιν ἔπειτ' ἤισσον, ἀμοιβηδὶς δὲ δίκαζον.
κεῖτο δ' ἄρ' ἐν μέσσοισι δύω χρυσοῖο τάλαντα,
τῷ δόμεν, ὃς μετὰ τοῖσι δίκην ἰθύντατα εἴποι.

(B) *THE CITY IN WAR.*

τὴν δ' ἑτέρην πόλιν ἀμφὶ δύω στρατοὶ ἥατο λαῶν
τεύχεσι λαμπόμενοι. δίχα δέ σφισιν ἤνδανε βουλή, 510
ἠὲ διαπραθέειν ἢ ἄνδιχα πάντα δάσασθαι,
κτῆσιν ὅσην πτολίεθρον ἐπήρατον ἐντὸς ἔεργεν.
οἳ δ' οὔ πως πείθοντο, λόχῳ δ' ὑπεθωρήσσοντο·
τεῖχος μέν ῥ' ἄλοχοί τε φίλαι καὶ νήπια τέκνα
ῥύατ' ἐφεσταότες, μέτα δ' ἀνέρες οὓς ἔχε γῆρας· 515

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494. **ὀρχηστῆρες** †, 'dancers' (*ὀρχέομαι*, 'dance.' See § 156, 1).
500. **μηδέν** †.
502. **ἐπήπυον** comp. †, 'applauded' (*ἐπί* and *ἠπύω*, 'shout').
505. **ἠεροφώνων** †, 'loud-voiced.'
513. **ὑπεθωρήσσοντο** comp. †, 'were secretly arming themselves' (*ὑπό* in composition is said not to signify 'secretly' elsewhere in Homer; but *cf.* *ὕπο*, l. 319).

οἱ δ' ἴσαν. ἦρχε δ' ἄρα σφιν Ἄρης καὶ Παλλὰς Ἀθήνη
ἄμφω χρυσείω, χρύσεια δὲ εἵματα ἕσθην,
καλὼ καὶ μεγάλω σὺν τεύχεσιν ὥς τε θεώ περ,
ἀμφὶς ἀριζήλω· λαοὶ δ' ὕπ' ὀλίζονες ἦσαν.
οἱ δ' ὅτε δή ῥ' ἵκανον, ὅθι σφίσιν εἶκε λοχῆσαι 520
ἐν ποταμῷ, ὅθι τ' ἀρδμὸς ἔην πάντεσσι βοτοῖσιν,
ἔνθ' ἄρα τοί γ' ἵζοντ' εἰλυμένοι αἴθοπι χαλκῷ·
τοῖσι δ' ἔπειτ' ἀπάνευθε δύω σκοποὶ ἥατο λαῶν
δέγμενοι, ὁππότε μῆλα ἰδοίατο καὶ ἕλικας βοῦς.
οἱ δὲ τάχα προγένοντο, δύω δ' ἅμ' ἕποντο νομῆες 525
τερπόμενοι σύριγξι· δόλον δ' οὔ τι προνόησαν.
οἱ μὲν τὰ προϊδόντες ἐπέδραμον, ὦκα δ' ἔπειτα
τάμνοντ' ἀμφὶ βοῶν ἀγέλας καὶ πώεα καλὰ
ἀργεννῶν ὀίων, κτεῖνον δ' ἔπι μηλοβοτῆρας.
οἱ δ' ὡς οὖν ἐπύθοντο πολὺν κέλαδον παρὰ βουσὶν 530
εἰράων προπάροιθε καθήμενοι, αὐτίκ' ἐφ' ἵππων
βάντες ἀερσιπόδων μετεκίαθον, αἶψα δ' ἵκοντο.
στησάμενοι δ' ἐμάχοντο μάχην ποταμοῖο παρ' ὄχθας,
βάλλον δ' ἀλλήλους χαλκήρεσιν ἐγχείῃσιν.
ἓν δ' Ἔρις ἓν δὲ Κυδοιμὸς ὁμίλεον, ἓν δ' ὀλοὴ Κὴρ 535
ἄλλον ζωὸν ἔχουσα νεούτατον, ἄλλον ἄουτον,
ἄλλον τεθνηῶτα κατὰ μόθον ἕλκε ποδοῖιν.
εἷμα δ' ἔχ' ἀμφ' ὤμοισι δαφοινεὸν αἵματι φωτῶν.

519. **ὀλίζονες** † (comparative of ὀλίγος), 'smaller.'
521. **βοτοῖσι** †, 'grazing cattle,' 'herds' or 'flocks' (βόσκω).
525. **προγένοντο** comp. †, 'came along,' 'came forward.'
529. **μηλοβοτῆρας** †, 'shepherds' (μῆλα, l. 524, and βόσκω).
531. **εἰράων** (†) **προπάροιθε**, 'before' or 'along the place of assembly,' that is, 'in council.' εἰράων was anciently regarded as equivalent to ἀγοράων and derived from εἴρω, 'speak.'
536. **ἄουτον** †, 'unwounded' (ἀ- privative and οὐτάω).
538. **δαφοινεόν** † (= δαφοινόν), 'very red.'

met fought
ὡμίλευν δ' ὥς τε ζωοὶ βροτοὶ ἠδ' ἐμάχοντο,
νεκρούς τ' ἀλλήλων ἔρυον κατατεθνηῶτας. 540

[1] *VARIOUS PICTURES OF COUNTRY LIFE:—(A) PLOWING.*

made fallow land fertile plowland
ἐν δ' ἐτίθει νειὸν μαλακήν, πίειραν ἄρουραν,
wide three plowed
εὐρεῖαν τρίπολον· πολλοὶ δ' ἀροτῆρες ἐν αὐτῇ
were driving turning
ζεύγεα δινεύοντες ἐλάστρεον ἔνθα καὶ ἔνθα.
turning reach
οἱ δ' ὁπότε στρέψαντες ἱκοίατο τέλσον ἀρούρης,
cup sweet wine
τοῖσι δ' ἔπειτ' ἐν χερσὶ δέπας μελιηδέος οἴνου 545
furrow
δόσκεν ἀνὴρ ἐπιών· τοὶ δὲ στρέψασκον ἀν' ὄγμους,
turned
ἱέμενοι νείοιο βαθείης τέλσον ἱκέσθαι.
plowed
ἡ δὲ μέλαινετ' ὄπισθεν, ἀρηρομένῃ δὲ ἐῴκει like
χρυσείῃ περ ἐοῦσα· τὸ δὴ πέρι θαῦμα τέτυκτο. (τεύχω)
wrought

(B) *AND* (C) *REAPING AND A FEAST, TWO CLOSELY CONNECTED SCENES.*

ἐν δ' ἐτίθει τέμενος βασιλήϊον· ἔνθα δ' ἔριθοι 550
were reaping sickles
ἠμῶν ὀξείας δρεπάνας ἐν χερσὶν ἔχοντες.
fell to earth
δράγματα δ' ἄλλα μετ' ὄγμον ἐπήτριμα πίπτον ἔραζε,
numerous
ἄλλα δ' ἀμαλλοδετῆρες ἐν ἐλλεδανοῖσι δέοντο.
behind
τρεῖς δ' ἄρ' ἀμαλλοδετῆρες ἐφέστασαν· αὐτὰρ ὄπισθεν
παῖδες δραγμεύοντες, ἐν ἀγκαλίδεσσι φέροντες, 555

543. **ζεύγεα** †, 'yokes,' 'teams' (*ζυγόν*, *ζεύγνυμι*).

ἐλάστρεον †, 'were driving' (*ἐλαύνω*).

550 and 560. **ἔριθοι**, 'hired men' = 'reapers' (here), **ἀμητῆρες**.

551. **δρεπάνας** †, 'sickles' (cf. *ἅρματα δρεπανηφόρα*, Xen. *Anab.* I, 7, 11, etc.).

552. **δράγματα**, see l. 555.

553 and 554. **ἀμαλλοδετῆρες**, 'binders of sheaves' (*ἄμαλλα*, 'sheaf of grain,'—cf. *ἀμάω*, 'reap,' *ἤμων*, l. 551,—and *δέω*, 'bind,'—cf. *δέοντο*, l. 553).

ἐλλεδανοῖσι †, 'straw bands' (*εἵλω*, 'confine,' 'pack in').

555. **δραγμεύοντες** †, 'grasping with the hands,' 'gathering handfuls' (*δράγμα*, 'handful,' especially 'sheaf' of grain).

[1] Probably occupying a second of the concentric bands.

ἀσπερχὲς πάρεχον. βασιλεὺς δ' ἐν τοῖσι σιωπῇ
σκῆπτρον ἔχων ἑστήκει ἐπ' ὄγμου γηθόσυνος κῆρ.
κήρυκες δ' ἀπάνευθεν ὑπὸ δρυῒ δαῖτα πένοντο,
βοῦν δ' ἱερεύσαντες μέγαν ἄμφεπον· αἱ δὲ γυναῖκες
δεῖπνον ἐρίθοισιν λεύκ' ἄλφιτα πολλὰ πάλυνον. 560

(D) *VINTAGE.*

ἓν δ' ἐτίθει σταφυλῇσι μέγα βρίθουσαν ἀλωὴν
καλὴν χρυσείην· μέλανες δ' ἀνὰ βότρυες ἦσαν·
ἑστήκει δὲ κάμαξι διαμπερὲς ἀργυρέῃσιν.
ἀμφὶ δὲ κυανέην κάπετον, περὶ δ' ἕρκος ἔλασσεν
κασσιτέρου· μία δ' οἴη ἀταρπιτὸς ἦεν ἐπ' αὐτήν, 565
τῇ νίσσοντο φορῆες, ὅτε τρυγάοιεν ἀλωήν.
παρθενικαὶ δὲ καὶ ἠίθεοι ἀταλὰ φρονέοντες
πλεκτοῖς ἐν ταλάροισι φέρον μελιηδέα καρπόν.
τοῖσιν δ' ἐν μέσσοισι πάις φόρμιγγι λιγείῃ
ἱμερόεν κιθάριζε, λίνον δ' ὑπὸ καλὸν ἄειδεν 570
λεπταλέῃ φωνῇ· τοὶ δὲ ῥήσσοντες ἀμαρτῇ
μολπῇ τ' ἰυγμῷ τε ποσὶ σκαίροντες ἕποντο.

(E) *HERDING. CATTLE ATTACKED BY LIONS.*

ἓν δ' ἀγέλην ποίησε βοῶν ὀρθοκραιράων.
αἱ δὲ βόες χρυσοῖο τετεύχατο κασσιτέρου τε,
μυκηθμῷ δ' ἀπὸ κόπρου ἐπεσσεύοντο νομόνδε 575

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562. **βότρυες** †, 'clusters of grapes' (cf. *βοτρυδόν*, B 89).
563. **κάμαξι** †, dative plural, 'vine-poles.'
566. **φορῆες** †, 'carriers,' 'vintagers' (*φέρω*).
570. **κιθάριζε** †, 'played' on the lyre (*κίθαρις*). **λίνον** †, 'Linus-song.'
571. **λεπταλέῃ** †, 'delicate,' 'soft' (= λεπτός. Cf. λέπω, ἔλεψεν, A 236).
ῥήσσοντες (†) **ἀμαρτῇ**, 'stamping (the ground) in unison.'
572. **ἰυγμῷ** †, 'cry,' with special reference to the refrain, αἴ Λίνε.

πὰρ ποταμὸν κελάδοντα, διὰ ῥοδανὸν δονακῆα·
χρύσειοι δὲ νομῆες ἅμ' ἐστιχάοντο βόεσσιν
τέσσαρες, ἐννέα δέ σφι κύνες πόδας ἀργοὶ ἕποντο.
σμερδαλέω δὲ λέοντε δύ' ἐν πρώτῃσι βόεσσιν
ταῦρον ἐρύγμηλον ἐχέτην· ὃ δὲ μακρὰ μεμυκὼς 580
ἕλκετο· τὸν δὲ κύνες μετεκίαθον ἠδ' αἰζηοί.
τὼ μὲν ἀναρρήξαντε βοὸς μεγάλοιο βοείην
ἔγκατα καὶ μέλαν αἷμα λαφύσσετον· οἱ δὲ νομῆες
αὔτως ἐνδίεσαν ταχέας κύνας ὀτρύνοντες.
οἱ δ' ἦ τοι δακέειν μὲν ἀπετρωπῶντο λεόντων, 585
ἱστάμενοι δὲ μάλ' ἐγγὺς ὑλάκτεον ἔκ τ' ἀλέοντο.

(F) *SHEEP AND COTES. CLOSELY CONNECTED WITH* (E).

ἓν δὲ νομὸν ποίησε περικλυτὸς ἀμφιγυήεις
ἐν καλῇ βήσσῃ, μέγαν οἰῶν ἀργεννάων,
σταθμούς τε κλισίας τε κατηρεφέας ἰδὲ σηκούς.

DANCING YOUTHS AND MAIDENS.[1]

ἓν δὲ χορὸν ποίκιλλε περικλυτὸς ἀμφιγυήεις 590
τῷ ἴκελον, οἷόν ποτ' ἐνὶ Κνωσῷ εὐρείῃ
Δαίδαλος ἤσκησεν καλλιπλοκάμῳ Ἀριάδνῃ.
ἔνθα μὲν ἠίθεοι καὶ παρθένοι ἀλφεσίβοιαι
ὠρχεῦντ', ἀλλήλων ἐπὶ καρπῷ χεῖρας ἔχοντες.

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576. διὰ ῥοδανὸν (†) δονακῆα †, 'through a waving [or 'swaying'] thicket of reeds' (δόναξ, 'reed').

580. ἐρύγμηλον †, 'bellowing' (ἐρεύγομαι, 'belch,' 'bellow').

584. ἐνδίεσαν comp. †, 'tried to set on.'

590. ποίκιλλε †, 'wrought with skill' (cf. ποικίλμασιν, Z 294).

593. ἀλφεσίβοιαι †, 'earning cattle,' which as ἕδνα the successful suitor paid to the bride's father; 'cattle-winning' (ἀλφάνω, 'earn,' of which Homer has second aorist ἤλφον, etc., only, and βοῦς). See note on X 472.

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[1] Probably occupying a third of the concentric bands.

τῶν δ' αἱ μὲν λεπτὰς ὀθόνας ἔχον, οἱ δὲ χιτῶνας 595
εἵατ' ἐυννήτους, ἦκα στίλβοντας ἐλαίῳ·
καί ῥ' αἱ μὲν καλὰς στεφάνας ἔχον, οἱ δὲ μαχαίρας
εἶχον χρυσείας ἐξ ἀργυρέων τελαμώνων.
οἱ δ' ὁτὲ μὲν θρέξασκον ἐπισταμένοισι πόδεσσιν
ῥεῖα μάλ', ὡς ὅτε τις τροχὸν ἅρμενον ἐν παλάμῃσιν 600
ἑζόμενος κεραμεὺς πειρήσεται, αἴ κε θέῃσιν·
ἄλλοτε δ' αὖ θρέξασκον ἐπὶ στίχας ἀλλήλοισιν.
πολλὸς δ' ἱμεροέντα χορὸν περιίσταθ' ὅμιλος
τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς
φορμίζων· δοιὼ δὲ κυβιστητῆρε κατ' αὐτοὺς 605
μολπῆς ἐξάρχοντος ἐδίνευον κατὰ μέσσους.

AROUND THE RIM IS THE OCEAN. THE REST OF THE ARMOR IS COMPLETED.

ἐν δ' ἐτίθει ποταμοῖο μέγα σθένος Ὠκεανοῖο
ἄντυγα πὰρ πυμάτην σάκεος πυκα ποιητοῖο.
αὐτὰρ ἐπεὶ δὴ τεῦξε σάκος μέγα τε στιβαρόν τε,
τεῦξ' ἄρα οἱ θώρηκα φαεινότερον πυρὸς αὐγῆς· 610
τεῦξε δέ οἱ κόρυθα βριαρὴν κροτάφοις ἀραρυῖαν,
καλὴν δαιδαλέην, ἔπι δὲ χρύσεον λόφον ἧκεν·
τεῦξε δέ οἱ κνημῖδας ἑανοῦ κασσιτέροιο.
αὐτὰρ ἐπεὶ πάνθ' ὅπλα κάμε κλυτὸς ἀμφιγυήεις,
μητρὸς Ἀχιλλῆος θῆκε προπάροιθεν ἀείρας. 615
ἣ δ' ἶρηξ ὣς ἄλτο κατ' Οὐλύμπου νιφόεντος,
τεύχεα μαρμαίροντα παρ' Ἡφαίστοιο φέρουσα.

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597. στεφάνας, 'diadems.'
600. τροχόν, potter's 'wheel.'
601. κεραμεύς †, 'potter' (κέραμος).

ΙΛΙΑΔΟΣ Τ

ΜΗΝΙΔΟΣ ΑΠΟΡΡΗΣΙΣ

THETIS CARRIES THE ARMS TO ACHILLES.

Ἠὼς μὲν κροκόπεπλος ἀπ' Ὠκεανοῖο ῥοάων
ὤρνυθ', ἵν' ἀθανάτοισι φάος φέροι ἠδὲ βροτοῖσιν·
ἣ δ' ἐς νῆας ἵκανε θεοῦ πάρα δῶρα φέρουσα.
εὗρε δὲ Πατρόκλῳ περικείμενον ὃν φίλον υἱόν,
κλαίοντα λιγέως· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι 5
μύρονθ'. ἣ δ' ἐν τοῖσι παρίστατο δῖα θεάων
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"τέκνον ἐμόν, τοῦτον μὲν ἐάσομεν ἀχνύμενοί περ
κεῖσθαι, ἐπεὶ δὴ πρῶτα θεῶν ἰότητι δαμάσθη·
τύνη δ' Ἡφαίστοιο πάρα κλυτὰ τεύχεα δέξο, 10
καλὰ μάλ', οἷ' οὔ πώ τις ἀνὴρ ὤμοισι φόρησεν."

HIS DELIGHT; AND HIS ANXIETY FOR THE KEEPING OF PATROCLUS'S CORPSE.

ὣς ἄρα φωνήσασα θεὰ κατὰ τεύχε' ἔθηκεν
πρόσθεν Ἀχιλλῆος· τὰ δ' ἀνέβραχε δαίδαλα πάντα.
Μυρμιδόνας δ' ἄρα πάντας ἕλε τρόμος, οὐδέ τις ἔτλη
ἄντην εἰσιδέειν, ἀλλ' ἔτρεσαν. αὐτὰρ Ἀχιλλεὺς 15
ὡς εἶδ', ὥς μιν μᾶλλον ἔδυ χόλος, ἣν δέ οἱ ὄσσε
δεινὸν ὑπὸ βλεφάρων ὡς εἰ σέλας ἐξεφάανθεν·
τέρπετο δ' ἐν χείρεσσιν ἔχων θεοῦ ἀγλαὰ δῶρα.
αὐτὰρ ἐπεὶ φρεσὶν ᾗσι τετάρπετο δαίδαλα λεύσσων,
αὐτίκα μητέρα ἣν ἔπεα πτερόεντα προσηύδα· 20

PLATE VI.—THETIS (the upper left-hand figure) AND HER SISTER NEREIDS BRINGING THE ARMOR OF ACHILLES.

Late Greek vase from Lower Italy. This design is in accord with the later legend; in Homer Thetis brings the armor alone. The original picture has a fifth Nereid leading the procession. The Nereids wear Doric chitons and rich ornaments. (After Baumeister, *Denkmäler*, Fig. 787 *a* and *b*.)

"μῆτερ ἐμή, τὰ μὲν ὅπλα θεὸς πόρεν, οἷ' ἐπιεικὲς
ἔργ' ἔμεν ἀθανάτων μηδὲ βροτὸν ἄνδρα τελέσσαι.
νῦν δ' ἦ τοι μὲν ἐγὼ θωρήξομαι· ἀλλὰ μάλ' αἰνῶς
δείδω, μή μοι τόφρα Μενοιτίου ἄλκιμον υἱὸν
μυῖαι καδδῦσαι κατὰ χαλκοτύπους ὠτειλὰς 25
εὐλὰς ἐγγείνωνται, ἀεικίσσωσι δὲ νεκρόν —
ἐκ δ' αἰὼν πέφαται — κατὰ δὲ χρόα πάντα σαπήῃ."

THETIS PROMISES TO EMBALM THE BODY.

τὸν δ' ἠμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
"τέκνον, μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.
τῷ μὲν ἐγὼ πειρήσω ἀλαλκέμεν ἄγρια φῦλα, 30
μυίας, αἵ ῥά τε φῶτας ἀρηιφάτους κατέδουσιν·
ἤν περ γὰρ κῆταί γε τελεσφόρον εἰς ἐνιαυτόν,
αἰεὶ τῷδ' ἔσται χρὼς ἔμπεδος ἠὲ καὶ ἀρείων.
ἀλλὰ σύ γ' εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιούς,
μῆνιν ἀποειπὼν Ἀγαμέμνονι ποιμένι λαῶν 35
αἶψα μάλ' ἐς πόλεμον θωρήσσεο, δύσεο δ' ἀλκήν."
ὣς ἄρα φωνήσασα μένος πολυθαρσὲς ἐνῆκεν·
Πατρόκλῳ δ' αὖτ' ἀμβροσίην καὶ νέκταρ ἐρυθρὸν
στάξε κατὰ ῥινῶν, ἵνα οἱ χρὼς ἔμπεδος εἴη.

ACHILLES CALLS THE ACHAEANS TOGETHER.

αὐτὰρ ὁ βῆ παρὰ θῖνα θαλάσσης δῖος Ἀχιλλεὺς 40
σμερδαλέα ἰάχων, ὦρσεν δ' ἥρωας Ἀχαιούς.
καί ῥ' οἵ περ τὸ πάρος γε νεῶν ἐν ἀγῶνι μένεσκον,
οἵ τε κυβερνῆται καὶ ἔχον οἰήια νηῶν

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25. **χαλκοτύπους** †, 'inflicted with weapons of bronze' (χαλκός and τύπτω).

26. **ἐγγείνωνται** comp. †, 'engender,' 'breed' (ἐν and γείνομαι. Cf. γίγνομαι, γένεσις, γενετή, etc.); the simple verb γείνομαι, present, means 'be born'; aorist, 'beget.'

καὶ ταμίαι παρὰ νηυσὶν ἔσαν, σίτοιο δοτῆρες,
καὶ μὴν οἳ τότε γ' εἰς ἀγορὴν ἵσαν, οὕνεκ' Ἀχιλλεὺς 45
ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς.
τὼ δὲ δύω σκάζοντε βάτην Ἄρεος θεράποντε,
Τυδεΐδης τε μενεπτόλεμος καὶ δῖος Ὀδυσσεύς,
ἔγχει ἐρειδομένω· ἔτι γὰρ ἔχον ἕλκεα λυγρά·
κὰδ δὲ μετὰ πρώτῃ ἀγορῇ ἵζοντο κιόντες. 50
αὐτὰρ ὁ δεύτατος ἦλθεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
ἕλκος ἔχων· καὶ γὰρ τὸν ἐνὶ κρατερῇ ὑσμίνῃ
οὖτα Κόων Ἀντηνορίδης χαλκήρεϊ δουρί.
αὐτὰρ ἐπεὶ δὴ πάντες ἀολλίσθησαν Ἀχαιοί,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς· 55

IN AN ADDRESS TO AGAMEMNON HE RENOUNCES HIS WRATH.

"Ἀτρεΐδη, ἦ ἄρ τι τόδ' ἀμφοτέροισιν ἄρειον
ἔπλετο, σοὶ καὶ ἐμοί, ὅτε νῶϊ περ ἀχνυμένω κῆρ
θυμοβόρῳ ἔριδι μενεήναμεν εἵνεκα κούρης;
τὴν ὄφελ' ἐν νήεσσι κατακτάμεν Ἄρτεμις ἰῷ
ἤματι τῷ, ὅτ' ἐγὼν ἑλόμην Λυρνησσὸν ὀλέσσας· 60
τῷ κ' οὐ τόσσοι Ἀχαιοὶ ὀδὰξ ἕλον ἄσπετον οὖδας
δυσμενέων ὑπὸ χερσίν, ἐμεῦ ἀπομηνίσαντος.
Ἕκτορι μὲν καὶ Τρωσὶ τὸ κέρδιον· αὐτὰρ Ἀχαιοὺς
δηρὸν ἐμῆς καὶ σῆς ἔριδος μνήσεσθαι ὀίω.
ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν ἀχνύμενοί περ, 65
θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκῃ.
νῦν δ' ἦ τοι μὲν ἐγὼ παύω χόλον, οὐδέ τί με χρὴ
ἀσκελέως αἰεὶ μενεαινέμεν· ἀλλ' ἄγε θᾶσσον
ὄτρυνον πόλεμόνδε κάρη κομάοντας Ἀχαιούς,

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44. δοτῆρες † (= δωτῆρες, θ 425; cf. δίδωμι and -τηρ, § 156).
68. ἀσκελέως †, 'unceasingly,' 'stubbornly.'

PLATE VII.—ACHILLES AND BRISEIS (?).

From a vase in the Vatican. Fifth century B. C. (From the *Journal of Hellenic Studies*, vol. i, Pl. vi, by permission of the Council of the Society for the Promotion of Hellenic Studies.)

ὄφρ' ἔτι καὶ Τρώων πειρήσομαι ἀντίος ἐλθών, 70
αἴ κ' ἐθέλωσ' ἐπὶ νηυσὶν ἰαυέμεν. ἀλλά τιν' οἴω
ἀσπασίως αὐτῶν γόνυ καμψέμεν, ὅς κε φύγῃσιν
δηίου ἐκ πολέμοιο ὑπ' ἔγχεος ἡμετέροιο."

Agamemnon replies; he renews the offer of the gifts, which Achilles accepts, yet with indifference (lines 74–275).

DISPERSING OF THE ASSEMBLY. THE MYRMIDONS RECEIVE THE GIFTS FOR ACHILLES; WITH THEM BRISEIS RETURNS.

ὣς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψηρήν. 276
οἱ μὲν ἄρ' ἐσκίδναντο ἑὴν ἐπὶ νῆα ἕκαστος·
δῶρα δὲ Μυρμιδόνες μεγαλήτορες ἀμφεπένοντο,
βὰν δ' ἐπὶ νῆα φέροντες Ἀχιλλῆος θείοιο.
καὶ τὰ μὲν ἐν κλισίῃσι θέσαν, κάθισαν δὲ γυναῖκας, 280
ἵππους δ' εἰς ἀγέλην ἔλασαν θεράποντες ἀγαυοί.
Βρισηὶς δ' ἄρ' ἔπειτ' ἰκέλη χρυσῇ Ἀφροδίτῃ,
ὡς ἴδε Πάτροκλον δεδαϊγμένον ὀξέι χαλκῷ,
ἀμφ' αὐτῷ χυμένη λίγ' ἐκώκυε, χερσὶ δ' ἄμυσσεν
στήθεά τ' ἠδ' ἁπαλὴν δειρὴν ἰδὲ καλὰ πρόσωπα. 285
εἶπε δ' ἄρα κλαίουσα γυνὴ ἐικυῖα θεῇσιν·

BRISEIS LAMENTS OVER THE BODY OF PATROCLUS.

"Πάτροκλέ μοι δειλῇ πλεῖστον κεχαρισμένε θυμῷ,
ζωὸν μέν σε ἔλειπον ἐγὼ κλισίηθεν ἰοῦσα,
νῦν δέ σε τεθνηῶτα κιχάνομαι, ὄρχαμε λαῶν,
ἂψ ἀνιοῦσ'· ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεί. 290
ἄνδρα μέν, ᾧ ἔδοσάν με πατὴρ καὶ πότνια μήτηρ,
εἶδον πρὸ πτόλιος δεδαϊγμένον ὀξέι χαλκῷ
τρεῖς τε κασιγνήτους, τούς μοι μία γείνατο μήτηρ,
κηδείους, οἳ πάντες ὀλέθριον ἦμαρ ἐπέσπον·

294. κηδείους †, 'dear,' an object of care (κῆδος).

οὐ δὲ μὲν οὐδέ μ' ἔασκες, ὅτ' ἄνδρ' ἐμὸν ὠκὺς 295
Ἀχιλλεὺς
ἔκτεινεν, πέρσεν δὲ πόλιν θείοιο Μύνητος,
κλαίειν, ἀλλά μ' ἔφασκες Ἀχιλλῆος θείοιο
κουριδίην ἄλοχον θήσειν, ἄξειν τ' ἐνὶ νηυσὶν
ἐς Φθίην, δαίσειν δὲ γάμον μετὰ Μυρμιδόνεσσιν.
τῷ σ' ἄμοτον κλαίω τεθνηότα, μείλιχον αἰεί." 300

ACHILLES, IMPATIENT OF ALL DELAY, ARMS FOR BATTLE, WHILE HIS SQUIRES HARNESS HIS HORSES. AUTOMEDON TAKES THE LASH.

ἵππους δ' Αὐτομέδων τε καὶ Ἄλκιμος ἀμφιέποντες 392
ζεύγνυον· ἀμφὶ δὲ καλὰ λέπαδν' ἔσαν, ἐν δὲ χαλινοὺς
γαμφηλῇς ἔβαλον, κατὰ δ' ἡνία τεῖναν ὀπίσσω
κολλητὸν ποτὶ δίφρον. ὁ δὲ μάστιγα φαεινὴν 395
χειρὶ λαβὼν ἀραρυῖαν ἐφ' ἵπποιν ἀνόρουσεν
Αὐτομέδων· ὄπιθεν δὲ κορυσσάμενος βῆ Ἀχιλλεύς,
τεύχεσι παμφαίνων ὥς τ' ἠλέκτωρ Ὑπερίων.
σμερδαλέον δ' ἵπποισιν ἐκέκλετο πατρὸς ἑοῖο·

ACHILLES ADDRESSES HIS STEEDS.

"Ξάνθε τε καὶ Βαλίε, τηλεκλυτὰ τέκνα Ποδάργης, 400
ἄλλως δὴ φράζεσθε σαωσέμεν ἡνιοχῆα
ἂψ Δαναῶν ἐς ὅμιλον, ἐπεί χ' ἑῶμεν πολέμοιο,
μηδ', ὡς Πάτροκλον λίπετ' αὐτόθι τεθνηῶτα."

XANTHUS REPLIES.

τὸν [illegible] ὑπὸ ζυγόφι προσέφη πόδας αἰόλος ἵππος
[illegible]ρ δ' ἤμυσε καρήατι· πᾶσα δὲ χαίτη 405

. χαλινούς †, 'bits.'
. ἑῶμεν = κορεσθῶμεν, 'have had enough of.'

ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν οὖδας ἵκανεν·
αὐδήεντα δ' ἔθηκε θεὰ λευκώλενος Ἥρη·
"καὶ λίην σ' ἔτι νῦν γε σαώσομεν, ὄβριμ' Ἀχιλλεῦ·
ἀλλά τοι ἐγγύθεν ἦμαρ ὀλέθριον. οὐ δέ τοι ἡμεῖς
αἴτιοι, ἀλλὰ θεός τε μέγας καὶ μοῖρα κραταιή. 410
οὐδὲ γὰρ ἡμετέρῃ βραδυτῆτί τε νωχελίῃ τε
Τρῶες ἀπ' ὤμοιιν Πατρόκλου τεύχε' ἕλοντο·
ἀλλὰ θεῶν ὥριστος, ὃν ἠύκομος τέκε Λητώ,
ἔκταν' ἐνὶ προμάχοισι καὶ Ἕκτορι κῦδος ἔδωκεν.
νῶι δὲ καί κεν ἅμα πνοιῇ ζεφύροιο θέοιμεν, 415
ἦν περ ἐλαφροτάτην φάσ' ἔμμεναι· ἀλλὰ σοὶ αὐτῷ
μόρσιμόν ἐστι θεῷ τε καὶ ἀνέρι ἶφι δαμῆναι."
ὣς ἄρα φωνήσαντος ἐρινύες ἔσχεθον αὐδήν.
τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"Ξάνθε, τί μοι θάνατον μαντεύεαι; οὐδέ τί σε 420
χρή.
εὖ νυ τὸ οἶδα καὶ αὐτός, ὅ μοι μόρος ἐνθάδ' ὀλέσθαι,
νόσφι φίλου πατρὸς καὶ μητέρος· ἀλλὰ καὶ ἔμπης
οὐ λήξω, πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο."
ἦ ῥα, καὶ ἐν πρώτοις ἰάχων ἔχε μώνυχας ἵππους.

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411. βραδυτῆτι †, 'slowness' (βραδύς).
νωχελίῃ †, 'laziness' (νη- and ὠκύς ?).

"μῆτερ ἐμή, τὰ μὲν ὅπλα θεὸς πόρεν, οἷ' ἐπιεικὲς
ἔργ' ἔμεν ἀθανάτων μηδὲ βροτὸν ἄνδρα τελέσσαι.
νῦν δ' ἦ τοι μὲν ἐγὼ θωρήξομαι· ἀλλὰ μάλ' αἰνῶς
δείδω, μή μοι τόφρα Μενοιτίου ἄλκιμον υἱὸν
μυῖαι καδδῦσαι κατὰ χαλκοτύπους ὠτειλὰς 25
εὐλὰς ἐγγείνωνται, ἀεικίσσωσι δὲ νεκρόν —
ἐκ δ' αἰὼν πέφαται — κατὰ δὲ χρόα πάντα σαπήῃ."

THETIS PROMISES TO EMBALM THE BODY.

τὸν δ' ἠμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα·
"τέκνον, μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.
τῷ μὲν ἐγὼ πειρήσω ἀλαλκέμεν ἄγρια φῦλα, 30
μυίας, αἵ ῥά τε φῶτας ἀρηιφάτους κατέδουσιν·
ἤν περ γὰρ κῆταί γε τελεσφόρον εἰς ἐνιαυτόν,
αἰεὶ τῷδ' ἔσται χρὼς ἔμπεδος ἢ καὶ ἀρείων.
ἀλλὰ σύ γ' εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιούς,
μῆνιν ἀποειπὼν Ἀγαμέμνονι ποιμένι λαῶν 35
αἶψα μάλ' ἐς πόλεμον θωρήσσεο, δύσεο δ' ἀλκήν."
ὣς ἄρα φωνήσασα μένος πολυθαρσὲς ἐνῆκεν·
Πατρόκλῳ δ' αὖτ' ἀμβροσίην καὶ νέκταρ ἐρυθρὸν
στάξε κατὰ ῥινῶν, ἵνα οἱ χρὼς ἔμπεδος εἴη.

ACHILLES CALLS THE ACHAEANS TOGETHER.

αὐτὰρ ὁ βῆ παρὰ θῖνα θαλάσσης δῖος Ἀχιλλεὺς 40
σμερδαλέα ἰάχων, ὦρσεν δ' ἥρωας Ἀχαιούς.
καί ῥ' οἵ περ τὸ πάρος γε νεῶν ἐν ἀγῶνι μένεσκον,
οἵ τε κυβερνῆται καὶ ἔχον οἰήια νηῶν

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25. χαλκοτύπους †, 'inflicted with weapons of bronze' (χαλκός and τύπτω).

26. ἐγγείνωνται comp. †, 'engender,' 'breed' (ἐν and γείνομαι. Cf. γίγνομαι, γένεσις, γενετή, etc.); the simple verb γείνομαι, present, means 'be born'; aorist, 'beget.'

καὶ ταμίαι παρὰ νηυσὶν ἔσαν, σίτοιο δοτῆρες,
καὶ μὴν οἳ τότε γ' εἰς ἀγορὴν ἵσαν, οὕνεκ' Ἀχιλλεὺς 45
ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς.
τὼ δὲ δύω σκάζοντε βάτην Ἄρεος θεράποντε,
Τυδεΐδης τε μενεπτόλεμος καὶ δῖος Ὀδυσσεύς,
ἔγχει ἐρειδομένω· ἔτι γὰρ ἔχον ἕλκεα λυγρά·
κὰδ δὲ μετὰ πρώτῃ ἀγορῇ ἵζοντο κιόντες. 50
αὐτὰρ ὃ δεύτατος ἦλθεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
ἕλκος ἔχων· καὶ γὰρ τὸν ἐνὶ κρατερῇ ὑσμίνῃ
οὖτα Κόων Ἀντηνορίδης χαλκήρεϊ δουρί.
αὐτὰρ ἐπεὶ δὴ πάντες ἀολλίσθησαν Ἀχαιοί,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς· 55

IN AN ADDRESS TO AGAMEMNON HE RENOUNCES HIS WRATH.

"Ἀτρεΐδη, ἦ ἄρ τι τόδ' ἀμφοτέροισιν ἄρειον
ἔπλετο, σοὶ καὶ ἐμοί, ὅτε νῶϊ περ ἀχνυμένω κῆρ
θυμοβόρῳ ἔριδι μενεήναμεν εἵνεκα κούρης;
τὴν ὄφελ' ἐν νήεσσι κατακτάμεν Ἄρτεμις ἰῷ
ἤματι τῷ, ὅτ' ἐγὼν ἑλόμην Λυρνησσὸν ὀλέσσας· 60
τῷ κ' οὐ τόσσοι Ἀχαιοὶ ὀδὰξ ἕλον ἄσπετον οὖδας
δυσμενέων ὑπὸ χερσίν, ἐμεῦ ἀπομηνίσαντος.
Ἕκτορι μὲν καὶ Τρωσὶ τὸ κέρδιον· αὐτὰρ Ἀχαιοὺς
δηρὸν ἐμῆς καὶ σῆς ἔριδος μνήσεσθαι ὀΐω.
ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν ἀχνύμενοί περ, 65
θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκῃ.
νῦν δ' ἦ τοι μὲν ἐγὼ παύω χόλον, οὐδέ τί με χρὴ
ἀσκελέως αἰεὶ μενεαινέμεν· ἀλλ' ἄγε θᾶσσον
ὄτρυνον πόλεμόνδε κάρη κομάοντας Ἀχαιούς,

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44. δοτῆρες † (= δωτῆρες, θ 325; cf. δίδωμι and -τηρ, § 156).
68. ἀσκελέως †, 'unceasingly,' 'stubbornly.'

PLATE VII.—ACHILLES AND BRISEIS (?).

From a vase in the Vatican. Fifth century B. C. (From the *Journal of Hellenic Studies*, vol. i, Pl. vi, by permission of the Council of the Society for the Promotion of Hellenic Studies.)

ὄφρ' ἔτι καὶ Τρώων πειρήσομαι ἀντίος ἐλθών, 70
αἴ κ' ἐθέλωσ' ἐπὶ νηυσὶν ἰαυέμεν. ἀλλά τιν' οἴω
ἀσπασίως αὐτῶν γόνυ καμψέμεν, ὅς κε φύγῃσιν
δηίου ἐκ πολέμοιο ὑπ' ἔγχεος ἡμετέροιο."

Agamemnon replies; he renews the offer of the gifts, which Achilles accepts, yet with indifference (lines 74–275).

DISPERSING OF THE ASSEMBLY. THE MYRMIDONS RECEIVE THE GIFTS FOR ACHILLES; WITH THEM BRISEIS RETURNS.

ὣς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψηρήν. 276
οἳ μὲν ἄρ' ἐσκίδναντο ἑὴν ἐπὶ νῆα ἕκαστος·
δῶρα δὲ Μυρμιδόνες μεγαλήτορες ἀμφεπένοντο,
βὰν δ' ἐπὶ νῆα φέροντες Ἀχιλλῆος θείοιο.
καὶ τὰ μὲν ἐν κλισίῃσι θέσαν, κάθισαν δὲ γυναῖκας, 280
ἵππους δ' εἰς ἀγέλην ἔλασαν θεράποντες ἀγαυοί.
Βρισηὶς δ' ἄρ' ἔπειτ' ἰκέλη χρυσῇ Ἀφροδίτῃ,
ὡς ἴδε Πάτροκλον δεδαϊγμένον ὀξέι χαλκῷ,
ἀμφ' αὐτῷ χυμένη λίγ' ἐκώκυε, χερσὶ δ' ἄμυσσεν
στήθεά τ' ἠδ' ἁπαλὴν δειρὴν ἰδὲ καλὰ πρόσωπα. 285
εἶπε δ' ἄρα κλαίουσα γυνὴ ἐικυῖα θεῇσιν·

BRISEIS LAMENTS OVER THE BODY OF PATROCLUS.

"Πάτροκλέ μοι δειλῇ πλεῖστον κεχαρισμένε θυμῷ,
ζωὸν μέν σε ἔλειπον ἐγὼ κλισίηθεν ἰοῦσα,
νῦν δέ σε τεθνηῶτα κιχάνομαι, ὄρχαμε λαῶν,
ἂψ ἀνιοῦσ'· ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεί. 290
ἄνδρα μέν, ᾧ ἔδοσάν με πατὴρ καὶ πότνια μήτηρ,
εἶδον πρὸ πτόλιος δεδαϊγμένον ὀξέι χαλκῷ
τρεῖς τε κασιγνήτους, τούς μοι μία γείνατο μήτηρ,
κηδείους, οἳ πάντες ὀλέθριον ἦμαρ ἐπέσπον·

294. κηδείους †, 'dear,' an object of care (κῆδος).

οὐ δὲ μὲν οὐδέ μ' ἔασκες, ὅτ' ἄνδρ' ἐμὸν ὠκὺς 295
'Αχιλλεὺς
ἔκτεινεν, πέρσεν δὲ πόλιν θείοιο Μύνητος,
κλαίειν, ἀλλά μ' ἔφασκες 'Αχιλλῆος θείοιο
κουριδίην ἄλοχον θήσειν, ἄξειν τ' ἐνὶ νηυσὶν
ἐς Φθίην, δαίσειν δὲ γάμον μετὰ Μυρμιδόνεσσιν.
τῷ σ' ἄμοτον κλαίω τεθνηότα, μείλιχον αἰεί." 300

ACHILLES, IMPATIENT OF ALL DELAY, ARMS FOR BATTLE, WHILE HIS SQUIRES HARNESS HIS HORSES. AUTOMEDON TAKES THE LASH.

ἵππους δ' Λὐτομέδων τε καὶ Ἄλκιμος ἀμφιέποντες 392
ζεύγνυον· ἀμφὶ δὲ καλὰ λέπαδν' ἔσαν, ἐν δὲ χαλινοὺς
γαμφηλῇς ἔβαλον, κατὰ δ' ἡνία τεῖναν ὀπίσσω
κολλητὸν ποτὶ δίφρον. ὃ δὲ μάστιγα φαεινὴν 395
χειρὶ λαβὼν ἀραρυῖαν ἐφ' ἵπποιν ἀνόρουσεν
Αὐτομέδων· ὄπιθεν δὲ κορυσσάμενος βῆ 'Αχιλλεύς,
τεύχεσι παμφαίνων ὥς τ' ἠλέκτωρ Ὑπερίων.
σμερδαλέον δ' ἵπποισιν ἐκέκλετο πατρὸς ἑοῖο·

ACHILLES ADDRESSES HIS STEEDS.

"Ξάνθε τε καὶ Βαλίε, τηλεκλυτὰ τέκνα Ποδάργης, 400
ἄλλως δὴ φράζεσθε σαωσέμεν ἡνιοχῆα
ἂψ Δαναῶν ἐς ὅμιλον, ἐπεί χ' ἑῶμεν πολέμοιο,
μηδ', ὡς Πάτροκλον λίπετ' αὐτόθι τεθνηῶτα."

XANTHUS REPLIES.

τὸν δ' ἄρ' ὑπὸ ζυγόφι προσέφη πόδας αἰόλος ἵππος
Ξάνθος, ἄφαρ δ' ἤμυσε καρήατι· πᾶσα δὲ χαίτη 405

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393. χαλινούς †, 'bits.'
402. ἑῶμεν = κορεσθῶμεν, 'have had enough of.'

ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν οὖδας ἵκανεν·
αὐδήεντα δ' ἔθηκε θεὰ λευκώλενος Ἥρη·
"καὶ λίην σ' ἔτι νῦν γε σαώσομεν, ὄβριμ' Ἀχιλλεῦ·
ἀλλά τοι ἐγγύθεν ἦμαρ ὀλέθριον. οὐ δέ τοι ἡμεῖς
αἴτιοι, ἀλλὰ θεός τε μέγας καὶ μοῖρα κραταιή. 410
οὐδὲ γὰρ ἡμετέρῃ βραδυτῆτί τε νωχελίῃ τε
Τρῶες ἀπ' ὤμοιιν Πατρόκλου τεύχε' ἕλοντο·
ἀλλὰ θεῶν ὤριστος, ὃν ἠύκομος τέκε Λητώ,
ἔκταν' ἐνὶ προμάχοισι καὶ Ἕκτορι κῦδος ἔδωκεν.
νῶι δὲ καί κεν ἅμα πνοιῇ ζεφύροιο θέοιμεν, 415
ἥν περ ἐλαφροτάτην φάσ' ἔμμεναι· ἀλλὰ σοὶ αὐτῷ
μόρσιμόν ἐστι θεῷ τε καὶ ἀνέρι ἶφι δαμῆναι."
ὣς ἄρα φωνήσαντος ἐρινύες ἔσχεθον αὐδήν.
τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"Ξάνθε, τί μοι θάνατον μαντεύεαι; οὐδέ τί σε 420
χρή.
εὖ νυ τὸ οἶδα καὶ αὐτός, ὅ μοι μόρος ἐνθάδ' ὀλέσθαι,
νόσφι φίλου πατρὸς καὶ μητέρος· ἀλλὰ καὶ ἔμπης
οὐ λήξω, πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο."
ἦ ῥα, καὶ ἐν πρώτοις ἰάχων ἔχε μώνυχας ἵππους.

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411. βραδυτῆτι †, 'slowness' (βραδύς).
νωχελίῃ †, 'laziness' (νη- and ὠκύς ?).

ΙΛΙΑΔΟΣ Χ

ΕΚΤΟΡΟΣ ΑΝΑΙΡΕΣΙΣ

IN THE PROGRESS OF THE BATTLE (WHICH IS THE FOURTH AND LAST DESCRIBED IN THE ILIAD) THE ACHAEANS, DRIVING THE TROJANS BEFORE THEM, APPROACH THE WALL OF THE CITY.

Ὣς οἳ μὲν κατὰ ἄστυ, πεφυζότες ἠύτε νεβροί,
ἱδρῷ ἀπεψύχοντο πίον τ' ἀκέοντό τε δίψαν,
κεκλιμένοι καλῇσιν ἐπάλξεσιν· αὐτὰρ Ἀχαιοὶ
τείχεος ἆσσον ἴσαν σάκε' ὤμοισι κλίναντες.
Ἕκτορα δ' αὐτοῦ μεῖναι ὀλοιὴ μοῖρ' ἐπέδησεν, 5
Ἰλίοο προπάροιθε πυλάων τε Σκαιάων.
αὐτὰρ Πηλεΐωνα προσηύδαε Φοῖβος Ἀπόλλων·

APOLLO, WHO HAS ASSUMED THE APPEARANCE OF TROJAN AGENOR AND ENTICED ACHILLES IN PURSUIT OF HIM FAR FROM THE GATES, REVEALS HIS IDENTITY.

"τίπτε με, Πηλέος υἱέ, ποσὶν ταχέεσσι διώκεις,
αὐτὸς θνητὸς ἐὼν θεὸν ἄμβροτον; οὐδέ νύ πώ με
ἔγνως, ὡς θεός εἰμι; σὺ δ' ἀσπερχὲς μενεαίνεις. 10
ἦ νύ τοι οὔ τι μέλει Τρώων πόνος, οὓς ἐφόβησας;
οἳ δή τοι εἰς ἄστυ ἄλεν, σὺ δὲ δεῦρο λιάσθης.
οὐ μέν με κτενέεις, ἐπεὶ οὔ τοι μόρσιμός εἰμι."
τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"ἔβλαψάς μ', ἑκάεργε, θεῶν ὀλοώτατε πάντων, 15
ἐνθάδε νῦν τρέψας ἀπὸ τείχεος· ἦ κ' ἔτι πολλοὶ
γαῖαν ὀδὰξ εἷλον πρὶν Ἴλιον εἰσαφικέσθαι.
νῦν δ' ἐμὲ μὲν μέγα κῦδος ἀφείλεο, τοὺς δ' ἐσάωσας

ῥηιδίως, ἐπεὶ οὔ τι τίσιν γ' ἔδδεισας ὀπίσσω.
ἦ σ' ἂν τισαίμην, εἴ μοι δύναμίς γε παρείη." 20

INDIGNANT, ACHILLES RETURNS TO THE MAIN STRUGGLE.

ὣς εἰπὼν προτὶ ἄστυ μέγα φρονέων ἐβεβήκει,
σευάμενος ὥς θ' ἵππος ἀεθλοφόρος σὺν ὄχεσφιν,
ὅς ῥά τε ῥεῖα θέῃσι τιταινόμενος πεδίοιο·
ὣς Ἀχιλεὺς λαιψηρὰ πόδας καὶ γούνατ' ἐνώμα.

PRIAM, ON THE TOWER, SEES HIM,

τὸν δ' ὁ γέρων Πρίαμος πρῶτος ἴδεν ὀφθαλμοῖσιν 25
παμφαίνονθ' ὥς τ' ἀστέρ', ἐπεσσυμένον πεδίοιο,
ὅς ῥά τ' ὀπώρης εἶσιν, ἀρίζηλοι δέ οἱ αὐγαὶ
φαίνονται πολλοῖσι μετ' ἀστράσι νυκτὸς ἀμολγῷ,
ὅν τε κύν' Ὠαρίωνος ἐπίκλησιν καλέουσιν·
λαμπρότατος μὲν ὅ γ' ἐστί, κακὸν δέ τε σῆμα τέτυκται 30
καί τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν·
ὣς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θέοντος.
ᾤμωξεν δ' ὁ γέρων, κεφαλὴν δ' ὅ γε κόψατο χερσὶν
ὑψόσ' ἀνασχόμενος, μέγα δ' οἰμώξας ἐγεγώνει
λισσόμενος φίλον υἱόν· ὁ δὲ προπάροιθε πυλάων 35
ἑστήκει, ἄμοτον μεμαὼς Ἀχιλῆι μάχεσθαι.
τὸν δ' ὁ γέρων ἐλεεινὰ προσηύδαε χεῖρας ὀρεγνύς·

AND BEGS HECTOR TO WITHDRAW WITHIN THE CITY WALLS.

"Ἕκτορ, μή μοι μίμνε, φίλον τέκος, ἀνέρα τοῦτον
οἶος ἄνευθ' ἄλλων, ἵνα μὴ τάχα πότμον ἐπίσπῃς
Πηλεΐωνι δαμείς, ἐπεὶ ἦ πολὺ φέρτερός ἐστιν. 40
σχέτλιος· αἴθε θεοῖσι φίλος τοσσόνδε γένοιτο

31. πυρετόν †, 'fever' (πῦρ).

ὅσσον ἐμοί· τάχα κέν ἑ κύνες καὶ γῦπες ἔδοιεν
κείμενον· ἦ κέ μοι αἰνὸν ἀπὸ πραπίδων ἄχος ἔλθοι.
ὅς μ' υἱῶν πολλῶν τε καὶ ἐσθλῶν εὖνιν ἔθηκεν,
κτείνων καὶ περνὰς νήσων ἔπι τηλεδαπάων. 45
καὶ γὰρ νῦν δύο παῖδε, Λυκάονα καὶ Πολύδωρον,
οὐ δύναμαι ἰδέειν Τρώων εἰς ἄστυ ἀλέντων,
τούς μοι Λαοθόη τέκετο κρείουσα γυναικῶν.
ἀλλ' εἰ μὲν ζώουσι μετὰ στρατῷ, ἦ τ' ἂν ἔπειτα
χαλκοῦ τε χρυσοῦ τ' ἀπολυσόμεθ'· ἔστι γὰρ ἔνδον· 50
πολλὰ γὰρ ὤπασε παιδὶ γέρων ὀνομάκλυτος Ἄλτης.
εἰ δ' ἤδη τεθνᾶσι καὶ εἰν Ἀΐδαο δόμοισιν,
ἄλγος ἐμῷ θυμῷ καὶ μητέρι, τοὶ τεκόμεσθα.
λαοῖσιν δ' ἄλλοισι μινυνθαδιώτερον ἄλγος
ἔσσεται, ἦν μὴ καὶ σὺ θάνῃς Ἀχιλῆι δαμασθείς. 55
ἀλλ' εἰσέρχεο τεῖχος, ἐμὸν τέκος, ὄφρα σαώσῃς
Τρῶας καὶ Τρῳάς, μηδὲ μέγα κῦδος ὀρέξῃς
Πηλεΐδῃ, αὐτὸς δὲ φίλης αἰῶνος ἀμερθῇς.
πρὸς δ' ἐμὲ τὸν δύστηνον ἔτι φρονέοντ' ἐλέησον,
δύσμορον, ὅν ῥα πατὴρ Κρονίδης ἐπὶ γήραος οὐδῷ 60
αἴσῃ ἐν ἀργαλέῃ φθίσει κακὰ πόλλ' ἐπιδόντα,
υἷάς τ' ὀλλυμένους ἑλκηθείσας τε θύγατρας
καὶ θαλάμους κεραϊζομένους καὶ νήπια τέκνα
βαλλόμενα προτὶ γαίῃ ἐν αἰνῇ δηιοτῆτι,
ἑλκομένας τε νυοὺς ὀλοῇς ὑπὸ χερσὶν Ἀχαιῶν. 65
αὐτὸν δ' ἂν πύματόν με κύνες πρώτῃσι θύρῃσιν
ὠμησταὶ ἐρύουσιν, ἐπεί κέ τις ὀξέι χαλκῷ
τύψας ἠὲ βαλὼν ῥεθέων ἐκ θυμὸν ἕληται,

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48. **κρείουσα**, feminine † (cf. *κρείων*).
51. **ὀνομάκλυτος** † (*ὄνομα* and *κλυτός*, 'famous').

οὓς τρέφον ἐν μεγάροισι τραπεζῆας θυραωρούς·
οἵ κ' ἐμὸν αἷμα πιόντες, ἀλύσσοντες πέρι θυμῷ, 70
κείσοντ' ἐν προθύροισι. νέῳ δέ τε πάντ' ἐπέοικεν
ἀρηικταμένῳ, δεδαϊγμένῳ ὀξέι χαλκῷ
κεῖσθαι· πάντα δὲ καλὰ θανόντι περ, ὅττι φανήῃ.
ἀλλ' ὅτε δὴ πολιόν τε κάρη πολιόν τε γένειον
αἰδῶ τ' αἰσχύνωσι κύνες κταμένοιο γέροντος, 75
τοῦτο δὴ οἰκτιστον πέλεται δειλοῖσι βροτοῖσιν."

HIS MOTHER, TOO, ENTREATS HIM,

ἦ ῥ' ὁ γέρων, πολιὰς δ' ἄρ' ἀνὰ τρίχας ἕλκετο χερσὶν
τίλλων ἐκ κεφαλῆς· οὐ δ' Ἕκτορι θυμὸν ἔπειθεν.
μήτηρ δ' αὖθ' ἑτέρωθεν ὀδύρετο δάκρυ χέουσα,
κόλπον ἀνιεμένη, ἑτέρηφι δὲ μαζὸν ἀνέσχεν· 80
καί μιν δάκρυ χέουσ' ἔπεα πτερόεντα προσηύδα·
"Ἕκτορ, τέκνον ἐμόν, τάδε τ' αἴδεο καί μ' ἐλέησον
αὐτήν, εἴ ποτέ τοι λαθικηδέα μαζὸν ἐπέσχον·
τῶν μνῆσαι, φίλε τέκνον, ἄμυνε δὲ δήιον ἄνδρα
τείχεος ἐντὸς ἐών, μηδὲ πρόμος ἵστασο τούτῳ. 85
σχέτλιος· εἴ περ γάρ σε κατακτάνῃ, οὔ σ' ἔτ' ἐγώ γε
κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, ὃν τέκον αὐτή,
οὐδ' ἄλοχος πολύδωρος· ἄνευθε δέ σε μέγα νῶιν
Ἀργεῖων παρὰ νηυσὶ κύνες ταχέες κατέδονται."

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69. **θυραωρούς** †, 'door-watching,' 'guardians of the door' (*θύρα* and root *Fορ*, 'guard.' Cf. *οὖρος*, O 659).

70. **ἀλύσσοντες** †, 'frenzied' (longer form of *ἀλύω*).

72. **ἀρηικταμένῳ** †, 'slain in battle' (*Ἄρης* and *κτείνω*).

83. **λαθικηδέα** †, 'causing to forget care,' 'soothing' (root *λαθ* and *κῆδος*).

BUT HECTOR IS NOT PERSUADED.

ὣς τώ γε κλαίοντε προσαυδήτην φίλον υἱόν, 90
πολλὰ λισσομένω· οὐ δ' Ἕκτορι θυμὸν ἔπειθον,
ἀλλ' ὅ γε μίμν' Ἀχιλῆα πελώριον ἆσσον ἰόντα.
ὡς δὲ δράκων ἐπὶ χειῇ ὀρέστερος ἄνδρα μένῃσιν
βεβρωκὼς κακὰ φάρμακ', ἔδυ δέ τέ μιν χόλος αἰνός,
σμερδαλέον δὲ δέδορκεν ἑλισσόμενος περὶ χειῇ· 95
ὣς Ἕκτωρ ἄσβεστον ἔχων μένος οὐχ ὑπεχώρει,
πύργῳ ἔπι προύχοντι φαεινὴν ἀσπίδ' ἐρείσας.
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·

HE DEBATES WHAT TO DO, AND DECIDES TO FACE ACHILLES ON THE PLAIN.

"ὤ μοι ἐγών. εἰ μέν κε πύλας καὶ τείχεα δύω,
Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει, 100
ὅς μ' ἐκέλευε Τρωσὶ ποτὶ πτόλιν ἡγήσασθαι
νύχθ' ὕπο τήνδ' ὀλοήν, ὅτε τ' ὤρετο δῖος Ἀχιλλεύς.
ἀλλ' ἐγὼ οὐ πιθόμην· ἦ τ' ἂν πολὺ κέρδιον ἦεν.
νῦν δ' ἐπεὶ ὤλεσα λαὸν ἀτασθαλίῃσιν ἐμῇσιν,
αἰδέομαι Τρῶας καὶ Τρῳάδας ἑλκεσιπέπλους, 105
μή ποτέ τις εἴπῃσι κακώτερος ἄλλος ἐμεῖο·
'Ἕκτωρ ἦφι βίηφι πιθήσας ὤλεσε λαόν.'
ὣς ἐρέουσιν· ἐμοὶ δὲ τότ' ἂν πολὺ κέρδιον εἴη
ἄντην ἢ Ἀχιλῆα κατακτείναντα νέεσθαι
ἠέ κεν αὐτῷ ὀλέσθαι ἐυκλειῶς πρὸ πόληος. 110
εἰ δέ κεν ἀσπίδα μὲν καταθείομαι ὀμφαλόεσσαν
καὶ κόρυθα βριαρήν, δόρυ δὲ πρὸς τεῖχος ἐρείσας
αὐτὸς ἰὼν Ἀχιλῆος ἀμύμονος ἀντίος ἔλθω

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93 and 95. χειῇ, 'hole' (cf. χάνοι, Z 282).
100. ἀνα-θήσει comp. †, 'will put upon,' 'will heap upon.'
110. ἐυκλειῶς † (adverb of εὐκλεής. Cf. δυσκλέα, B 115, I 22).

καί οἱ ὑπόσχωμαι Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
πάντα μάλ', ὅσσα τ' Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν 115
ἠγάγετο Τροίηνδ', ἥ τ' ἔπλετο νείκεος ἀρχή,
δωσέμεν Ἀτρεΐδῃσιν ἄγειν, ἅμα δ' ἀμφὶς Ἀχαιοῖς
ἄλλ' ἀποδάσσεσθαι, ὅσα τε πτόλις ἥδε κέκευθεν·
Τρωσὶν δ' αὖ μετόπισθε γερούσιον ὅρκον ἕλωμαι
μή τι κατακρύψειν ἀλλ' ἄνδιχα πάντα δάσεσθαι 120
[κτῆσιν ὅσην πτολίεθρον ἐπήρατον ἐντὸς ἐέργει] —
ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός;
μή μιν ἐγὼ μὲν ἵκωμαι ἰών, ὁ δέ μ' οὐκ ἐλεήσει
οὐδέ τί μ' αἰδέσεται, κτενέει δέ με γυμνὸν ἐόντα
αὔτως ὥς τε γυναῖκα, ἐπεί κ' ἀπὸ τεύχεα δύω. 125
οὐ μέν πως νῦν ἔστιν ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης
τῷ ὀαριζέμεναι, ἅ τε παρθένος ἠίθεός τε,
παρθένος ἠίθεός τ' ὀαρίζετον ἀλλήλοιιν.
βέλτερον αὖτ' ἔριδι ξυνελαυνέμεν ὅττι τάχιστα·
εἴδομεν ὁππότερῳ κεν Ὀλύμπιος εὖχος ὀρέξῃ." 130

ON THE APPROACH OF ACHILLES, HECTOR RUNS FROM HIM IN FEAR.

ὣς ὥρμαινε μένων· ὁ δέ οἱ σχεδὸν ἦλθεν Ἀχιλλεὺς
ἶσος Ἐνναλίῳ κορυθάικι πτολεμιστῇ,
σείων Πηλιάδα μελίην κατὰ δεξιὸν ὦμον
δεινήν· ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἴκελος αὐγῇ
ἢ πυρὸς αἰθομένου ἢ ἠελίου ἀνιόντος. 135
Ἕκτορα δ', ὡς ἐνόησεν, ἕλε τρόμος· οὐδ' ἄρ' ἔτ' ἔτλη
αὖθι μένειν, ὀπίσω δὲ πύλας λίπε, βῆ δὲ φοβηθείς·
Πηλεΐδης δ' ἐπόρουσε ποσὶ κραιπνοῖσι πεποιθώς.
ἠύτε κίρκος ὄρεσφιν, ἐλαφρότατος πετεηνῶν,

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132. **κορυθάικι** †, 'helmet-shaking' (*κόρυς* and *ἀίσσω*. Cf. *κορυθαίολος*). **πτολεμιστῇ** † (cf. *πολεμιστήν*, Π 493, etc.).

ῥηιδίως οἴμησε μετὰ τρήρωνα πέλειαν· 140
ἣ δέ θ' ὕπαιθα φοβεῖται, ὃ δ' ἐγγύθεν ὀξὺ λεληκὼς
ταρφέ' ἐπαΐσσει, ἑλέειν τέ ἑ θυμὸς ἀνώγει·
ὣς ἄρ' ὅ γ' ἐμμεμαὼς ἰθὺς πέτετο, τρέσε δ' Ἕκτωρ
τεῖχος ὕπο Τρώων, λαιψηρὰ δὲ γούνατ' ἐνώμα.
οἳ δὲ παρὰ σκοπιὴν καὶ ἐρινεὸν ἠνεμόεντα 145
τείχεος αἰὲν ὑπὲκ κατ' ἀμαξιτὸν ἐσσεύοντο.
κρουνὼ δ' ἵκανον καλλιρρόω, ἔνθα δὲ πηγαὶ
δοιαὶ ἀναΐσσουσι Σκαμάνδρου δινήεντος.
ἣ μὲν γάρ θ' ὕδατι λιαρῷ ῥέει, ἀμφὶ δὲ καπνὸς
γίγνεται ἐξ αὐτῆς ὡς εἰ πυρὸς αἰθομένοιο· 150
ἡ δ' ἑτέρη θέρεϊ προρέει ἐικυῖα χαλάζῃ
ἢ χιόνι ψυχρῇ ἢ ἐξ ὕδατος κρυστάλλῳ.
ἔνθα δ' ἐπ' αὐτάων πλυνοὶ εὐρέες ἐγγὺς ἔασιν
καλοὶ λαΐνεοι, ὅθι εἵματα σιγαλόεντα
πλύνεσκον Τρώων ἄλοχοι καλαί τε θύγατρες 155
τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθέμεν υἷας Ἀχαιῶν.
τῇ ῥα παραδραμέτην, φεύγων, ὃ δ' ὄπισθε διώκων, —
πρόσθε μὲν ἐσθλὸς ἔφευγε, δίωκε δέ μιν μέγ' ἀμείνων —
καρπαλίμως, ἐπεὶ οὐχ ἱερήιον οὐδὲ βοείην
ἀρνύσθην, ἅ τε ποσσὶν ἀέθλια γίγνεται ἀνδρῶν, 160
ἀλλὰ περὶ ψυχῆς θέον Ἕκτορος ἱπποδάμοιο.

THRICE IS HECTOR CHASED ABOUT THE CITY WALLS.

ὡς δ' ὅτ' ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι
ῥίμφα μάλα τρωχῶσι· τὸ δὲ μέγα κεῖται ἄεθλον,
ἢ τρίπος ἠὲ γυνή, ἀνδρὸς κατατεθνηῶτος·
ὣς τὼ τρὶς Πριάμοιο πόλιν πέρι δινηθήτην 165

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146. **ἁμαξιτὸν** † [ὁδόν], 'wagon road' (ἅμαξα).
154. **λαΐνεοι** † = λάινοι (cf. Γ 57, Ι 404, etc.).

καρπαλίμοισι πόδεσσι. θεοὶ δέ τε πάντες ὁρῶντο.
τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·

ZEUS IN COUNCIL WITH THE GODS. ATHENE LEAVES OLYMPUS TO TAKE PART IN THE BATTLE.

"ὦ πόποι, ἦ φίλον ἄνδρα διωκόμενον περὶ τεῖχος
ὀφθαλμοῖσιν ὁρῶμαι· ἐμὸν δ' ὀλοφύρεται ἦτορ
Ἕκτορος, ὅς μοι πολλὰ βοῶν ἐπὶ μηρί' ἔκηεν 170
Ἴδης ἐν κορυφῇσι πολυπτύχου, ἄλλοτε δ' αὖτε
ἐν πόλει ἀκροτάτῃ· νῦν αὖτέ ἑ δῖος Ἀχιλλεὺς
ἄστυ πέρι Πριάμοιο ποσὶν ταχέεσσι διώκει.
ἀλλ' ἄγετε φράζεσθε, θεοί, καὶ μητιάεσθε,
ἠέ μιν ἐκ θανάτοιο σαώσομεν ἠέ μιν ἤδη 175
Πηλεΐδῃ Ἀχιλῆι δαμάσσομεν ἐσθλὸν ἐόντα."
τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
"ὦ πάτερ ἀργικέραυνε κελαινεφές, οἷον ἔειπες.
ἄνδρα θνητὸν ἐόντα, πάλαι πεπρωμένον αἴσῃ,
ἂψ ἐθέλεις θανάτοιο δυσηχέος ἐξ ἀναλῦσαι; 180
ἔρδ'· ἀτὰρ οὔ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι."
τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
"θάρσει, Τριτογένεια, φίλον τέκος· οὔ νύ τι θυμῷ
πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἤπιος εἶναι.
ἔρξον, ὅπῃ δή τοι νόος ἔπλετο, μηδέ τ' ἐρώει." 185
ὣς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην·
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα.

ACHILLES IS STILL UNABLE TO OVERTAKE HECTOR.

Ἕκτορα δ' ἀσπερχὲς κλονέων ἔφεπ' ὠκὺς Ἀχιλλεύς.
ὡς δ' ὅτε νεβρὸν ὄρεσφι κύων ἐλάφοιο δίηται,
ὄρσας ἐξ εὐνῆς, διά τ' ἄγκεα καὶ διὰ βήσσας· 190
τὸν δ' εἴ πέρ τε λάθῃσι καταπτήξας ὑπὸ θάμνῳ,

ἀλλά τ' ἀνιχνεύων θέει ἔμπεδον, ὄφρα κεν εὕρῃ·
ὣς Ἕκτωρ οὐ λῆθε ποδώκεα Πηλεΐωνα.
ὁσσάκι δ' ὁρμήσειε πυλάων Δαρδανιάων
ἀντίον ἀΐξασθαι ἐυδμήτους ὑπὸ πύργους, 195
εἴ πώς οἱ καθύπερθεν ἀλάλκοιεν βελέεσσιν,
τοσσάκι μιν προπάροιθεν ἀποστρέψασκε παραφθὰς
πρὸς πεδίον· αὐτὸς δὲ ποτὶ πτόλιος πέτετ' αἰεί.
ὡς δ' ἐν ὀνείρῳ οὐ δύναται φεύγοντα διώκειν·
οὔτ' ἄρ' ὃ τὸν δύναται ὑποφευγέμεν οὔθ' ὃ διώκειν· 200
ὣς ὃ τὸν οὐ δύνατο μάρψαι ποσὶν οὐδ' ὃς ἀλύξαι.
πῶς δέ κεν Ἕκτωρ κῆρας ὑπεξέφυγεν θανάτοιο,
εἰ μή οἱ πύματόν τε καὶ ὕστατον ἤντετ' Ἀπόλλων
ἐγγύθεν, ὅς οἱ ἐπῶρσε μένος λαιψηρά τε γοῦνα;
λαοῖσιν δ' ἀνένευε καρήατι δῖος Ἀχιλλεὺς 205
οὐδ' ἔα ἱέμεναι ἐπὶ Ἕκτορι πικρὰ βέλεμνα,
μή τις κῦδος ἄροιτο βαλών, ὃ δὲ δεύτερος ἔλθοι.
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπὶ κρουνοὺς ἀφίκοντο,
καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα·
ἐν δ' ἐτίθει δύο κῆρε τανηλεγέος θανάτοιο, 210
τὴν μὲν Ἀχιλλῆος, τὴν δ' Ἕκτορος ἱπποδάμοιο.
ἕλκε δὲ μέσσα λαβών· ῥέπε δ' Ἕκτορος αἴσιμον ἦμαρ,
ᾤχετο δ' εἰς Ἀΐδαο. λίπεν δέ ἑ Φοῖβος Ἀπόλλων.

ATHENE ENTERS THE FIELD AND ENCOURAGES ACHILLES.

Πηλεΐωνα δ' ἵκανε θεὰ γλαυκῶπις Ἀθήνη,
ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα· 215
"νῦν δὴ νῶι ἕολπα, διίφιλε φαίδιμ' Ἀχιλλεῦ,
οἴσεσθαι μέγα κῦδος Ἀχαιοῖσι προτὶ νῆας,

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192. ἀνιχνεύων †, 'tracking back' (ἀνά and ἰχνεύω, ἴχνος).
200. ὑπο-φευγέμεν comp. †.

Ἕκτορα δηώσαντε μάχης ἀτόν περ ἐόντα.
οὔ οἱ νῦν ἔτι γ' ἔστι πεφυγμένον ἄμμε γενέσθαι,
οὐδ' εἴ κεν μάλα πολλὰ πάθοι ἑκάεργος Ἀπόλλων 220
προπροκυλινδόμενος πατρὸς Διὸς αἰγιόχοιο.
ἀλλὰ σὺ μὲν νῦν στῆθι καὶ ἄμπνυε, τόνδε δ' ἐγώ τοι
οἰχομένη πεπιθήσω ἐναντίβιον μαχέσασθαι."

HER TRICK TO DECEIVE HECTOR.

ὣς φάτ' Ἀθηναίη· ὁ δ' ἐπείθετο, χαῖρε δὲ θυμῷ·
στῆ δ' ἄρ' ἐπὶ μελίης χαλκογλώχινος ἐρεισθείς. 225
ἣ δ' ἄρα τὸν μὲν ἔλειπε, κιχήσατο δ' Ἕκτορα δῖον
Δηιφόβῳ ἐικυῖα δέμας καὶ ἀτειρέα φωνήν·
ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα·
"ἠθεῖ', ἦ μάλα δή σε βιάζεται ὠκὺς Ἀχιλλεὺς
ἄστυ πέρι Πριάμοιο ποσὶν ταχέεσσι διώκων. 230
ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες."
τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἕκτωρ·
"Δηίφοβ', ἦ μέν μοι τὸ πάρος πολὺ φίλτατος ἦσθα
γνωτῶν, οὓς Ἑκάβη ἠδὲ Πρίαμος τέκε παῖδας·
νῦν δ' ἔτι καὶ μᾶλλον νοέω φρεσὶ τιμήσεσθαι, 235
ὃς ἔτλης ἐμεῦ εἵνεκ', ἐπεὶ ἴδες ὀφθαλμοῖσιν,
τείχεος ἐξελθεῖν, ἄλλοι δ' ἔντοσθε μένουσιν."
τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
"ἠθεῖ', ἦ μὲν πολλὰ πατὴρ καὶ πότνια μήτηρ
λίσσονθ' ἑξείης γουνούμενοι, ἀμφὶ δ' ἑταῖροι, 240
αὖθι μένειν· τοῖον γὰρ ὑποτρομέουσιν ἅπαντες·
ἀλλ' ἐμὸς ἔνδοθι θυμὸς ἐτείρετο πένθεϊ λυγρῷ.
νῦν δ' ἰθὺς μεμαῶτε μαχώμεθα, μηδέ τι δούρων

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225. **χαλκογλώχινος** †, genitive, 'with bronze point' (χαλκός and γλωχίς, a 'point'; cf. γλῶσσα, 'tongue').

ἔστω φειδωλή, ἵνα εἴδομεν, ἤ κεν Ἀχιλλεὺς
νῶι κατακτείνας ἔναρα βροτόεντα φέρηται 245
νῆας ἔπι γλαφυράς, ἤ κεν σῷ δουρὶ δαμήῃ."
ὣς φαμένη καὶ κερδοσύνῃ ἡγήσατ' Ἀθήνη.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε μέγας κορυθαίολος Ἕκτωρ·

HECTOR MAKES A STAND AGAINST ACHILLES.

"οὔ σ' ἔτι, Πηλέος υἱέ, φοβήσομαι, ὡς τὸ πάρος περ 250
τρὶς περὶ ἄστυ μέγα Πριάμου δίον, οὐδέ ποτ' ἔτλην
μεῖναι ἐπερχόμενον. νῦν αὖτέ με θυμὸς ἀνῆκεν
στήμεναι ἀντία σεῖο· ἕλοιμί κεν ἤ κεν ἁλοίην.
ἀλλ' ἄγε δεῦρο θεοὺς ἐπιδώμεθα — τοὶ γὰρ ἄριστοι
μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἁρμονιάων — · 255
οὐ γὰρ ἐγώ σ' ἔκπαγλον ἀεικιῶ, αἴ κεν ἐμοὶ Ζεὺς
δώῃ καμμονίην, σὴν δὲ ψυχὴν ἀφέλωμαι·
ἀλλ' ἐπεὶ ἄρ κέ σε συλήσω κλυτὰ τεύχε', Ἀχιλλεῦ,
νεκρὸν Ἀχαιοῖσιν δώσω πάλιν· ὣς δὲ σὺ ῥέζειν."

AFTER SOME WORDS ACHILLES HURLS HIS SPEAR. HE IS AIDED BY ATHENE.

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς· 260
"Ἕκτορ, μή μοι, ἄλαστε, συνημοσύνας ἀγόρευε.
ὡς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὅρκια πιστὰ
οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,
ἀλλὰ κακὰ φρονέουσι διαμπερὲς ἀλλήλοισιν,

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244. **φειδωλή** †, a 'sparing' (*φείδομαι*).
251. **δίον**, 'I fled.'
261. **συνημοσύνας** † (*συν-ίημι*) = *ἁρμονίας* (cf. l. 255).
263. **ὁμόφρονα** †, 'like-minded,' 'harmonious' (*ὁμός* and *φρήν*).

ὣς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὐδέ τι νῶιν 265
ὅρκια ἔσσονται πρὶν ἢ ἕτερόν γε πεσόντα
αἵματος ἆσαι Ἄρηα ταλαύρινον πολεμιστήν.
παντοίης ἀρετῆς μιμνήσκεο· νῦν σε μάλα χρὴ
αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
οὔ τοι ἔτ' ἔσθ' ὑπάλυξις, ἄφαρ δέ σε Παλλὰς Ἀθήνη 270
ἔγχει ἐμῷ δαμάει· νῦν δ' ἀθρόα πάντ' ἀποτίσεις
κήδε' ἐμῶν ἑτάρων, οὓς ἔκτανες ἔγχεϊ θύων."

ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος.
καὶ τὸ μὲν ἄντα ἰδὼν ἠλεύατο φαίδιμος Ἕκτωρ·
ἕζετο γὰρ προϊδών, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος, 275
ἐν γαίῃ δ' ἐπάγη. ἀνὰ δ' ἥρπασε Παλλὰς Ἀθήνη,
ἂψ δ' Ἀχιλῆι δίδου, λάθε δ' Ἕκτορα ποιμένα λαῶν.
Ἕκτωρ δὲ προσέειπεν ἀμύμονα Πηλεΐωνα·

HECTOR'S REPLY.

"ἤμβροτες, οὐδ' ἄρα πώ τι, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
ἐκ Διὸς ἠείδης τὸν ἐμὸν μόρον — ἦ τοι ἔφης γε — · 280
ἀλλά τις ἀρτιεπὴς καὶ ἐπίκλοπος ἔπλεο μύθων,
ὄφρα σ' ὑποδδείσας μένεος ἀλκῆς τε λάθωμαι.
οὐ μέν μοι φεύγοντι μεταφρένῳ ἓν δόρυ πήξεις,
ἀλλ' ἰθὺς μεμαῶτι διὰ στήθεσφιν ἔλασσον,
εἴ τοι ἔδωκε θεός. νῦν αὖτ' ἐμὸν ἔγχος ἄλευαι 285
χάλκεον· ὡς δή μιν σῷ ἐνὶ χροῖ πᾶν κομίσαιο.
καί κεν ἐλαφρότερος πόλεμος Τρώεσσι γένοιτο
σεῖο καταφθιμένοιο· σὺ γάρ σφισι πῆμα μέγιστον."

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281. ἀρτιεπής †, 'using words exactly suited' to the purpose, 'clever of speech' (ἄρτιος, 'fitting,' 'suitable,' and ἔπος).

HIS SPEAR MAKES NO IMPRESSION ON THE SHIELD OF ACHILLES, AND TOO LATE HE DISCOVERS THE TREACHERY OF ATHENE.

ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
καὶ βάλε Πηλεΐδαο μέσον σάκος οὐδ' ἀφάμαρτεν· 290
τῆλε δ' ἀπεπλάγχθη σάκεος δόρυ. χώσατο δ' Ἕκτωρ,
ὅττι ῥά οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρός·
στῆ δὲ κατηφήσας, οὐδ' ἄλλ' ἔχε μείλινον ἔγχος.
Δηίφοβον δ' ἐκάλει λευκάσπιδα μακρὸν ἀύσας·
ἤτεέ μιν δόρυ μακρόν, ὃ δ' οὔ τί οἱ ἐγγύθεν ἦεν. 295
Ἕκτωρ δ' ἔγνω ἧσιν ἐνὶ φρεσὶ φώνησέν τε·
"ὦ πόποι, ἦ μάλα δή με θεοὶ θάνατόνδε κάλεσσαν·
Δηίφοβον γὰρ ἐγώ γ' ἐφάμην ἥρωα παρεῖναι,
ἀλλ' ὃ μὲν ἐν τείχει, ἐμὲ δ' ἐξαπάτησεν Ἀθήνη.
νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακὸς οὐδ' ἔτ' 300
ἄνευθεν,
οὐδ' ἀλέη· ἦ γάρ ῥα πάλαι τό γε φίλτερον ἦεν
Ζηνί τε καὶ Διὸς υἷι ἑκηβόλῳ, οἵ με πάρος γε
πρόφρονες εἰρύαται· νῦν αὖτέ με μοῖρα κιχάνει.
μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην,
ἀλλὰ μέγα ῥέξας τι καὶ ἐσσομένοισι πυθέσθαι." 305

THE FINAL STRUGGLE; ACHILLES GIVES HECTOR HIS DEATH-BLOW.

ὣς ἄρα φωνήσας εἰρύσσατο φάσγανον ὀξύ,
τό οἱ ὑπὸ λαπάρην τέτατο μέγα τε στιβαρόν τε.
οἴμησεν δὲ ἀλεὶς ὥς τ' αἰετὸς ὑψιπετήεις,
ὅς τ' εἶσιν πεδίονδε διὰ νεφέων ἐρεβεννῶν
ἁρπάξων ἢ ἄρν' ἀμαλὴν ἢ πτῶκα λαγωόν· 310
ὣς Ἕκτωρ οἴμησε τινάσσων φάσγανον ὀξύ.

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294. **λευκάσπιδα** †, 'with white shield' (**λευκός** and **ἀσπίς**).
301. **ἀλέη** †, 'an escape' (cf. **ἠλεύατο**, l. 274, **ἄλευαι**, l. 285).

ὡρμήθη δ' Ἀχιλεύς, μένεος δ' ἐμπλήσατο θυμὸν
ἀγρίοο· πρόσθεν δὲ σάκος στέρνοιο κάλυψεν
καλὸν δαιδάλεον, κόρυθι δ' ἐπένευε φαεινῇ
τετραφάλῳ, καλαὶ δὲ περισσείοντο ἔθειραι 315
χρύσεαι, ἃς Ἥφαιστος ἵει λόφον ἀμφὶ θαμείας.
οἷος δ' ἀστὴρ εἶσι μετ' ἀστράσι νυκτὸς ἀμολγῷ
ἕσπερος, ὃς κάλλιστος ἐν οὐρανῷ ἵσταται ἀστήρ,
ὣς αἰχμῆς ἀπέλαμπ' εὐήκεος, ἣν ἄρ' Ἀχιλλεὺς
πάλλεν δεξιτερῇ φρονέων κακὸν Ἕκτορι δίῳ, 320
εἰσοράων χρόα καλόν, ὅπῃ εἴξειε μάλιστα.
τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχε χρόα χάλκεα τεύχη
καλά, τὰ Πατρόκλοιο βίην ἐνάριξε κατακτάς·
φαίνετο δ', ᾗ κληῖδες ἀπ' ὤμων αὐχέν' ἔχουσιν,
λαυκανίην, ἵνα τε ψυχῆς ὤκιστος ὄλεθρος. 325
τῇ ῥ' ἐπὶ οἱ μεμαῶτ' ἔλασ' ἔγχεϊ δῖος Ἀχιλλεύς·
ἀντικρὺ δ' ἀπαλοῖο δι' αὐχένος ἤλυθ' ἀκωκή.
οὐ δ' ἄρ' ἀπ' ἀσφάραγον μελίη τάμε χαλκοβάρεια,
ὄφρα τί μιν προτιείποι ἀμειβόμενος ἐπέεσσιν.
ἤριπε δ' ἐν κονίῃς· ὃ δ' ἐπεύξατο δῖος Ἀχιλλεύς· 330

HE THEN MAKES AN EXULTING SPEECH, TO WHICH HECTOR FEEBLY REPLIES.

"Ἕκτορ, ἀτάρ που ἔφης Πατροκλῆ' ἐξεναρίζων
σῶς ἔσσεσθ', ἐμὲ δ' οὐδὲν ὀπίζεο νόσφιν ἐόντα,
νήπιε· τοῖο δ' ἄνευθεν ἀοσσητὴρ μέγ' ἀμείνων
νηυσὶν ἔπι γλαφυρῇσιν ἐγὼ μετόπισθε λελείμμην,
ὅς τοι γούνατ' ἔλυσα. σὲ μὲν κύνες ἠδ' οἰωνοὶ 335
ἑλκήσουσ' ἀικῶς, τὸν δὲ κτεριοῦσιν Ἀχαιοί."

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319. **εὐήκεος** †, genitive, 'well-pointed,' 'sharp' (**εὖ** and root **ἀκ.** Cf. **ἀκωκή**).
328. **ἀσφάραγον** †, 'windpipe.'
336. **ἀικῶς** † = **ἀεικῶς** (adverb not in Homer; adjective common).

τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἕκτωρ·
"λίσσομ' ὑπὲρ ψυχῆς καὶ γούνων σῶν τε τοκήων,
μή με ἔα παρὰ νηυσὶ κύνας καταδάψαι Ἀχαιῶν·
ἀλλὰ σὺ μὲν χαλκόν τε ἅλις χρυσόν τε δέδεξο 340
δῶρα, τά τοι δώσουσι πατὴρ καὶ πότνια μήτηρ,
σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με
Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα."
τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"μή με, κύον, γούνων γουνάζεο μηδὲ τοκήων. 345
αἴ γάρ πως αὐτόν με μένος καὶ θυμὸς ἀνείη
ὤμ' ἀποταμνόμενον κρέα ἔδμεναι, οἷά μ' ἔοργας,
ὡς οὐκ ἔσθ' ὃς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι.
οὐδ' εἴ κεν δεκάκις τε καὶ εἰκοσινήριτ' ἄποινα
στήσωσ' ἐνθάδ' ἄγοντες, ὑπόσχωνται δὲ καὶ ἄλλα, 350
οὐδ' εἴ κεν σ' αὐτὸν χρυσῷ ἐρύσασθαι ἀνώγῃ
Δαρδανίδης Πρίαμος· οὐδ' ὣς σέ γε πότνια μήτηρ
ἐνθεμένη λεχέεσσι γοήσεται, ὃν τέκεν αὐτή,
ἀλλὰ κύνες τε καὶ οἰωνοὶ κατὰ πάντα δάσονται."
τὸν δὲ καταθνήσκων προσέφη κορυθαίολος Ἕκτωρ· 355
"ἦ σ' εὖ γιγνώσκων προτιόσσομαι, οὐδ' ἄρ' ἔμελλον
πείσειν· ἦ γὰρ σοί γε σιδήρεος ἐν φρεσὶ θυμός.
φράζεο νῦν, μή τοί τι θεῶν μήνιμα γένωμαι
ἤματι τῷ, ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων
ἐσθλὸν ἐόντ' ὀλέσωσιν ἐνὶ Σκαιῇσι πύλῃσιν." 360

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349. εἰκοσινήριτ' (α) †, 'twenty-fold' (cf. I 379).

351. ἐρύσασθαι, 'to balance,' in this meaning here only; the sense is, 'to pay for your body with an equal weight of gold.'

HECTOR'S DEATH AND THE JOY OF THE ACHAEANS.

ὣς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν·
ψυχὴ δ' ἐκ ῥεθέων πταμένη Ἄιδόσδε βεβήκει
ὃν πότμον γοάουσα, λιποῦσ' ἀνδροτῆτα καὶ ἥβην.
τὸν καὶ τεθνηῶτα προσηύδαε δῖος Ἀχιλλεύς·
"τέθναθι· κῆρα δ' ἐγὼ τότε δέξομαι, ὁππότε κεν δὴ 365
Ζεὺς ἐθέλῃ τελέσαι ἠδ' ἀθάνατοι θεοὶ ἄλλοι."
ἦ ῥα, καὶ ἐκ νεκροῖο ἐρύσσατο χάλκεον ἔγχος·
καὶ τό γ' ἄνευθεν ἔθηχ', ὁ δ' ἀπ' ὤμων τεύχε' ἐσύλα
αἱματόεντ'. ἄλλοι δὲ περίδραμον υἷες Ἀχαιῶν,
οἳ καὶ θηήσαντο φυὴν καὶ εἶδος ἀγητὸν 370
Ἕκτορος· οὐδ' ἄρα οἵ τις ἀνουτητί γε παρέστη.
ὧδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
"ὦ πόποι, ἦ μάλα δὴ μαλακώτερος ἀμφαφάεσθαι
Ἕκτωρ, ἢ ὅτε νῆας ἐνέπρησεν πυρὶ κηλέῳ."
ὣς ἄρα τις εἶπεσκε καὶ οὐτήσασκε παραστάς. 375

ACHILLES ADDRESSES THE ACHAEANS.

τὸν δ' ἐπεὶ ἐξεναρίξε ποδάρκης δῖος Ἀχιλλεύς,
στὰς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ' ἀγόρευεν·
"ὦ φίλοι, Ἀργεῖων ἡγήτορες ἠδὲ μέδοντες,
ἐπεὶ δὴ τόνδ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,
ὃς κακὰ πόλλ' ἔρρεξεν ὅσ' οὐ σύμπαντες οἱ ἄλλοι, 380
εἰ δ' ἄγετ', ἀμφὶ πόλιν σὺν τεύχεσι πειρηθῶμεν,
ὄφρα κέ τι γνῶμεν Τρώων νόον ὅν τιν' ἔχουσιν,
ἢ καταλείψουσιν πόλιν ἄκρην τοῦδε πεσόντος,
ἠὲ μένειν μεμάασι καὶ Ἕκτορος οὐκέτ' ἐόντος.

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369. **περίδραμον** comp. †, aorist of περι-τρέχω.
371. **ἀνουτητί** †, 'without dealing a wound' (ἀν- and οὐτάω).

ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός; 385
κεῖται πὰρ νήεσσι νέκυς ἄκλαυτος ἄθαπτος,
Πάτροκλος, τοῦ δ' οὐκ ἐπιλήσομαι, ὄφρ' ἂν ἐγώ γε
ζωοῖσιν μετέω καί μοι φίλα γούνατ' ὀρώρῃ·
εἰ δὲ θανόντων περ καταλήθοντ' εἰν Ἀίδαο,
αὐτὰρ ἐγὼ καὶ κεῖθι φίλου μεμνήσομ' ἑταίρου. 390
νῦν δ' ἄγ' ἀείδοντες παιήονα, κοῦροι Ἀχαιῶν,
νηυσὶν ἔπι γλαφυρῇσι νεώμεθα, τόνδε δ' ἄγωμεν.
ἠράμεθα μέγα κῦδος· ἐπέφνομεν Ἕκτορα δῖον,
ᾧ Τρῶες κατὰ ἄστυ θεῷ ὡς εὐχετάοντο."

HOW ACHILLES DISFIGURES THE CORPSE OF HECTOR.

ἦ ῥα, καὶ Ἕκτορα δῖον ἀεικέα μήδετο ἔργα. 395
ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε
ἐς σφυρὸν ἐκ πτέρνης, βοέους δ' ἐξῆπτεν ἱμάντας·
ἐκ δίφροιο δ' ἔδησε, κάρη δ' ἕλκεσθαι ἔασεν.
ἐς δίφρον δ' ἀναβὰς ἀνά τε κλυτὰ τεύχε' ἀείρας
μάστιξέν ῥ' ἐλάειν, τὼ δ' οὐκ ἀέκοντε πετέσθην. 400
τοῦ δ' ἦν ἑλκομένοιο κονίσαλος, ἀμφὶ δὲ χαῖται
κυάνεαι πίτναντο, κάρη δ' ἅπαν ἐν κονίῃσιν
κεῖτο, πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσιν
δῶκεν ἀεικίσσασθαι ἑῇ ἐν πατρίδι γαίῃ.

THE LAMENTATION OF HECTOR'S PARENTS.

ὣς τοῦ μὲν κεκόνιτο κάρη ἅπαν· ἡ δέ νυ μήτηρ 405
τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην
τηλόσε, κώκυσεν δὲ μάλα μέγα παῖδα ἰδοῦσα.
ᾤμωξεν δ' ἐλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ
κωκυτῷ τ' εἴχοντο καὶ οἰμωγῇ κατὰ ἄστυ.

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389. **καταλήθοντ'(αι)** comp. †, 'utterly forget.'
397. **πτέρνης** †, genitive, 'heel.'

τῷ δὲ μάλιστ' ἄρ' ἔην ἐναλίγκιον, ὡς εἰ ἅπασα 410
Ἴλιος ὀφρυόεσσα πυρὶ σμύχοιτο κατ' ἄκρης.
λαοὶ μέν ῥα γέροντα μόγις ἔχον ἀσχαλάοντα,
ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιάων.
πάντας δ' ἐλλιτάνευε κυλινδόμενος κατὰ κόπρον,
ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον· 415
"σχέσθε, φίλοι, καί μ' οἷον ἐάσατε κηδόμενοί περ
ἐξελθόντα πόληος ἱκέσθ' ἐπὶ νῆας Ἀχαιῶν.
λίσσωμ' ἀνέρα τοῦτον ἀτάσθαλον ὀβριμοεργόν,
ἤν πως ἡλικίην αἰδέσσεται ἠδ' ἐλεήσῃ
γῆρας. καὶ δέ νυ τῷ γε πατὴρ τοιόσδε τέτυκται, 420
Πηλεύς, ὅς μιν ἔτικτε καὶ ἔτρεφε πῆμα γενέσθαι
Τρωσί. μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγε' ἔθηκεν·
τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας.
τῶν πάντων οὐ τόσσον ὀδύρομαι ἀχνύμενός περ,
ὡς ἑνός, οὗ μ' ἄχος ὀξὺ κατοίσεται Ἄιδος εἴσω, 425
Ἕκτορος. ὡς ὄφελεν θανέειν ἐν χερσὶν ἐμῇσιν·
τῷ κε κορεσσάμεθα κλαίοντέ τε μυρομένω τε,
μήτηρ θ', ἥ μιν ἔτικτε δυσάμμορος, ἠδ' ἐγὼ αὐτός."
ὣς ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο πολῖται.
Τρῳῇσιν δ' Ἑκάβη ἀδινοῦ ἐξῆρχε γόοιο· 430
"τέκνον, ἐγὼ δειλή· τί νυ βείομαι αἰνὰ παθοῦσα
σεῦ ἀποτεθνηῶτος; ὅ μοι νύκτας τε καὶ ἦμαρ
εὐχωλὴ κατὰ ἄστυ πελέσκεο, πᾶσί τ' ὄνειαρ
Τρωσί τε καὶ Τρῳῇσι κατὰ πτόλιν, οἵ σε θεὸν ὣς
δειδέχατ'· ἦ γὰρ καί σφι μάλα μέγα κῦδος ἔησθα 435
ζωὸς ἐών· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει."

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411. **ὀφρυόεσσα** †, 'beetling,' i. e. situated on the 'brow' of a steep place (cf. **ὀφρύσι**, I 620, and § 159).

425. **κατ-οίσεται** comp. †.

THE NEWS IS BROUGHT TO ANDROMACHE.

ὣς ἔφατο κλαίουσ'. ἄλοχος δ' οὔ πώ τι πέπυστο
Ἕκτορος· οὐ γάρ οἵ τις ἐτήτυμος ἄγγελος ἐλθὼν
ἤγγειλ', ὅττι ῥά οἱ πόσις ἕκτοθι μίμνε πυλάων.
ἀλλ' ἥ γ' ἱστὸν ὕφαινε μυχῷ δόμου ὑψηλοῖο 440
δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσεν.
κέκλετο δ' ἀμφιπόλοισιν ἐυπλοκάμοις κατὰ δῶμα
ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, ὄφρα πέλοιτο
Ἕκτορι θερμὰ λοετρὰ μάχης ἐκ νοστήσαντι·
νηπίη, οὐδ' ἐνόησεν, ὅ μιν μάλα τῆλε λοετρῶν 445
χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.
κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου·
τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς.
ἣ δ' αὖτις δμῳῇσιν ἐυπλοκάμοισι μετηύδα·
"δεῦτε, δύω μοι ἕπεσθον· ἴδωμ', ὅτιν' ἔργα 450
τέτυκται.
αἰδοίης ἑκυρῆς ὀπὸς ἔκλυον, ἐν δέ μοι αὐτῇ
στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γοῦνα
πήγνυται· ἐγγὺς δή τι κακὸν Πριάμοιο τέκεσσιν.
αἴ γὰρ ἀπ' οὔατος εἴη ἐμεῦ ἔπος· ἀλλὰ μάλ' αἰνῶς
δείδω, μὴ δή μοι θρασὺν Ἕκτορα δῖος Ἀχιλλεὺς 455
μοῦνον ἀποτμήξας πόλιος πεδίονδε δίηται
καὶ δή μιν καταπαύσῃ ἀγηνορίης ἀλεγεινῆς,
ἥ μιν ἔχεσκ'· ἐπεὶ οὔ ποτ' ἐνὶ πληθυῖ μένεν ἀνδρῶν,
ἀλλὰ πολὺ προθέεσκε, τὸ ὃν μένος οὐδενὶ εἴκων."
ὣς φαμένη μεγάροιο διέσσυτο μαινάδι ἴση, 460
παλλομένη κραδίην· ἅμα δ' ἀμφίπολοι κίον αὐτῇ.
αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἵξεν ὅμιλον,

441. θρόνα †, ornamental figures ('flowers' or geometrical 'patterns').
460. μαινάδι †, 'mad woman' (μαινομένῃ, Z 389).

ἔστη παπτήνασ' ἐπὶ τείχεϊ· τὸν δ' ἐνόησεν
ἑλκόμενον πρόσθεν πόλιος, ταχέες δέ μιν ἵπποι
ἕλκον ἀκηδέστως κοίλας ἐπὶ νῆας Ἀχαιῶν. 465
τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νὺξ ἐκάλυψεν,
ἤριπε δ' ἐξοπίσω, ἄπο δὲ ψυχὴν ἐκάπυσσεν·
τῆλε δ' ἀπὸ κρατὸς βάλε δέσματα σιγαλόεντα,
ἄμπυκα κεκρύφαλόν τε ἰδὲ πλεκτὴν ἀναδέσμην
κρήδεμνόν θ', ὅ ῥά οἱ δῶκε χρυσῇ Ἀφροδίτη 470
ἤματι τῷ, ὅτε μιν κορυθαίολος ἠγάγεθ' Ἕκτωρ
ἐκ δόμου Ἠετίωνος, ἐπεὶ πόρε μυρία ἕδνα.
ἀμφὶ δέ μιν γαλόῳ τε καὶ εἰνατέρες ἄλις ἔσταν,
αἳ ἑ μετὰ σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.
ἣ δ' ἐπεὶ οὖν ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη, 475
ἀμβλήδην γοάουσα μετὰ Τρῳῇσιν ἔειπεν·

THE LAMENT OF ANDROMACHE.

"Ἕκτορ, ἐγὼ δύστηνος. ἰῇ ἄρα γιγνόμεθ' αἴσῃ
ἀμφότεροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,
αὐτὰρ ἐγὼ Θήβῃσιν ὑπὸ Πλάκῳ ὑληέσσῃ
ἐν δόμῳ Ἠετίωνος, ὅ μ' ἔτρεφε τυτθὸν ἐοῦσαν, 480
δύσμορος αἰνόμορον· ὡς μὴ ὤφελλε τεκέσθαι.

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467. **ἐκάπυσσεν** † with **ἄπο** = **ἐξέπνευσεν**, 'breathed forth.'

468. **δέσματα**, 'head-tire,' 'head-gear,' in this meaning here only (cf. **δέω**, 'bind').

469. **ἄμπυκα** †, metal 'diadem'; **κεκρύφαλον** †, 'cap' or 'kerchief' of cloth, to confine (**κρύπτω**) the hair; **πλεκτὴν ἀναδέσμην** (†), 'plaited fillet' (**ἀνά** and **δέω**), used to fasten the **κεκρύφαλος** around the head. These definitions follow Studniczka, *Beiträge zur Geschichte der altgriechischen Tracht*, pp. 129–131.

476. **ἀμβλήδην** †, 'with sudden bursts,' i. e. her groans bubbling up like a boiling caldron (= **ἀμβολάδην** †, Φ 364: **ὡς δὲ λέβης ζεῖ ἔνδον** [362] . . . **πάντοθεν ἀμβολάδην**, 'and as a caldron boils within, bubbling up on all sides'; from **ἀναβάλλω**).

νῦν δὲ σὺ μὲν Ἀΐδαο δόμους ὑπὸ κεύθεσι γαίης
ἔρχεαι, αὐτὰρ ἐμὲ στυγερῷ ἐνὶ πένθεϊ λείπεις
χήρην ἐν μεγάροισι. πάις δ' ἔτι νήπιος αὔτως,
ὃν τέκομεν σύ τ' ἐγώ τε δυσάμμοροι· οὔτε σὺ τούτῳ 485
ἔσσεαι, Ἕκτορ, ὄνειαρ, ἐπεὶ θάνες, οὔτε σοὶ οὗτος.
ἤν περ γὰρ πόλεμόν γε φύγῃ πολύδακρυν Ἀχαιῶν,
αἰεί τοι τούτῳ γε πόνος καὶ κήδε' ὀπίσσω
ἔσσοντ'· ἄλλοι γάρ οἱ ἀπουρήσουσιν ἀρούρας.
ἦμαρ δ' ὀρφανικὸν παναφήλικα παῖδα τίθησιν· 490
πάντα δ' ὑπεμνήμυκε, δεδάκρυνται δὲ παρειαί.
δευόμενος δέ τ' ἄνεισι πάις ἐς πατρὸς ἑταίρους,
ἄλλον μὲν χλαίνης ἐρύων, ἄλλον δὲ χιτῶνος·
τῶν δ' ἐλεησάντων κοτύλην τις τυτθὸν ἐπέσχεν,
χείλεα μέν τ' ἐδίην', ὑπερῴην δ' οὐκ ἐδίηνεν. 495
τὸν δὲ καὶ ἀμφιθαλὴς ἐκ δαιτύος ἐστυφέλιξεν,
χερσὶν πεπληγὼς καὶ ὀνειδείοισιν ἐνίσσων·
'ἔρρ' οὕτως· οὐ σός γε πατὴρ μεταδαίνυται ἡμῖν.'
δακρυόεις δέ τ' ἄνεισι πάις ἐς μητέρα χήρην,
Ἀστυάναξ, ὃς πρὶν μὲν ἑοῦ ἐπὶ γούνασι πατρὸς 500
μυελὸν οἶον ἔδεσκε καὶ οἰῶν πίονα δημόν·
αὐτὰρ ὅθ' ὕπνος ἕλοι παύσαιτό τε νηπιαχεύων,

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490. **παναφήλικα** †, 'quite bereft of companions' (**πᾶς, ἀπό, ἥλιξ,** 'equal in age').

491. **ὑπεμνήμυκε** comp. †, 'bows down his head,' 'is cast down' (**ὑπό** and perfect of **ἠμύω** [B 148, 373, T 405] with "Attic" reduplication [**ἐμ-ήμυ κε**] and **ν** inserted after **ἐμ-**. Cf. Kühner-Blass, § 202).

495. **ὑπερῴην** †, 'palate,' 'roof of the mouth' (cf. **ὑπερῴιον,** 'upper chamber' of house).

496. **ἀμφιθαλής** †, 'on both sides flourishing,' i. e. a child with both parents living (**ἀμφί** and **θάλλω**).

δαιτύος †, a 'feast,' genitive (cf. **μετα-δαίνυται,** I. 498).

502. **νηπιαχεύων** †, 'frolicking' like a child (**νηπίαχος**).

εὕδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,
εὐνῇ ἔνι μαλακῇ, θαλέων ἐμπλησάμενος κῆρ.
νῦν δ' ἂν πολλὰ πάθῃσι φίλου ἀπὸ πατρὸς ἁμαρτών, 505
Ἀστυάναξ, ὃν Τρῶες ἐπίκλησιν καλέουσιν·
οἶος γάρ σφιν ἔρυσο πύλας καὶ τείχεα μακρά.
νῦν δὲ σὲ μὲν παρὰ νηυσὶ κορωνίσι νόσφι τοκήων
αἰόλαι εὐλαὶ ἔδονται, ἐπεί κε κύνες κορέσωνται,
γυμνόν· ἀτάρ τοι εἵματ' ἐνὶ μεγάροισι κέονται 510
λεπτά τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.
ἀλλ' ἦ τοι τάδε πάντα καταφλέξω πυρὶ κηλέῳ,
οὐδὲν σοί γ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεαι αὐτοῖς,
ἀλλὰ πρὸς Τρώων καὶ Τρωιάδων κλέος εἶναι."
ὣς ἔφατο κλαίουσ', ἐπὶ δὲ στενάχοντο γυναῖκες. 515

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504. **θαλέων** †, 'good cheer,' neuter plural, genitive (θάλλω).
512. **καταφλέξω** comp. † (κατά and φλέγω, 'burn'; cf. B 455).
513. **ἐγκείσεαι** comp. † (ἐν and κεῖμαι).

INTRODUCTION TO THE SELECTION FROM Ω

On the following day (the twenty-eighth of the poem) the Achaeans bring wood and heap up a great funeral pyre, whereon the body of Patroclus is consumed. The flames are fanned throughout the night by the winds, Boreas and Zephyrus. Then (the twenty-ninth day) the ashes of Patroclus, gathered into a golden urn, are set away. A mound of earth is heaped up to serve as his final resting-place, and funeral games in his honor are held by Achilles. All this the poet tells in the twenty-third book (Ψ).

For nine days in succession, while the immortals wrangle, Achilles drags Hector's corpse thrice every morning around the tomb of Patroclus; but Apollo keeps it from harm. Finally, the gods forbid its further dishonor; and Zeus sends Hermes to give Priam a safe conduct to Achilles's lodge, where he may ransom the body. Priam, with his charioteer Idaeus, comes by night, and by the aid of the god escapes detection.

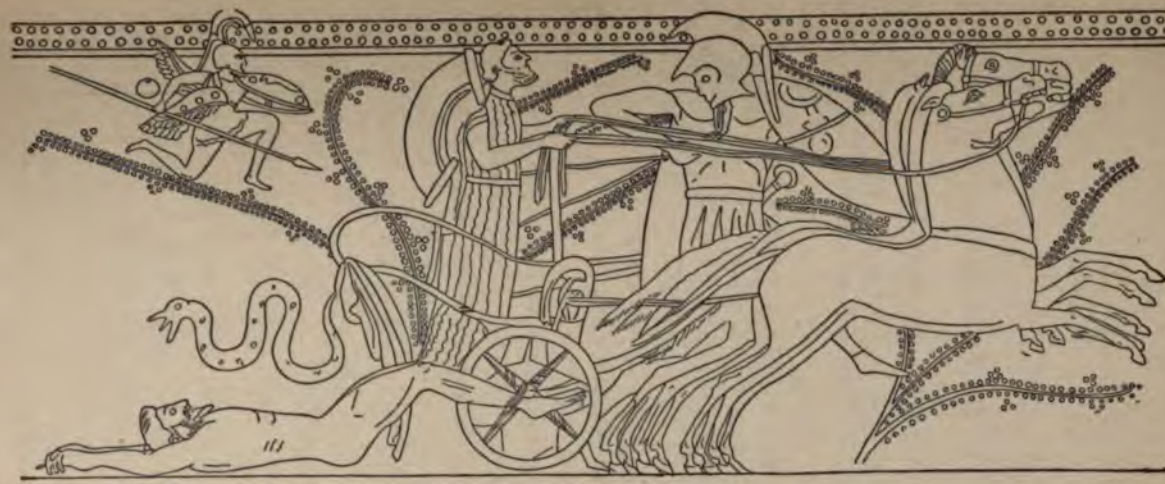

PLATE VIII.—HECTOR'S BODY DRAGGED AROUND THE TOMB OF PATROCLUS.

Archaic black-figured vase of the sixth century B. C. The charioteer Automedon wears the long chiton. Achilles runs beside the chariot (not in accord with Homer's account). Behind, the winged (cf. Λ 222) shadow (εἴδωλον) of Patroclus, in armor, appears to run over his funeral mound, which is not represented in this drawing. The serpent is the symbol of the grave and earth. (After Baumeister, *Denkmäler*, Fig. 789.)

ΙΛΙΑΔΟΣ Ω

ΕΚΤΟΡΟΣ ΛΥΤΡΑ

PRIAM'S APPEARANCE IN THE LODGE OF ACHILLES CREATES AMAZEMENT.

ἓν δέ μιν αὐτὸν 472
εὗρ', ἕταροι δ' ἀπάνευθε καθήατο· τὼ δὲ δύ' οἴω,
ἥρως Αὐτομέδων τε καὶ Ἄλκιμος ὄζος Ἄρηος,
ποιπνυον παρεόντε. νέον δ' ἀπέληγεν ἐδωδῆς 475
ἔσθων καὶ πίνων· ἔτι καὶ παρέκειτο τράπεζα.
τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα στὰς
χερσὶν Ἀχιλλῆος λάβε γούνατα καὶ κύσε χεῖρας
δεινὰς ἀνδροφόνους, αἳ οἱ πολέας κτάνον υἷας.
ὡς δ' ὅτ' ἂν ἄνδρ' ἄτη πυκινὴ λάβῃ, ὅς τ' ἐνὶ πάτρῃ 480
φῶτα κατακτείνας ἄλλων ἐξίκετο δῆμον,
ἀνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσοράοντας,
ὣς Ἀχιλεὺς θάμβησεν ἰδὼν Πρίαμον θεοειδῆ·
θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.
τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔειπεν· 485

HIS PITIFUL PLEA FOR HECTOR'S BODY.

"μνῆσαι πατρὸς σοῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
τηλίκου ὥς περ ἐγών, ὀλοῷ ἐπὶ γήραος οὐδῷ.
καὶ μέν που κεῖνον περιναιέται ἀμφὶς ἐόντες

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488. περιναιέται †, 'neighbors' (περί and ναίω, 'dwell').

τείρουσ', οὐδέ τις ἔστιν ἀρὴν καὶ λοιγὸν ἀμῦναι.
ἀλλ' ἦ τοι κεῖνός γε σέθεν ζώοντος ἀκούων 490
χαίρει τ' ἐν θυμῷ, ἔπι τ' ἔλπεται ἤματα πάντα
ὄψεσθαι φίλον υἱὸν ἀπὸ Τροίηθεν ἰόντα·
αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον υἷας ἀρίστους
Τροίῃ ἐν εὐρείῃ, τῶν δ' οὔ τινα φημὶ λελεῖφθαι.
πεντήκοντά μοι ἦσαν, ὅτ' ἤλυθον υἷες Ἀχαιῶν· 495
ἐννέα καὶ δέκα μέν μοι ἰῆς ἐκ νηδύος ἦσαν,
τοὺς δ' ἄλλους μοι ἔτικτον ἐνὶ μεγάροισι γυναῖκες.
τῶν μὲν πολλῶν θοῦρος Ἄρης ὑπὸ γούνατ' ἔλυσεν·
ὃς δέ μοι οἶος ἔην, εἴρυτο δὲ ἄστυ καὶ αὐτός,
τὸν σὺ πρῴην κτεῖνας ἀμυνόμενον περὶ πάτρης, 500
Ἕκτορα. τοῦ νῦν εἵνεχ' ἱκάνω νῆας Ἀχαιῶν,
λυσόμενος παρὰ σεῖο· φέρω δ' ἀπερείσι' ἄποινα.
ἀλλ' αἰδεῖο θεούς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον
μνησάμενος σοῦ πατρός. ἐγὼ δ' ἐλεεινότερός περ·
ἔτλην δ', οἷ' οὔ πώ τις ἐπιχθόνιος βροτὸς ἄλλος, 505
ἀνδρὸς παιδοφόνοιο ποτὶ στόμα χεῖρ' ὀρέγεσθαι."
ὣς φάτο· τῷ δ' ἄρα πατρὸς ὑφ' ἵμερον ὦρσε γόοιο·
ἁψάμενος δ' ἄρα χειρὸς ἀπώσατο ἦκα γέροντα.
τὼ δὲ μνησαμένω, ὃ μὲν Ἕκτορος ἀνδροφόνοιο
κλαῖ' ἀδινά, προπάροιθε ποδῶν Ἀχιλῆος ἐλυσθείς, 510
αὐτὰρ Ἀχιλλεὺς κλαῖεν ἑὸν πατέρ', ἄλλοτε δ' αὖτε
Πάτροκλον· τῶν δὲ στοναχὴ κατὰ δῶματ' ὀρώρει.

"IMPLACABLE" ACHILLES IS MOVED TO COMPASSION AND RAISES THE SUPPLIANT.

αὐτὰρ ἐπεί ῥα γόοιο τετάρπετο δῖος Ἀχιλλεὺς
καί οἱ ἀπὸ πραπίδων ἦλθ' ἵμερος ἠδ' ἀπὸ γυίων,

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506. παιδοφόνοιο † (cf. ἀνδροφόνοιο, A 242, etc.).

αὐτίκ' ἀπὸ θρόνου ὦρτο, γέροντα δὲ χειρὸς ἀνίστη, 515
οἰκτείρων πολιόν τε κάρη πολιόν τε γένειον·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"ἆ δείλ', ἦ δὴ πολλὰ κάκ' ἄνσχεο σὸν κατὰ θυμόν.
πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
ἀνδρὸς ἐς ὀφθαλμούς, ὅς τοι πολέας τε καὶ ἐσθλοὺς 520
υἱέας ἐξεναρίξα; σιδήρειόν νύ τοι ἦτορ.
ἀλλ' ἄγε δὴ κατ' ἄρ' ἕζευ ἐπὶ θρόνου, ἄλγεα δ' ἔμπης
ἐν θυμῷ κατακείσθαι ἐάσομεν ἀχνύμενοί περ·
οὐ γάρ τις πρῆξις πέλεται κρυεροῖο γόοιο.
ὣς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσιν, 525
ζώειν ἀχνυμένοις· αὐτοὶ δέ τ' ἀκηδέες εἰσίν.
δοιοὶ γάρ τε πίθοι κατακείαται ἐν Διὸς οὔδει
δώρων, οἷα δίδωσι· κακῶν, ἕτερος δὲ ἑάων.
ᾧ μέν κ' ἀμμίξας δώῃ Ζεὺς τερπικέραυνος,
ἄλλοτε μέν τε κακῷ ὅ γε κύρεται, ἄλλοτε δ' ἐσθλῷ· 530
ᾧ δέ κε τῶν λυγρῶν δώῃ, λωβητὸν ἔθηκεν,
καί ἑ κακὴ βούβρωστις ἐπὶ χθόνα δῖαν ἐλαύνει,
φοιτᾷ δ' οὔτε θεοῖσι τετιμένος οὔτε βροτοῖσιν.
ὣς μὲν καὶ Πηλῆι θεοὶ δόσαν ἀγλαὰ δῶρα
ἐκ γενετῆς· πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο 535
ὄλβῳ τε πλούτῳ τε, ἄνασσε δὲ Μυρμιδόνεσσιν,
καί οἱ θνητῷ ἐόντι θεὰν ποίησαν ἄκοιτιν.
ἀλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακόν, ὅττι οἱ οὔ τι
παίδων ἐν μεγάροισι γονὴ γένετο κρείοντων,

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531. **λωβητόν** †, 'outraged,' 'abused,' 'an object of abuse' (cf. λωβήσαιο, A 232; λωβητῆρα, B 275).

532. **βούβρωστις** †, 'ox-fly' (οἶστρος) and so 'madness' (βοῦς and βιβρώσκω). Others compare later βουλιμία and render by 'ox-hunger,' that is, 'distress,' 'misery.'

ἀλλ' ἕνα παῖδα τέκεν παναώριον· οὐδέ νυ τόν γε 540
γηράσκοντα κομίζω, ἐπεὶ μάλα τηλόθι πάτρης
ἦμαι ἐνὶ Τροίῃ, σέ τε κήδων ἠδὲ σὰ τέκνα.
καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὄλβιον εἶναι·
ὅσσον Λέσβος ἄνω, Μάκαρος ἕδος, ἐντὸς ἐέργει
καὶ Φρυγίη καθύπερθε καὶ Ἑλλήσποντος ἀπείρων, 545
τῶν σε, γέρον, πλούτῳ τε καὶ υἱάσι φασὶ κεκάσθαι.
αὐτὰρ ἐπεί τοι πῆμα τόδ' ἤγαγον Οὐρανίωνες,
αἰεί τοι περὶ ἄστυ μάχαι τ' ἀνδροκτασίαι τε,
ἄνσχεο μηδ' ἀλίαστον ὀδύρεο σὸν κατὰ θυμόν·
οὐ γάρ τι πρήξεις ἀκαχημένος υἷος ἑῆος 550
οὐδέ μιν ἀνστήσεις· πρὶν καὶ κακὸν ἄλλο πάθῃσθα."

PRIAM VEXES ACHILLES WITH HIS IMPATIENCE TO BE GONE.

τὸν δ' ἠμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
"μή πώ μ' ἐς θρόνον ἵζε, διοτρεφές, ὄφρα κεν Ἕκτωρ
κῆται ἐνὶ κλισίῃσιν ἀκηδής, ἀλλὰ τάχιστα
λῦσον, ἵν' ὀφθαλμοῖσιν ἴδω· σὺ δὲ δέξαι ἄποινα 555
πολλά, τά τοι φέρομεν. σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις
σὴν ἐς πατρίδα γαῖαν, ἐπεί με πρῶτον ἔασας
[αὐτόν τε ζώειν καὶ ὁρᾶν φάος ἠελίοιο]."
τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτὸς 560
Ἕκτορά τοι λῦσαι. Διόθεν δέ μοι ἄγγελος ἦλθεν
μήτηρ, ἥ μ' ἔτεκεν, θυγάτηρ ἁλίοιο γέροντος.
καὶ δὲ σὲ γιγνώσκω, Πρίαμε, φρεσίν, οὐδέ με λήθεις,
ὅττι θεῶν τίς σ' ἦγε θοὰς ἐπὶ νῆας Ἀχαιῶν.

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540. **παναώριον** † = *μινυνθάδιον* (A 352). Cf. *ὠκύμορος* (A 417). (**πᾶς**, ἀ privative, and *ὥρη*.)

544. **Μάκαρος** †, genitive of **Μάκαρ**, the founder and king of Lesbos.

οὐ γάρ κε τλαίη βροτὸς ἐλθέμεν, οὐδὲ μάλ' ἡβῶν, 565
ἐς στρατόν· οὐδὲ γὰρ ἂν φυλακοὺς λάθοι οὐδέ κ' ὀχῆα
ῥεῖα μετοχλίσσειε θυράων ἠμετεράων.
τῷ νῦν μή μοι μᾶλλον ἐν ἄλγεσι θυμὸν ὀρίνῃς,
μή σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν ἐάσω
καὶ ἱκέτην περ ἐόντα, Διὸς δ' ἀλίτωμαι ἐφετμάς." 570
ὣς ἔφατ'· ἔδδεισεν δ' ὁ γέρων καὶ ἐπείθετο μύθῳ.

ACHILLES HAS HECTOR'S BODY MADE READY TO DELIVER TO THE FATHER.

Πηλεΐδης δ' οἴκοιο λέων ὣς ἄλτο θύραζε,
οὐκ οἶος· ἅμα τῷ γε δύω θεράποντες ἕποντο,
ἥρως Αὐτομέδων ἠδ' Ἄλκιμος, οὕς ῥα μάλιστα
τίε Ἀχιλεὺς ἑτάρων μετὰ Πάτροκλόν γε θανόντα. 575
οἳ τόθ' ὑπὸ ζυγόφιν λύον ἵππους ἠμιόνους τε,
ἐς δ' ἄγαγον κήρυκα καλήτορα τοῖο γέροντος,
κὰδ δ' ἐπὶ δίφρου εἶσαν· ἐυσσώτρου δ' ἀπὸ ἀπήνης
ᾔρεον Ἕκτορέης κεφαλῆς ἀπερείσι' ἄποινα.
κὰδ δ' ἔλιπον δύο φάρε ἐύννητόν τε χιτῶνα, 580
ὄφρα νέκυν πυκάσας δοίη οἴκόνδε φέρεσθαι.
δμῳὰς δ' ἐκκαλέσας λοῦσαι κέλετ' ἀμφί τ' ἀλεῖψαι,
νόσφιν ἀειράσας, ὡς μὴ Πρίαμος ἴδοι υἱόν,
μὴ ὃ μὲν ἀχνυμένῃ κραδίῃ χόλον οὐκ ἐρύσαιτο
παῖδα ἰδών, Ἀχιλῆι δ' ὀρινθείη φίλον ἦτορ 585
καί ἑ κατακτείνειε, Διὸς δ' ἀλίτηται ἐφετμάς.
τὸν δ' ἐπεὶ οὖν δμῳαὶ λοῦσαν καὶ χρῖσαν ἐλαίῳ
ἀμφὶ δέ μιν φᾶρος καλὸν βάλον ἠδὲ χιτῶνα,

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566. **φυλακούς** † = *φύλακας*.

577. **καλήτορα** †, 'crier' (*καλέω*).

578. **ἐυσσώτρου** †, 'with good fellies,' i. e. 'strong-wheeled' (*εὖ* and [non-Homeric] *σῶτρον*).

αὐτὸς τόν γ' Ἀχιλεὺς λεχέων ἐπέθηκεν ἀείρας·
σὺν δ' ἕταροι ἤειραν ἐυξέστην ἐπ' ἀπήνην. 590
ᾤμωξέν τ' ἄρ' ἔπειτα φίλον τ' ὀνόμηνεν ἑταῖρον·
"μή μοι, Πάτροκλε, σκυδμαινέμεν, αἴ κε πύθῃαι
εἰν Ἀιδός περ ἐών, ὅτι Ἕκτορα δῖον ἔλυσα
πατρὶ φίλῳ, ἐπεὶ οὔ μοι ἀεικέα δῶκεν ἄποινα.
σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι, ὅσσ' 595
ἐπέοικεν."

ACHILLES PERSUADES PRIAM TO TASTE OF FOOD WITH HIM.

ἦ ῥα, καὶ ἐς κλισίην πάλιν ἦιε δῖος Ἀχιλλεύς·
ἕζετο δ' ἐν κλισμῷ πολυδαιδάλῳ, ἔνθεν ἀνέστη,
τοίχου τοῦ ἑτέρου, ποτὶ δὲ Πρίαμον φάτο μῦθον·
"υἱὸς μὲν δή τοι λέλυται, γέρον, ὡς ἐκέλευες,
κεῖται δ' ἐν λεχέεσσ'· ἅμα δ' ἠοῖ φαινομένηφιν 600
ὄψεαι αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρπου.
καὶ γάρ τ' ἠύκομος Νιόβη ἐμνήσατο σίτου,
τῇ περ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,
ἓξ μὲν θυγατέρες, ἓξ δ' υἱέες ἡβάοντες.
τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο 605
χωόμενος Νιόβῃ, τὰς δ' Ἄρτεμις ἰοχέαιρα,
οὕνεκ' ἄρα Λητοῖ ἰσάσκετο καλλιπαρήῳ·
φῇ δοιὼ τεκέειν, ἣ δ' αὐτὴ γείνατο πολλούς.
τὼ δ' ἄρα καὶ δοιώ περ ἐόντ' ἀπὸ πάντας ὄλεσσαν.
οἳ μὲν ἄρ' ἐννῆμαρ κέατ' ἐν φόνῳ, οὐδέ τις ἦεν 610
κατθάψαι, λαοὺς δὲ λίθους ποίησε Κρονίων·
τοὺς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανίωνες.
ἣ δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε δάκρυ χέουσα.

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592. **σκυδμαινέμεν** simple verb †, 'be angry' (cf. **σκυζομένῳ**, I 198).
607. **ἰσάσκετο**, 'deemed herself equal' (**ἴσος**).

PLATE IX.—NIOBE AND HER YOUNGEST DAUGHTER.

Statue in the Uffizi Gallery at Florence. Copy of a Greek worl possibly by Scopas. (After a photograph.)

νῦν δέ που ἐν πέτρῃσιν, ἐν οὔρεσιν οἰοπόλοισιν,
ἐν Σιπύλῳ, ὅθι φασὶ θεάων ἔμμεναι εὐνὰς 615
νυμφάων, αἵ τ' ἀμφ' Ἀχελώιον ἐρρώσαντο,
ἔνθα λίθος περ ἐοῦσα θεῶν ἐκ κήδεα πέσσει.
ἀλλ' ἄγε δὴ καὶ νῶι μεδώμεθα, δῖε γεραιέ,
σίτου· ἔπειτά κεν αὖτε φίλον παῖδα κλαίοισθα
Ἴλιον εἰσαγαγών· πολυδάκρυτος δέ τοι ἔσται." 620
ἦ, καὶ ἀναΐξας ὄιν ἄργυφον ὠκὺς Ἀχιλλεὺς
σφάξ'· ἕταροι δ' ἔδερόν τε καὶ ἄμφεπον εὖ κατὰ κόσμον,
μίστυλλόν τ' ἄρ' ἐπισταμένως πείράν τ' ὀβελοῖσιν
ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
Αὐτομέδων δ' ἄρα σῖτον ἑλὼν ἐπένειμε τραπέζῃ 625
καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.
οἳ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
ἦ τοι Δαρδανίδης Πρίαμος θαύμαζ' Ἀχιλῆα,
ὅσσος ἔην οἷός τε· θεοῖσι γὰρ ἄντα ἐῴκει· 630
αὐτὰρ ὁ Δαρδανίδην Πρίαμον θαύμαζεν Ἀχιλλεύς,
εἰσοράων ὄψιν τ' ἀγαθὴν καὶ μῦθον ἀκούων.
αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὁράοντες,
τὸν πρότερος προσέειπε γέρων Πρίαμος θεοειδής·
"λέξον νῦν με τάχιστα, διοτρεφές, ὄφρα καὶ ἤδη 635
ὕπνῳ ὕπο γλυκερῷ ταρπώμεθα κοιμηθέντες·
οὐ γάρ πω μύσαν ὄσσε ὑπὸ βλεφάροισιν ἐμοῖσιν,
ἐξ οὗ σῆς ὑπὸ χερσὶν ἐμὸς πάις ὤλεσε θυμόν,

615. Σιπύλῳ †, 'Sipylus,' a mountain in Lydia.

616. Ἀχελώιον †, the 'Achelous,' a common name for rivers, in this instance perhaps to be identified with a small stream known also as the Acheles, which 'flows from Sipylus into the land of the Smyrnaeans' (scholium).

ἀλλ' αἰεὶ στενάχω καὶ κήδεα μυρία πέσσω,
αὐλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον. 640
νῦν δὴ καὶ σίτου πασάμην καὶ αἴθοπα οἶνον
λαυκανίης καθύπερθε· πάρος γε μὲν οὔ τι πεπάσμην."

ACHILLES HAS BEDS PREPARED, AND ALL GO TO REST.

ἦ ῥ'· Ἀχιλεὺς δ' ἑτάροισιν ἰδὲ δμῳῇσι κέλευσεν
δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας, 645
χλαίνας τ' ἐνθέμεναι οὖλας καθύπερθεν ἔσασθαι.
αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι,
αἶψα δ' ἄρα στόρεσαν δοιὼ λέχε' ἐγκονέουσαι.
τὸν δ' ἐπικερτομέων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
"ἐκτὸς μὲν δὴ λέξο, γέρον φίλε, μή τις Ἀχαιῶν 650
ἐνθάδ' ἐπέλθῃσιν βουληφόρος, οἵ τέ μοι αἰεὶ
βουλὰς βουλεύουσι παρήμενοι, ἣ θέμις ἐστίν.
τῶν εἴ τίς σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν,
αὐτίκ' ἂν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν,
καί κεν ἀνάβλησις λύσιος νεκροῖο γένοιτο. 655
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
ποσσῆμαρ μέμονας κτερεΐζέμεν Ἕκτορα δῖον,
ὄφρα τέως αὐτός τε μένω καὶ λαὸν ἐρύκω."
τὸν δ' ἠμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής·
"εἰ μὲν δή μ' ἐθέλεις τελέσαι τάφον Ἕκτορι δίῳ, 660
ὧδέ κέ μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης· —
οἶσθα γάρ, ὡς κατὰ ἄστυ ἐέλμεθα, τηλόθι δ' ὕλη
ἀξέμεν ἐξ ὄρεος, μάλα δὲ Τρῶες δεδίασιν· —
ἐννῆμαρ μέν κ' αὐτὸν ἐνὶ μεγάροις γοάοιμεν,
τῇ δεκάτῃ δέ κε θάπτοιμεν δαινυῖτό τε λαός, 665

657. **ποσσῆμαρ** †, 'how many days?' (*πόσος, ἦμαρ.* Cf. *ἐννῆμαρ*, A 53.)

ἑνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσαιμεν·
τῇ δὲ δυωδεκάτῃ πολεμίξομεν, εἴ περ ἀνάγκη."
τὸν δ' αὖτε προσέειπε ποδάρκης δῖος Ἀχιλλεύς·
"ἔσται τοι καὶ ταῦτα, γέρον Πρίαμ', ὡς σὺ κελεύεις·
σχήσω γὰρ πόλεμον τόσσον χρόνον ὅσσον ἄνω- 670
γας."
ὣς ἄρα φωνήσας ἐπὶ καρπῷ χεῖρα γέροντος
ἔλλαβε δεξιτερήν, μή πως δείσει' ἐνὶ θυμῷ.
οἳ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μήδε' ἔχοντες·
αὐτὰρ Ἀχιλλεὺς εὗδε μυχῷ κλισίης ἐυπήκτου, 675
τῷ δὲ Βρισηὶς παρελέξατο καλλιπάρῃος.

WHILE THE ACHAEANS SLEEP, PRIAM LEAVES THE CAMP AND DRIVES AWAY UNDER THE GUIDANCE OF HERMES.

ἄλλοι μέν ῥα θεοί τε καὶ ἀνέρες ἱπποκορυσταὶ
εὗδον παννύχιοι, μαλακῷ δεδμημένοι ὕπνῳ·
ἀλλ' οὐχ Ἑρμείαν ἐριούνιον ὕπνος ἔμαρπτεν
ὁρμαίνοντ' ἀνὰ θυμόν, ὅπως Πρίαμον βασιλῆα 680
νηῶν ἐκπέμψειε, λαθὼν ἱεροὺς πυλαωρούς.
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπεν·
"ὦ γέρον, οὔ νύ τι σοί γε μέλει κακόν, οἷον ἔθ' εὕδεις
ἀνδράσιν ἐν δηΐοισιν, ἐπεί σ' εἴασεν Ἀχιλλεύς;
καὶ νῦν μὲν φίλον υἱὸν ἐλύσαο, πολλὰ δ' ἔδωκας· 685
σεῖο δέ κεν ζωοῦ καὶ τρὶς τόσα δοῖεν ἄποινα
παῖδες τοὶ μετόπισθε λελειμμένοι, αἴ κ' Ἀγαμέμνων
γνώῃ σ' Ἀτρεΐδης, γνώωσι δὲ πάντες Ἀχαιοί."
ὣς ἔφατ'· ἔδδεισεν δ' ὁ γέρων, κήρυκα δ' ἀνίστη.
τοῖσιν δ' Ἑρμείας ζεὺς ἵππους ἡμιόνους τε, 690
ῥίμφα δ' ἄρ' αὐτὸς ἔλαυνε κατὰ στρατόν, οὐδέ τις ἔγνω.

[redacted]

NOTES

Unless otherwise specified, references accompanied by the sign § are to the *Homeric Grammar* contained in this volume.

Reference is made to the books of the Iliad by the capital letters of the Greek alphabet; to the books of the Odyssey by the small letters.

GG. = Goodell's *School Grammar of Attic Greek*, 1902.

GMT. = Goodwin's *Syntax of the Moods and Tenses of the Greek Verb*, 1890.

[redacted]

PLATE X.—IDEAL PORTRAIT OF HOMER BY REMBRANDT IN THE ROYAL PICTURE GALLERY, THE HAGUE.

The portrait is signed [*Rembra*]*ndt f. 1663* and is said to have been painted after an ancient bust in the artist's possession. (After a photograph.)

NOTES

BOOK I—A

1. **ἄειδε,** for the form see § 41. The Attic present is ᾄδω. Like Latin *cano*, it admits an object (*μῆνιν*) in the accusative. Cf. *ᾠδάς τινας ᾄδοντες* (Xen. *Anab.* IV, 3, 27).——**θεά,** § 66; elsewhere called 'Muse,' but Homer applies no more definite name than this to the goddess of epic song.——**Πηληιάδεω,** for ending, §§ 65, 68; scansion, § 43; composition, § 157. ——**Ἀχιλῆος,** declension, §§ 86, 87.

2. **οὐλομένην,** 'the baneful wrath'; for spelling, § 35. Translate as closely as possible in the Greek order, so as to retain the original emphasis; here 'wrath' may be repeated.——**μυρί',** elided vowel, § 40, 1; meaning, § 109.——**Ἀχαιοῖς,** originally a tribal name, then used for 'Greeks' in general.——**ἄλγε',** elision, § 40, 1; declension, §§ 78, 91.——**ἔθηκεν,** 'made,' a common Homeric meaning of *τίθημι*.

3. **ἰφθίμους** agrees with *ψυχάς*, the masculine doing duty as feminine. ——**Ἄιδι** (Attic *Ἅιδῃ*, i. e. *ᾅδῃ*), declension, § 96; as used by Homer, almost always indicates the god himself, 'Hades.'

4. **αὐτούς,** 'the men themselves,' *τὰ σώματα*, in contrast with the *ψυχάς*. ——**τεῦχε,** not augmented, § 125.——**κύνεσσιν** (Attic *κυσί* for *κυν + σι*), declension, §§ 78, 82.

5. **οἰωνοῖσι,** declension, §§ 73, 76.——**Διός,** declension, § 98.——**δ'(έ),** 'while'; it will be observed that *δέ* must often be rendered not by this word only, but also by 'for' and even 'although.'——**ἐτελείετο,** spelling, § 150.——**βουλή,** the 'purpose' to defeat the Achaeans and to confer honor on the injured Achilles, in answer to Thetis's prayer; all this will be developed later.

6. **ἐξ οὗ** *κτλ.* (*καὶ τὰ λοιπά* = et cetera), 'from the time when once they quarreled and parted'; to be joined in thought with l. 1: 'sing of the wrath from the time when' etc.——**διαστήτην,** not augmented, § 125.

7. **Ἀτρεΐδης,** formation, § 157. Agamemnon is meant, as is suggested by the appositive *ἄναξ ἀνδρῶν*. In another context the word might indicate his brother Menelaus as well (cf. Γ 347, 350, 361).——**ἄναξ,** on the hiatus,

§§ 25, 27, 60.——**Ἀχιλλεύς,** spelled with two λ's (compare Ἀχιλῆος, l. 1), § 39.

8. With an art that has formed a model for succeeding epic poets, Homer takes up the story in the very middle with an exciting incident. What has gone before he allows to come to light gradually. The incidents of the Iliad occupy about seven weeks (forty-nine days) of the tenth year of the siege of Troy (cf. B 134, 295, 296); the first book occupies twenty-one days of this time.——**ἄρ,** on the different forms of this little word, which, though indicating various shades of feeling, is often untranslatable, see § 49, 1.——**σφωε,** enclitic pronoun, third person, accusative dual, § 110. ——**θεῶν,** partitive genitive with τίς.——**ξυν-έηκε,** the syllabic augment points to the fact that ἵημι originally began with a consonant; on the spelling, § 41.——**μάχεσθαι,** syntax, § 212.

9. **Λητοῦς,** form, § 94.——**υἱός,** named in l. 14.——**ὅ,** personal pronoun, § 118, 2.——**βασιλῆι** (Attic βασιλεῖ), declension, § 86.

10. **ἀνὰ στρατόν,** 'through the camp.'——**ὀλέκοντο,** poetic verb: 'and the soldiers kept dying.' On neglect of augment, § 125.——**λαοί,** declension and Attic equivalent, § 77.

11. **οὕνεκα,** 'because'; form, § 45.——**τόν,** probably demonstrative, § 118, 1: 'that' Chryses, celebrated in epic song.——**ἀρητῆρα,** composition, § 156, 1.

12. **νῆας,** declension, § 101; Attic ναῦς (GG. 136).

13. **λυσόμενος** expresses purpose.——**θύγατρα** (Attic θυγατέρα), § 85.——**ἄποινα,** probably in the form of gold, bronze, and raiment.

14. 'With the fillet of far-darting Apollo in his hands, upon a golden staff.' In classical times suppliants regularly carried boughs entwined with wool, when urging their petitions, as is shown by various passages in later literature. Here the priest brings the sacred woolen fillet of his god on his own priestly staff. If στέμματ'(α)—and not στέμμα τ'(ε)—is the true reading, the plural is probably used with reference to the parts of wool that composed the fillet; cf. notes on Γ 29, 55. Below (l. 28) the singular occurs.——**ἑκηβόλου,** short ultima in scansion, § 25, 1.——**Ἀπόλλωνος,** quantity of initial vowel, § 30.

15. **χρυσέῳ** (Attic χρυσῷ), lack of contraction, § 41; synizesis, § 43; the resulting syllable scanned short, § 25, 1. As to the meaning of 'golden' staff, see note on l. 246.

16. **Ἀτρεΐδα,** accusative dual, § 65.——**δύω,** Attic δύο.——**κοσμήτορε,** composition, § 156, 1.

17. **ἐυκνήμιδες,** 'well-greaved'; see Introduction on Homeric armor, 30.

18. **θεοί,** scanned as one syllable, § 43.——**δοῖεν,** why optative? § 201.

19. **Πριάμοιο,** declension, § 73.——**πόλιν,** the ultima, though short, receives the ictus, § 32.——**ἐύ** = Attic εὖ. In the text this adverb is

printed as two syllables in the fourth foot before the bucolic diaeresis (§§ 11, 19) and in the second half of the fifth foot. In other places in the verse both the contracted and the resolved forms occur.

20. **λῦσαι . . . δέχεσθαι,** infinitives for imperatives, § 213.——**τά,** probably demonstrative, § 118, 1.

21. **ἀζόμενοι** agrees with *ὑμεῖς* understood.

22. **ἐπ-ευ-φήμησαν,** 'cried out in approval'; the temporal augment is neglected, unnecessarily, for the reading might as well be *ἐπ-ηυ-φήμησαν*.

23. **αἰδεῖσθαι,** complementary to *ἐπευφήμησαν*, which amounts to a verb of commanding: 'to reverence the priest.'——**θ'** = *τε*.——**ἱερῆα,** like *βασιλῆα* (Attic *βασιλέᾱ*), § 86.——**δέχθαι,** spelling, § 131.

24. **οὐκ . . . ἤνδανε,** 'it [i. e. to respect the priest and to accept the ransom] pleased not Agamemnon in his heart.'——**ἤνδανε,** on the hiatus, §§ 27; 61, 1.——**θυμῷ,** syntax, § 177 (a).

25. **ἐπὶ . . . ἔτελλεν,** tmesis, §§ 163, 165.——**μῦθον,** 'threat.'

26. **μή σε . . . κιχείω,** 'let me not find you' (§ 193).——**κοίλῃσιν,** declension, §§ 65, 71; Attic *κοίλαις*.——**νηυσί,** declined, § 101.——**κιχείω,** where found? § 149.

28. **νυ,** § 49, 2.——**τοι,** enclitic pronoun, § 110.

29. **τήν,** personal pronoun, § 118, 2.——**πρίν** *κτλ.*, 'ere then shall old age overtake her.'——**μιν,** enclitic pronoun, here = Attic *αὐτήν*, § 110. It may be used for masculine and neuter also.

30. For the hiatus between **ἡμετέρῳ** and **ἐνί** (Attic *ἐν*) see § 25, 4.——**οἴκῳ** originally began with a consonant, § 61, 28.——**ἐν Ἄργεϊ** (declined like *ἔπος*, §§ 91 and 41), the district in the Peloponnesus ruled by Agamemnon; the seat of his power was Mycenae. Cf. note on l. 79.——**πάτρης** (Attic *πατρίδος*), syntax, § 175.

31. 'Moving to and fro before the loom and sharing my bed.' The construction of **λέχος** is remarkable; it may be considered a "limit of motion" accusative (§ 179); but elsewhere *ἀντιάω* takes a partitive genitive.

32. **σαώτερος,** in emphatic position, to be translated after *ὡς*.——**κε,** enclitic particle, § 49, 3.——**νέηαι,** form, § 142, 1; syntax, § 196.

33. **ὣς ἔφατ'(ο)** = Attic *οὕτως ἔφη*.——**ἔδδεισεν,** for double **δ,** § 62, 1; *ν* movable in spite of the following *δ'(έ)*, § 50.——**ὁ γέρων,** § 119 (a).

34. **βῆ,** accent, § 126.——**παρὰ θῖνα,** 'along the strand.'——**πολυφλοίσβοιο,** imitative of the sound of the wind-swept sea.

35. **πολλά,** object of *ἠρᾶθ'* (= *ἠρᾶτο*, from *ἀράομαι*): 'earnestly prayed.'——**ὁ γεραιός,** use of article, § 119 (a).

36. **τόν,** relative pronoun, § 118, 4; cf. 'that' in English.

37. **μευ,** enclitic pronoun, § 110; contraction, § 42.——**ἀμφιβέβηκας,** to be translated by present tense, 'guardest,' § 187. The metaphor involved is illustrated by the line:

§§ 25, 27, 60.——**Ἀχιλλεύς,** spelled with two λ's (compare Ἀχιλῆος, l. 1), § 39.

8. With an art that has formed a model for succeeding epic poets, Homer takes up the story in the very middle with an exciting incident. What has gone before he allows to come to light gradually. The incidents of the Iliad occupy about seven weeks (forty-nine days) of the tenth year of the siege of Troy (cf. B 134, 295, 296); the first book occupies twenty-one days of this time.——**ἄρ,** on the different forms of this little word, which, though indicating various shades of feeling, is often untranslatable, see § 49, 1.——**σφωε,** enclitic pronoun, third person, accusative dual, § 110. ——**θεῶν,** partitive genitive with *τίς*.——**ξυν-έηκε,** the syllabic augment points to the fact that *ἵημι* originally began with a consonant; on the spelling, § 41.——**μάχεσθαι,** syntax, § 212.

9. **Λητοῦς,** form, § 94.——**υἱός,** named in l. 14.——**ὅ,** personal pronoun, § 118, 2.——**βασιλῆι** (Attic *βασιλεῖ*), declension, § 86.

10. **ἀνὰ στρατόν,** 'through the camp.'——**ὀλέκοντο,** poetic verb: 'and the soldiers kept dying.' On neglect of augment, § 125.——**λαοί,** declension and Attic equivalent, § 77.

11. **οὕνεκα,** 'because'; form, § 45.——**τόν,** probably demonstrative, § 118, 1: 'that' Chryses, celebrated in epic song.——**ἀρητῆρα,** composition, § 156, 1.

12. **νῆας,** declension, § 101; Attic *ναῦς* (GG. 136).

13. **λυσόμενος** expresses purpose.——**θύγατρα** (Attic *θυγατέρα*), § 85.——**ἄποινα,** probably in the form of gold, bronze, and raiment.

14. 'With the fillet of far-darting Apollo in his hands, upon a golden staff.' In classical times suppliants regularly carried boughs entwined with wool, when urging their petitions, as is shown by various passages in later literature. Here the priest brings the sacred woolen fillet of his god on his own priestly staff. If *στέμματ'(α)*—and not *στέμμα τ'(ε)*—is the true reading, the plural is probably used with reference to the parts of wool that composed the fillet; cf. notes on Γ 29, 55. Below (l. 28) the singular occurs.——**ἑκηβόλου,** short ultima in scansion, § 25, 1.——**Ἀπόλλωνος,** quantity of initial vowel, § 30.

15. **χρυσέῳ** (Attic *χρυσῷ*), lack of contraction, § 41; synizesis, § 43; the resulting syllable scanned short, § 25, 1. As to the meaning of 'golden' staff, see note on l. 246.

16. **Ἀτρεΐδα,** accusative dual, § 65.——**δύω,** Attic *δύο*.——**κοσμήτορε,** composition, § 156, 1.

17. **ἐυκνήμιδες,** 'well-greaved'; see Introduction on Homeric armor, 30.

18. **θεοί,** scanned as one syllable, § 43.——**δοῖεν,** why optative? § 201.

19. **Πριάμοιο,** declension, § 73.——**πόλιν,** the ultima, though short, receives the ictus, § 32.——**εὖ** = Attic *εὖ*. In the text this adverb is

printed as two syllables in the fourth foot before the bucolic diaeresis (§§ 11, 19) and in the second half of the fifth foot. In other places in the verse both the contracted and the resolved forms occur.

20. **λῦσαι . . . δέχεσθαι,** infinitives for imperatives, § 213.——**τά,** probably demonstrative, § 118, 1.

21. **ἀζόμενοι** agrees with *ὑμεῖς* understood.

22. **ἐπ-ευ-φήμησαν,** 'cried out in approval'; the temporal augment is neglected, unnecessarily, for the reading might as well be *ἐπ-ηυ-φήμησαν*.

23. **αἰδεῖσθαι,** complementary to *ἐπευφήμησαν*, which amounts to a verb of commanding: 'to reverence the priest.'——**θ'** = *τε*.——**ἱερῆα,** like *βασιλῆα* (Attic *βασιλέᾱ*), § 86.——**δέχθαι,** spelling, § 131.

24. **οὐκ . . . ἥνδανε,** 'it [i. e. to respect the priest and to accept the ransom] pleased not Agamemnon in his heart.'——**ἥνδανε,** on the hiatus, §§ 27; 61, 1.——**θυμῷ,** syntax, § 177 (a).

25. **ἐπὶ . . . ἔτελλεν,** tmesis, §§ 163, 165.——**μῦθον,** 'threat.'

26. **μή σε . . . κιχείω,** 'let me not find you' (§ 193).——**κοίλησιν,** declension, §§ 65, 71; Attic *κοίλαις*.——**νηυσί,** declined, § 101.——**κιχείω,** where found? § 149.

28. **νυ,** § 49, 2.——**τοι,** enclitic pronoun, § 110.

29. **τήν,** personal pronoun, § 118, 2.——**πρίν** *κτλ.*, 'ere then shall old age overtake her.'——**μιν,** enclitic pronoun, here = Attic *αὐτήν*, § 110. It may be used for masculine and neuter also.

30. For the hiatus between **ἡμετέρῳ** and **ἐνί** (Attic *ἐν*) see § 25, 4.——**οἴκῳ** originally began with a consonant, § 61, 28.——**ἐν Ἄργεῖ** (declined like *ἔπος*, §§ 91 and 41), the district in the Peloponnesus ruled by Agamemnon; the seat of his power was Mycenae. Cf. note on l. 79.——**πάτρης** (Attic *πατρίδος*), syntax, § 175.

31. 'Moving to and fro before the loom and sharing my bed.' The construction of **λέχος** is remarkable; it may be considered a "limit of motion" accusative (§ 179); but elsewhere *ἀντιάω* takes a partitive genitive.

32. **σαώτερος,** in emphatic position, to be translated after *ὡς*.——**κε,** enclitic particle, § 49, 3.——**νέηαι,** form, § 142, 1; syntax, § 196.

33. **ὧς ἔφατ'(ο)** = Attic *οὕτως ἔφη*.——**ἔδδεισεν,** for double **δ**, § 62, 1; *ν* movable in spite of the following *δ'(ε)*, § 50.——**ὁ γέρων,** § 119 (a).

34. **βῆ,** accent, § 126.——**παρὰ θῖνα,** 'along the strand.'——**πολυφλοίσβοιο,** imitative of the sound of the wind-swept sea.

35. **πολλά,** object of *ἠρᾶθ'* (= *ἠρᾶτο*, from *ἀράομαι*): 'earnestly prayed.'——**ὁ γεραιός,** use of article, § 119 (a).

36. **τόν,** relative pronoun, § 118, 4; cf. 'that' in English.

37. **μευ,** enclitic pronoun, § 110; contraction, § 42.——**ἀμφιβέβηκας,** to be translated by present tense, 'guardest,' § 187. The metaphor involved is illustrated by the line:

ἀμφὶ δ' ἄρ' αὐτῷ βαῖν' ὥς τις περὶ πόρτακι μήτηρ (P 4),

'Menelaus strode before him [the slain Patroclus] like a cow before her calf,' to give protection. Compare also E 299.

38. **ζαθέην**, composition, § 160.——**τε ἶφι**, hiatus, § 61, 21.

39. **εἴ ποτε** *κτλ.*, 'if ever I roofed overhead a temple pleasing in thy sight.' The temple plays no further part in the story of Chryses; but the *altar* does appear later. In the earlier times the gods were worshiped at altars in the open air; but some distinct references to temples will be noticed later in the poem (E 446–448; Z 274, 279, 297).——**ἔπι**, adverb, §§ 162, 164.——**νηόν**, declension, § 77.

40. **κατὰ . . . ἔκηα** (Attic *κατέκαυσα*), §§ 163, 165.

41. **ἠδ'** (*ἑ*), common Homeric equivalent of *καί*.——**κρήηνον** (Attic *κρᾶνον*), from *κραιαίνω* (Attic *κραίνω*).——**ἐέλδωρ**, spelling, § 61, 13.

42. 'May the Danaans pay for my tears by thy shafts.' **τίσειαν**, syntax, § 201.——**Δαναοί**, another name for the 'Greeks' in general, regarded as the 'people of Danaus,' the mythical Argive king.——**σοῖσι**, meaning, § 113; declension, § 76.——**βέλεσσιν**, declined like *ἔπος*, §§ 91, 83.

43. **τοῦ**, personal pronoun, § 118, 2.

44. **κατ' Οὐλύμποιο καρήνων**, 'down from the summits of Olympus.'——**Οὐλύμποιο** = Attic *Ὀλύμπου*.——**καρήνων**, declined, § 100.——**κῆρ**, accusative, 'at heart.'

45. **τόξα**, a single bow; plural because made of parts fitted together.——**ὤμοισιν**, declension, § 76; syntax, § 177.——**φαρέτρην**, spelling, § 64.

46. **χωομένοιο**, of him 'in his anger.'

47. **αὐτοῦ κινηθέντος**, 'as the god started up.'——**ἧιε**, Attic *ᾖει*, from *εἶμι*.——**ἐοικώς**, for the original spelling cf. § 61, 24.

48. **νεῶν**, declension, § 101.——**μέτα**, adverb, §§ 162, 164.——**ἔηκεν**, see note on l. 8.

49. 'And a dreadful clang arose from the silver bow.' With the imitative words *ἔκλαγξαν* (l. 46) and *κλαγγή* compare *λίγξε βιός* (Δ 125), which expresses a similar idea.——**ἀργυρέοιο**, uncontracted, § 41.

50. **οὐρῆας**, declined like *βασιλεύς*, § 86.——**ἐπ-ῴχετο**, 'he assailed.'

51. 'But next he sped his keen shaft at the men themselves [*αὐτοῖσι*] and kept shooting.'——Either **βέλος** (note the long ultima) **ἐχεπευκές** illustrates ictus lengthening (§ 33) or the force of the original sigma of [*σ*]*εχεπευκές* is still felt.

52. **βάλλ'**, elision, § 40, 1.——**αἰεί** = Attic *ἀεί*.——**νεκύων**, genitive of material with *πυραί* (cf. GG. 506).——**θαμεῖαι**, to be translated in the predicate, after the Greek order: 'thickly,' one after another.

53. **κῆλα** = *βέλεα* (cf. l. 51).

54. **τῇ δεκάτῃ**, 'on the tenth day,' like the Attic construction.——**ἀγορήνδε**, spelling, § 64; suffix, § 155, 5.——**καλέσσατο**, double sigma, § 53.

55. **τῷ**, personal pronoun, § 118, 2; syntax, § 176.——**φρεσί**, *φρένες*, diaphragm of the body; used by the Greeks for the seat of thought and emotion; cf. English 'heart.'——Here (Attic 'Hera') and Athene (Attic 'Athena') were hostile to the Trojans. Why?

56. **ῥα**, § 49, 1.——**ὁρᾶτο**, § 125. Homer uses the middle of this verb in active sense.

57. **ἤγερθεν**, form, § 136, 8.

58. **τοῖσι**, dative of interest (§ 176), 'rising up before them.'——**δέ** here has the force of a weakened *δή*, 'then,' § 31. It can not be translated in this place by 'but' or 'and'; yet by some it is believed to have once had that force, even here, surviving as a relic of the time when, in primitive language, all clauses were coördinated—when there was no "hypotaxis," but only "parataxis."

59. **ἄμμε**, pronoun of first person, § 110.——**πλαγχθέντας**, from *πλάζω*. ——'Now I think that we, driven back, shall return home again, if possibly we should escape death—if, in fact, both war and pestilence are at the same time to destroy the Achaeans.'

60. **εἴ κεν . . . φύγοιμεν** (§ 208) expresses a possibility more remote than *εἰ . . . δαμῇ* (l. 61).

61. **εἰ δή**, 'if in fact' is nearly equivalent to 'since in fact.'——**δαμᾷ** (future indicative, § 151) agrees with one subject only, like *χραίσμῃ*, l. 28.

62. **ἐρείομεν**, form, § 148; hortatory.

63. **τε**, observe that this word helps out the meter and also accompanies a general statement; it is often not to be translated.

64. 'Who may say [potential—or "hypothetical"—optative, § 206] why Phoebus Apollo has become so much angered.'——**τόσσον**, spelling, § 51, 1.

65. **ὅ γ'(ε)**, 'he,' with very slight emphasis.——**εὐχωλῆς, ἑκατόμβης**, genitives of cause; the vow may have been unfulfilled, the hecatomb neglected.

66. 'In the hope that when he has shared in the savor of unblemished lambs and goats, he may be willing to avert destruction from us'; cf. § 198.——**αἰ** = Attic *εἰ*.——**κνίσης**, partitive genitive with *ἀντιάσας*.

67. **βούλεται**, subjunctive? § 147.——**ἡμῖν**, dative of advantage (interest), 'from us'; literally 'for us.'——**ἀπὸ . . . ἀμῦναι**, tmesis, § 163.

68. **ἤ τοι**, often 'to be sure,' here little more than 'well'——**κατ' . . . ἕζετο** = Attic *ἐκαθέζετο*.——**τοῖσι**, cf. l. 58.

69. **Θεστορίδης**, composition, § 157.

70. **ᾖδει**, §§ 61, 23; 136, 10.——What makes **ὅς** a long syllable? § 37.——**τὰ ἐόντα** = Attic *τὰ ὄντα*, 'the present'; **τὰ ἐσσόμενα** = *τὰ ἐσόμενα*, 'the future'; **τὰ πρὸ ἐόντα**, 'the past.'——**τε . . . τε . . . τε**, 'both . . . and . . . and.'

71. **νήεσσι**, form, § 101.——**εἴσω**, adverb, to be translated before **Ἴλιον**, which is an accusative of limit of motion.

72. 'By means of his seer's art, which Phoebus Apollo had given to him.'——**ἧν**, possessive adjective, § 113; not an Attic *prose* word.——**τήν**, relative, § 118, 4.——**οἱ**, enclitic pronoun, § 110. Homer uses this word commonly as a *personal* pronoun, while in Attic Greek it is normally an indirect reflexive only.

73. **σφιν**, enclitic pronoun, § 110.

74. **κέλεαι**, form, § 142, 1. Calchas felt himself bidden to speak on account of his preëminence among the seers; cf. l. 62.——**μυθήσασθαι**, 'to interpret,' 'to explain.'

75. Note that the ultima of **Ἀπόλλωνος** is long before **ἑκατηβελέταο** (§ 37). For declension of the latter word see § 65.

76. **ἐρέω**, form, § 41.——**σύνθεο**, form, § 142, 2, a.——**ὄμοσσον**, spelling, § 53.

77. **ἦ μέν** (§ 31) = Attic *ἦ μήν*, used in asseverations: 'yea verily' or 'in very truth.'——**πρόφρων**, 'with all your heart,' agreeing with subject of *ὄμοσσον* (GG. 571), but belonging in sense with the understood subject ('you') of *ἀρήξειν*.——**ἔπεσιν** (§§ 91, 50) **καὶ χερσίν**, 'in word and in deed.'

78. **ἦ γὰρ** κτλ., 'for truly I think I shall enrage a man.'——**χολωσέμεν**, infinitive, § 137, 2.

79. **Ἀργείων**, 'Argives,' a third name for the Greeks, the other two being **Δαναοί** (l. 42) and **Ἀχαιοί**.——**Ἀργέιοι** meant originally the people dwelling in *Ἄργος*, which at first seems to have indicated the plain of central Thessaly, neighboring to *Ἑλλάς*. But the name *Ἄργος* (or *Ἄργος Ἀχαικόν*, as it is four times called) was early extended to the whole Peloponnesus. The Thessalian district is once called 'Pelasgic Argos,' in distinction (B 681).——The **Ἀχαιοί** once dwelt in southern Thessaly—in *Ἑλλάς* and *Φθίη*, apparently adjacent but distinct districts. The important fact is that the poets use these names (*Ἀργέιοι* and *Ἀχαιοί*) freely to indicate all the Greeks; while the name so used later—*Ἕλληνες*—stands in Homer for a single tribe only, that dwelt in *Ἑλλάς* (of southern Thessaly). Even of the Homeric Hellas the boundaries are indefinite, and traces of an application of the name more extended than its original use appear in late parts of the Homeric poems (I 447, 478, *α* 344, *δ* 726, 816, *ο* 80).——**οἱ** is dative singular, as is shown by the fact that it is enclitic: 'him [in English, 'whom'] the Achaeans obey.'

80. **κρείσσων**, spelling, § 56.——**βασιλεύς**, supply *ἐστί*, as very often. ——On omission of *ἄν* or *κε* with the present general protasis, see § 197. ——**χώσεται**, subjunctive, § 144, II.

81. 'For even if he swallows his anger for that day, indeed, yet [*ἀλλά*] he keeps a grudge afterward in his heart, until he satisfies it.'——**εἰ . . .**

καταπέψῃ, in same construction as χώσεται (l. 80).——τε . . . τε, not translatable, accompanying the general statement, as often in Homer.

82. ὄφρα τελέσσῃ (spelling, § 52), present general protasis (§ 197).——ὄφρα is poetic only; the Attic equivalent here is ἕως, μέχρι, or a similar word.

83. στήθεσσιν, declension, §§ 91, 52.——ἑοῖσι, §§ 113; 61, 6. Cf. ἥν, l. 72.——φράσαι εἰ, 'consider whether.'

85. θαρσήσας, 'pluck up courage'; as the present of this verb indicates a state or condition, 'to be courageous,' the aorist may denote the entrance into that condition (GG. 464); this principle is frequently illustrated in the text of Homer.——μάλα, 'surely,' 'without fail,' strengthens εἰπέ. Account for the hiatus; § 61, 16.——θεοπρόπιον, note that the last syllable, though short, receives the ictus; § 33.——οἶσθα, § 61, 23.

86. οὐ, translate the negative later with τις (l. 88), before which in fact it is repeated.——ᾧ τε, the τε is not translatable, § 123, 3: 'by prayer to whom, Calchas, you reveal oracles to the Danaans.'

88. ἐμεῦ (§ 110) ζῶντος . . . δερκομένοιο, genitive absolute.

89. σοί, after ἐπί in composition.——ἐποίσει, future of ἐπι-φέρω.——κοίλῃς, cf. l. 26.

90. Δαναῶν, partitive genitive with οὔ τις (l. 88).——Ἀγαμέμνονα εἴπῃς, account for the hiatus; § 61, 16.

91. πολλόν, 'by far,' declension, § 105.

92. θάρσησε, cf. note on l. 85.——ηὔδαε, αὐδάω.

95. οὐδ'(έ), 'for . . . not'; cf. notes on ll. 5 and 124.

96. τοὕνεκα, form, § 45.

97. πρὶν . . . πρίν (l. 98) = Attic πρότερον (or πρόσθεν) . . . πρίν: in translation omit the former πρίν. What construction follows πρίν in Attic Greek after a negative clause? See note on B 414 and cf. GG. 644 b and d.——Δαναοῖσι, for dative cf. l. 67, ἡμῖν.——ἀπώσει, future of ἀπ-ωθέω.

98. ἀπὸ . . . δόμεναι, tmesis, § 163.——δόμεναι, form, § 137, 1, b. The subject 'they' (supply τινά) is purposely indefinite.——κούρην = Attic κόρην. Cf. the accusative plural κόρας (Xen. *Anab.* IV, 5, 9).

99. Explain θ', comparing l. 23.

100. Χρύσην, here the name of the *place*, not of the person.——ἱλασσάμενοι, spelling, § 53.——πεπίθοιμεν, form, § 128. 'Then may we propitiate and persuade him.'——μιν = αὐτόν.

103. μένεος, form, § 91. 'With rage his gloomy heart was brimming' ('was greatly filled').——On φρένες cf. note, l. 55.

104. ὅσσε δέ οἱ (§ 61, 6), 'and his eyes'; syntax of οἱ, § 176.——ἴκτην, pluperfect dual from ἔοικα (§ 61, 24), 'were like.'

105. κάκ' ὀσσόμενος, 'with evil look,' a phrase contrasting with ἐὺ φρονέων, l. 73. The penult of the adjective κακά (cf. I 86, δολίχ') receives an acute

accent, as is regular when there is elision of the originally accented syllable. The rule applies likewise to pronouns (ἔμ', l. 133), verbs (εἶσ', l. 566), etc.; but prepositions and conjunctions lose their accent if the accented syllable is elided (GG. 34 a, b).——**προσ-έειπεν** (§ 61, 16) = Attic προσεῖπεν.

107. 'Evils are always dear to your heart to prophesy.'——**μαντεύεσθαι** (§ 211) limits φίλα, 'dear for prophesying'; the original dative force of the infinitive is here quite apparent (GG. 562).

108. **ἐσθλόν** = Attic ἀγαθόν, here in sense of 'pleasant,' 'gratifying.'——What is the metrical quantity of the ultima of **εἶπας** in its position before ἔπος? § 61, 16.

110. **ὡς δὴ τοῦδ' ἕνεκα,** 'that doubtless for this reason,' defined in the following line.——**σφιν,** see l. 73.

111. **οὕνεκα,** 'because,' as in l. 11.——**Χρυσηΐδος,** composition, § 158.——The 'ransom of the maid Chryseis' means the ransom offered for her.

112. **βούλομαι,** 'prefer.'

113. **Κλυταιμνήστρης,** genitive after the comparative idea in **προβέβουλα.** The correct ancient spelling of this name is Κλυταιμήστρη (Attic -ᾱ).

114. **ἐπεὶ οὔ ἔθεν** κτλ., 'since she is not inferior to her,' literally 'since she [Chryseis] is not worse than she [Clytaemnestra].'——**οὔ ἔθεν,** why not οὐχ? §§ 61, 6; 110.——**χερείων** = Attic χείρων.

115. **δέμας** κτλ., accusatives of specification. This line seems to summarize the excellent qualities of the Homeric woman: δέμας, 'figure,' φυήν, 'growth,' 'stature,' φρένας, 'sense,' ἔργα, 'handiwork.' The Homeric man should have φυή, φρένες, and ἀγορητύς, 'power of discourse' (θ 168).——**τι,** 'at all.'

116. **καὶ ὥς,** 'even so,' i. e. although all this is true.——With **δόμεναι** supply 'her' as object.——After **τό γε** supply ἐστί, the very common Homeric ellipsis.

117. **βούλομ',** elision, § 40, 3.——**ἔμμεναι,** form, § 137, 6.——**ἤ,** 'rather than.'

118. **οἶος,** 'alone,' not to be confused with οἷος, 'such as.'

119. **ἴω** (Attic ᾖ), subjunctive of εἰμί, in a purpose clause introduced by **ὄφρα,** which is here a *final* conjunction (Attic ἵνα); compare l. 82, an example of the *temporal* use.——**οὐδὲ ἔοικεν,** account for the hiatus; § 61, 24. 'It is not seemly at all' for me to lack a prize.

120. **τό γε,** 'this,' demonstrative (§ 118, 1), referring to the following clause.——**ὅ μοι** (§ 176) **γέρας** κτλ., 'that my prize goes elsewhere.'——**ὅ** = ὅτι, § 123, 7.

121. **ἠμείβετο,** cf. ἀπ-αμειβόμενος (l. 84).

123. **γάρ,** [your demand is unfair and impossible,] 'for' etc. It is perhaps as well, however, not to attempt to render γάρ, if the translation is likely to be cumbersome. 'Why!' often gives it (GG. 672).

124. 'For we do not longer [ἔτι] know of common goods treasured up anywhere in abundance.' In translation, οὐδέ may be rendered as two words ('and . . . not,' 'for . . . not') if it seems better.——**ἴδμεν**, form, § 57.——**ξυνήια** = Attic κοινά, here a substantive.——**κείμενα**, the familiar passive, in meaning, of τίθημι = 'deposit.'——**πολλά** is a predicate adjective.

125. τὰ . . . τά, § 118, 4 and 1: 'what we plundered from the cities—that is distributed.' ——**πολίων** (Attic πόλεων) declined, § 103.——**ἕξ**, why accented? § 166.

126. 'And it is not right for the soldiers to gather these things again and make a common store of them'; literally 'to bring together these things collected again.'

127. τήνδε, Chryseis.——**θεῷ**, 'in honor of the god.'——**πρό-ες** (προ-ίημι), 'let go forth,' 'yield.'——**'Αχαιοί**, '*we* Achaeans'; note the person of the verb of which **'Αχαιοί** is subject.

128. αἴ κε, Attic ἐάν.

129. δῶσι, form, § 136, 6; this is easily recognized as the protasis of the more vivid future—or "simple future"—condition (cf. GG. 650).——**ἐξαλαπάξαι**, 'to sack,' purpose.

131. δὴ οὕτως, pronounced as if written δ' οὕτως, § 43.——**ἀγαθός περ ἐών**, 'even though you are brave.' περ has the force of καί often in dependent clauses (cf. l. 81) and in constructions with the participle, such as this line illustrates; the participle is concessive. Sometimes both καί and περ occur with the same participle (as ll. 217, 577). καίπερ (one word) with concessive participle is familiar in Attic Greek (GG. 593 b).

132. μὴ . . . κλέπτε νόῳ, 'do not seek to deceive me in your heart' (locative).——**παρελεύσομαι** (from παρ-έρχομαι), 'outstrip,' 'overreach,' metaphor from racing.——Achilles has frankly demanded that Agamemnon give up Chryseis; and he offers, in return, an unsubstantial chance of payment when the city of Troy is taken—a somewhat remote possibility. So, Agamemnon thinks, Achilles is holding out to him an illusory hope, and is keeping some ulterior motive hidden.

133. ἦ, Latin *an*, 'or perhaps,' 'is it that,' introduces the second part of a double question, the first being implied and more or less indefinite. Most editors prefer ἦ ('truly') here. Pope gives the idea of the line thus:

> "Shall I my prize resign
> With tame content, and thou possess'd of thine?"

A more literal rendering is: 'is it that you wish—so that you yourself may keep your prize—me on the contrary [αὐτάρ] to sit in "tame content" [αὖτως] bereft [δευόμενον] of mine?'——**ἔχῃς**, introduced by ὄφρα (= Attic ἵνα), expresses purpose.——**ἔμ'**, accented; cf. note on κάκ', l. 105.

134. δευόμενον, said to be Aeolic; the Attic lacks the υ, which is the vocalized ϝ.——**κέλεαι**, cf. l. 74.

135. **ἀλλά,** as usual, indicates that something is to be said quite different from the preceding context; it is derived from ἄλλα, i. e. 'otherwise.' Do not translate by 'but,' unless this word is clearly demanded by the sequence of ideas; here 'yet' will do. Compare note on ll. 81, 82.

136. **ἄρσαντες,** ἀραρίσκω.——**ὅπως ἀντάξιον ἔσται,** § 200 (a). As the conclusion of this condition understand εὖ ἕξει, 'it will be well.'

137. **εἰ . . . κε,** Attic equivalent? Cf. l. 128.——**δώωσιν,** form, § 149 (5). ——**ἐγὼ δέ** (§ 31; cf. l. 58), 'then I.'——**κεν . . . ἕλωμαι,** syntax, § 192.

138. **τεόν,** § 113.——**Αἴαντος,** the son of Telamon is always meant, unless the poet expressly indicates the other Ajax, the son of Oïleus.——**ἰών,** 'going' to your hut, or Ajax's, etc.——**Ὀδυσῆος,** declined like Ἀχιλῆος, l. 1.

139. **κεν κεχολώσεται,** an instance of κεν with the future perfect indicative, a construction foreign to Attic Greek; see § 190.——**ὅν,** syntax, § 179. ——**κεν . . . ἵκωμαι,** protasis of the more vivid future condition (cf. GG. 650, 616 a). With what prefix is ἵκωμαι used in the equivalent Attic?

140. **ἦ τοι,** 'to be sure.'——**καί,** 'even' or 'also.'

141. **νῆα** (Attic ναῦν), declension, § 101.——**ἐρύσσομεν,** 'let us launch,' form, § 144, II; double σ, § 53.

142. **ἔν δ' (ἐ),** 'and there,' in the ship; for accent see § 164.——**ἀγείρομεν,** where found? § 144, II.——**ἔς,** 'within,' 'therein,' § 164.

143. **θείομεν,** another hortatory subjunctive; on spelling, § 144, I.—— **ἄν** (Attic ἀνά), 'on board,' form, § 46.

144. **βήσομεν,** § 144, II; this causative first aorist is not supplied in Attic Greek by βαίνω, but by βιβάζω. So the Attic equivalent is βιβάσωμεν. ——The subject of **ἔστω** is **εἷς τις,** to which **ἀνὴρ βουληφόρος** is in apposition; **ἀρχός** is a predicate nominative. 'Let somebody—a man of good counsel—be captain.'

145. **Ὀδυσσεύς,** here with two σ's, with only one in l. 138; § 39.

147. 'That you may offer sacrifices and propitiate' etc.——**ἱλάσσεαι,** mood and tense, § 144, II; double σ, § 53.

148. **τόν,** object of προσέφη.——**ὑπόδρα ἰδών,** why is the hiatus possible? § 61, 23.——On translating the tense of **ἰδών** see § 186.——Agamemnon's threat to rob Achilles of his prize, Briseis, is quite sufficient to call forth the passionate speech that follows.

149. **ὤ μοι** (dative of interest), exclamatory, 'ah me!'——**ἐπι-ειμένε,** 'clothed in,' vocative of perfect participle of ἐπι-έννυμι. Why is ι of ἐπι- not elided? § 61, 20.

150. **τοι,** § 176.——**πείθηται,** syntax, § 194.

151. **ὁδὸν ἐλθέμεναι,** 'so as to go on an expedition.'——**ὁδόν,** accusative of the space or way over which an action extends; the construction is somewhat akin to that of the cognate accusative. Cf. l. 496, Z 292.—— **ἐλθέμεναι,** form, § 137, 1, a; syntax like μάχεσθαι, l. 8. The expression may

refer to going to ambush, one of the bravest feats of Homeric warfare (l. 227); others understand it of the journey just proposed.

152. ἤλυθον = Attic ἦλθον.——αἰχμητάων, declension, § 65.

153. μαχεσσόμενος, scansion, § 32; spelling, § 53; = Attic μαχούμενος. What is the force of the future here? Cf. λυσόμενος, l. 13.——μοι, 'in my sight.'

154. ἤλασαν, 'drove away.'——μέν, same as μήν.

155. ἐριβώλακι, prefix, § 160.

156. ἦ, 'truly.'——With πολλά supply ἐστί.

157. οὔρεα (from οὖρος) = Attic ὄρη (ὄρος).——σκιόεντα, ἠχήεσσα, composition, § 159.——Why does not τε (before ἠχήεσσα) suffer elision? § 61, 5.

159. τιμὴν ἀρνύμενοι, 'to win recompense'; the present participle here expresses purpose and attendant circumstance (GMT. 840).

160. πρὸς Τρώων, 'from the Trojans.'——τῶν οὔ τι κτλ., 'all this you neither heed nor regard at all.'——μετατρέπῃ, how else might the form have been written? § 142, 1, a.

161. ἀφαιρήσεσθαι, future in indirect discourse: 'you threaten you will take away.'

162. ἔπι, why accented on the penult? § 166.——πόλλ', for the accent cf. note on κάκ', l. 105.——νῆες, declension, § 107.

163. μέν, again the same as μήν, § 31.——σοὶ ἴσον, 'equal to you,' i. e. 'equal to yours,' a conciseness of expression that will be noticed more than once again (e. g. Γ 238).——Why is ε of ποτε not elided? § 61, 27.——ἴσον has short initial vowel in Attic.

164. ὁππότ' (spelling, § 51, 1) . . . ἐκπέρσωσι, supply the omitted particle, to make the clause normal Attic Greek. Cf. § 197.

165. τὸ πλεῖον, 'the greater part.' Later (I 328, 329) Achilles claims to have sacked twelve cities by sea, and eleven by land in the Troad.

166. χεῖρες ἐμαί, 'my hands,' in Attic would be αἱ ἐμαὶ χεῖρες.——ἀτάρ, same as αὐτάρ, l. 51, etc., § 31.——ἤν in present general condition, as in Attic (GG. 650); so differing from the construction of ll. 163, 164, in form, rather than in force.

167. After γέρας supply ἐστί.——ὀλίγον τε φίλον τε, a prize 'little but none the less dear.'

168. νῆας, declension, § 101.——ἐπεί κε (= Attic ἐπήν or ἐπάν) κάμω is equivalent to what sort of protasis? Cf. ἤν ποτε . . . ἵκηται, l. 166.

169. Φθίην δ' (ε), composition, § 155, 5.

170. ἵμεν, where found? § 137, 7.——σ', for σοί, § 40, 4.

171. 'Nor do I intend, without honor here as I am, to amass wealth and riches for you.' ἀφύσσειν, literally, is 'to draw' full draughts of a liquid; its use here is metaphorical, of course.

173. **φεῦγε μάλ'(α)**, the imperative strengthened as in l. 85, *μάλα εἰπέ*. ——**ἐπ-έσσυται** (from *ἐπι-σσεύω*), for translation see § 187; for double *σ*, § 39.

174. **εἵνεκ' ἐμεῖο** (§ 110) = Attic *ἐμοῦ ἕνεκα*.——Why **πάρ'** and not *παρ'*, i. e. *πάρα* and not *παρά*? § 167.

175. **κε . . . τιμήσουσι**, form, § 146; syntax, § 190.——**μητίετα**, form, § 67.

176. **ἐσσι**, form, § 136, 2.——**διοτρεφέων βασιλήων** (§ 86). The poet regularly represents kings as cherished by Zeus, king of the gods, just as minstrels and harpists are in favor with the Muses and Phoebus Apollo.

178. **καρτερός**, spelling, § 58.——**εἰ . . . ἐσσι**, simple present supposition, as in Attic Greek (GG. 647).——**που**, 'doubtless.'

179. **σῆς** (§ 113), Attic **σαῖς**.

180. **σέθεν**, where found? § 110.

181. **κοτέοντος** (agreeing with *σέθεν*), 'in your wrath.'

182. **ὡς** means 'as'; after this line a correlative clause, 'so shall I take away Briseis,' would be expected; but after an interruption (*τὴν μὲν . . . πέμψω*), which disturbs the construction, the main thought is loosely resumed with *ἐγὼ δέ κε κτλ.* (l. 184).——**ἔμ'** (for accent cf. l. 133), one of the two accusative objects of the verb of depriving; but compare the construction of l. 161.

183. **νηὶ ἐμῇ**, 'a ship of mine,' the regular Attic expression also. Achilles had fifty ships, according to B 685.

184. **κ' ἄγω**, syntax, § 192.——**Βρισηΐδα**, formation, § 158.

185. **κλισίηνδε**, suffix, § 155, 5.——**τὸ σὸν γέρας**, 'that prize of yours.'

186. **ὅσσον**, spelling, § 51, 3.——**σέθεν**, why genitive? § 175.——**καί**, 'even' or 'also.'

187. **ἴσον**, neuter cognate accusative with *φάσθαι* (*φημί*): 'to speak on a footing with me.' Yet considerable freedom of speech—for princes, at least—was recognized in the Homeric assembly (cf. I 32, 33).——**ὁμοιωθήμεναι** (§ 137, 1, b) **ἄντην**, 'to make himself like me ['to make himself my peer'], face to face'; the passive infinitive is apparently used reflexively here.

188. **Πηλεΐωνι**, formation, § 157.——**ἐν δέ οἱ** *κτλ.*, 'and his heart in his shaggy breast.'——**δέ οἱ**, on the hiatus, § 61, 6; syntax, § 176.

190. **ἐρυσσάμενος**, original spelling, § 61, 19.——**παρὰ μηροῦ**, 'from the thigh,' where the sword hung suspended in its sheath by a strap that passed probably over the right shoulder. The sword hung at the left side, so that the right hand could more easily draw it from its sheath.

191. The four optatives in this and the following line stand in indirect questions, in the secondary sequence (after *μερμήριξεν*), for deliberative subjunctives of the original thought (§ 209). Achilles said to himself: *τοὺς*

μὲν ἀναστήσω ('shall I force these men to rise,' with reference to a violent dismissal of the assembly); *Ἀτρεΐδην δ' ἐναρίζω; ἢὲ χόλον παύσω ἐρητύσω τε θυμόν;*——**δ δ' (ἐ)**, here and in some other places in Homer, does not imply a change of subject. What is the Attic use? See GG. 549 b.

193. ἧος = Attic *ἕως*.

194. ἦλθε δέ, another instance of *δέ* meaning 'then'; see notes on ll. 58 and 137. At just the right moment, when the situation is getting more and more perplexing, the goddess appears on the scene, and the difficulty is solved. This device—the interference of a god—is common in the Attic drama (*deus ex machina*).

195. οὐρανόθεν, suffix, § 155, 2.——**πρό**, 'forth' or 'forward.'——**ἧκε**, *ἵημι*.

197. στῆ, accent, § 126.——**ὄπιθεν** = *ὄπισθεν*, in Attic prose.——**κόμης**, syntax, § 172.

198. οἷῳ φαινομένῃ, 'appearing to him alone.'——**ὁρᾶτο**, what is the Attic equivalent? Cf. note on l. 56.

199. θάμβησεν, 'was struck with wonder'; see note on *θαρσήσας*, l. 85.

200. δεινὼ κτλ., 'for her eyes shone terribly.'——**δεινώ**, adjective with adverbial force.——**φάανθεν**, form, § 136, 8. The expression reflects Athene's epithet, *γλαυκῶπις* (l. 206).

201. μιν, with *προσ-ηύδα* (cf. *ηὔδαε*, l. 92).——**φωνήσας**, 'began' and 'addressed' (*προσηύδα*). On scansion of this line see § 4.

202. τίπτ' (ε), form, § 48.——What is the 'aegis' of Zeus? See Introduction, 29.——**εἰλήλουθας**, *ἔρχομαι*.

203. 'Is it that you may see?' etc.——**ἴδῃ**, form, § 142, 1, a.——**Ἀτρεΐδαο**, declension, § 65.

204. ἔκ, I will speak 'out.'——**ἐρέω**, cf. l. 76.——**τελέεσθαι**, tense, § 151.

205. ἧς, form, §§ 113, 71.——**ἂν . . . ὀλέσσῃ** (§ 53), syntax, § 192.

206. αὖτε, 'again,' 'in turn.'

207. παύσουσα, what does the tense express? Cf. l. 13.——**τὸ σὸν μένος**, 'this anger of yours'; cf. l. 185.——**πίθηαι**, form, § 142, 1; syntax, § 198.

210. μηδὲ . . . ἕλκεο (§ 142, 1), 'draw no further.'

211. ἦ τοι, 'to be sure,' 'yet.'——**ὀνείδισον**, literally 'upbraid,' here may be rendered: 'threaten with reproachful words' (*ἔπεσιν*).——**ὡς ἔσεταί περ**, 'how it shall even come to pass.' On the force of *περ*, cf. note on l. 131.——**ἔσεται** = Attic *ἔσται* (l. 212); a third form, *παρ-έσσεται*, is seen in l. 213; a fourth, *ἐσσεῖται*, will be met, B 393.

213. 'Some day even thrice as many splendid gifts shall come to you, on account of this insolence' of Agamemnon.

214. ὕβριος, genitive, declined like *πόλις*, § 103.——**ἴσχεο, πείθεο**, formed like *ἕλκεο*, l. 210.

216. **εἰρύσσασθαι,** 'to observe,' 'obey'; the subject is *με* understood; the object, *ἔπος*.

217. **καὶ . . . περ,** see note on l. 131.——**θυμῷ,** syntax, § 177 (a).——**κεχολωμένον** agrees with *με* understood.

218. **ὅς κε . . . ἐπιπείθηται** is the protasis of what kind of condition? Cf. GG. 616 a.——**ἔκλυον,** the gnomic aorist (§ 184) is regarded as a primary tense.

219. **ἦ,** 'he spoke' = Attic *ἔφη*; common in the Attic formula, *ἦ δ' ὅς*, Latin *inquit*, 'said he'; not to be confused with the adverb *ἦ*, 'truly.' This whole sentence, it will be observed, may be well translated nearly, if not quite, in the Greek order.——**σχέθε,** form, § 154, 2.

220. **ὥστε,** *ὠθέω*.

221. **βεβήκει,** meaning of tense, § 188.

222. **ἕς,** why accented? § 166.

223. **ἐπέεσσιν,** form, § 91.

225. **κυνὸς ὄμματ' ἔχων,** cf. *κυνῶπα*, l. 159; the poet makes the dog typical of shamelessness; the deer, of cowardice.——**κραδίην,** § 58.

226. **πόλεμον,** with ictus on the ultima, § 32.——**θωρηχθῆναι** (§ 137, 3) limits *τέτληκας*, l. 228.

227. **λόχονδ'(ε),** cf. N 277,

ἐς λόχον, ἔνθα μάλιστ' ἀρετὴ διαείδεται ἀνδρῶν,

'to an ambush, where most of all the valor of men is clearly seen.'——**ἀριστήεσσι,** declension, § 88.

228. **τέτληκας,** on force of tense, § 187.——**τὸ δέ τοι** *κτλ.*, 'for this seems to you to be death.'——**κήρ,** note accent, and cf. l. 44, *κῆρ*.

229. **λώιον** (in Attic poetry *λῷον*), how compared? GG. 182, 1.

230. **δῶρ' ἀποαιρεῖσθαι,** supply an object, as antecedent of *ὅστις*, 'to deprive of gifts [him] whosoever opposes you in speech.' On the conditional relative sentence, see § 197.

232. Supply the place of the omitted protasis by 'else,' i. e. 'were it not so.'——**λωβήσαιο,** construction, § 207.

233. **ἔπι,** adverb, 'besides.' For ictus on ultima, see § 38.

234. Achilles held a staff, put into his hand by a herald, as a sign that he had the right to address the assembly; on ending his speech he threw it down (l. 245). On the other hand, Agamemnon held no temporary scepter, but a permanent one (B 101 ff.), for he was a 'scepter-bearing king.'——**ναὶ μὰ** *κτλ.*, 'verily by this staff.'——*τό*, relative; cf. *τόν*, l. 36, *τήν*, l. 72.

235. **ἐπεὶ δὴ πρῶτα** (cf. l. 6) *κτλ.*, 'since once for all it is parted from its stump.'——**ὄρεσσι,** double *σ*, § 52.——**λέλοιπεν,** translation, § 187. Vergil renders the thought (*Aen.* XII, 208, 209):

> cum semel in silvis imo de stirpe recisum
> matre caret.

'Since once for all cut from its stump in the forest, it [the scepter] is severed from its parent tree.'

236. ἑ, enclitic pronoun, § 110.

237. μιν, here for σκῆπτρον, neuter; cf. l. 29 (μιν = αὐτήν) and l. 100 (μιν = αὐτόν).

238. παλάμαις, declension, § 72.——δικασπόλοι, appositive to υἷες (l. 237).——οἵ τε, use of the enclitic, § 123, 3. In these days there seems to have been no written law; the 'decrees' or 'dooms' (θέμιστες) of Zeus were probably the spoken words of the 'Zeus-cherished kings,' which had come to have a certain stability.

239. πρὸς Διός, 'on behalf of Zeus,' or 'at the bidding of Zeus.'——εἰρύαται, form, § 142, 4, a; force of tense, § 187.

240. The important words, to be taken closely with ναὶ μὰ τόδε σκῆπτρον (l. 234), begin here.——ἦ ποτε, 'surely one day.'——Ἀχιλλῆος, objective genitive with ποθή.——υἷας, declension, § 107; syntax, § 179.

241. δυνήσεαι, form, § 142, 1; Attic δυνήσει.

242. εὖτ' ἄν = Attic ὅταν.

243. θνήσκοντες, 'being slain.'——πίπτωσι, in protasis of what sort of condition? Cf. GG. 628, 650.——ἔνδοθι, suffix, § 155, 3.

244. χώομενος, with ultima used for long syllable, § 32.——δ τ', elision and meaning, §§ 40, 2; 123, 7.——οὐδέν, 'not at all,' in origin a cognate accusative.

245. ποτί = Attic πρός.——γαίῃ = Attic γῇ.

246. χρυσείοις (= Attic χρυσοῖς), cf. shorter form, χρυσέῳ, l. 15.——πεπαρμένον, from πείρω. The wooden staff seems to have been enclosed in a sheath, which was fastened on with nails; both sheath and nails may have been of gold. See Tsountas and Manatt, *The Mycenaean Age*, pp. 167–169, and Schuchhardt, *Schliemann's Excavations*, p. 250.

247. ἑτέρωθεν, suffix, § 155, 2.——τοῖσι, 'before them,' cf. note on l. 58.

249. τοῦ (§ 118, 4) . . . ἀπὸ γλώσσης, 'from whose tongue.'——καί = 'moreover,' if translated at all. Cicero quotes the line (*Cato Maior*, 10, 31): "ex eius lingua melle dulcior fluebat oratio."——μέλιτος, why genitive? § 175.——ῥέεν = Attic ἔρρει.

250. τῷ, dative of interest, 'for him,' 'in his day.' The sense is: 'he had already seen two generations of mortal men perish.' Estimating a generation as a period of thirty years, some ancient commentators reckoned Nestor's age as seventy.——μερόπων, perhaps 'mortal,' was anciently but improperly derived from μείρομαι, 'divide,' and ὄψ, 'voice,' and taken to mean 'articulately speaking.' Compare Swinburne's

> men upon earth that hear
> Sweet articulate words
> Sweetly divided apart.—*Atalanta in Calydon.*

251. **ἐφθίαθ',** where found? § 142, 4, a.——The former **οἳ** is relative; the latter (*οἱ*), the personal pronoun, to be taken with *ἅμα*: 'together with him.'——**τράφεν,** form, § 136, 8. Note the poet's simple order, which may properly be kept in translation: 'were bred and born.'

252. **ἡγαθέῃ,** prefix, § 160; lengthened initial vowel, § 35.

254. **ὦ πόποι** indicates amazement; translate freely, ''tis past belief!' ——**ἦ,** as before (l. 78), 'truly.'

255. **γηθήσαι,** form, § 136, 4; it agrees with the nearer subject only. Lines 255–257 contain a less vivid future—or "possible"—condition in its normal form; cf. GG. 651 (1).

256. **κεχαρίατο,** tense, § 128; ending, § 142, 4, d.

257. **σφῶιν,** with *μαρναμένοιιν* in agreement, syntax, § 174. On the form **σφῶιν,** see § 110; **πυθοίατο,** § 142, 4, d; **μαρναμένοιιν,** § 73.

258. '(You) who are superior to the (other) Danaans in counsel, and superior in fighting.'——**πέρι,** accent, § 164.——**βουλήν,** accusative of specification; so, too, *μάχεσθαι*.——**Δαναῶν,** why genitive? Cf. **Κλυταιμνήστρης,** l. 113; *σέθεν*, l. 186; *ἐμεῖο*, l. 259.

259. **δέ** = *γάρ*.

260. **ἤδη γάρ ποτε,** 'for once on a time (gone by).'——**ἠέ** = Attic **ἤ,** 'than.'——**περ** = 'even.'——**ὑμῖν,** dative by attraction to case of *ἀρείοσιν* (*ἀνδράσιν*). What case would be expected?

262. **ἀνέρας,** form, § 85.——Why does not **οὐδέ** suffer elision? § 61, 23. ——**ἴδωμαι,** syntax, § 191.

263. For **οἷον Πειρίθοον** etc. we should expect *οἷος* [*ἦν*] **Πειρίθοος** etc.; but again we find attraction—to the case of *τοίους* (l. 262).

264. **Καινέα,** form, § 90.

265. The line is wanting in the best MSS.——**Θησέα,** form, § 90.—— **ἀθανάτοισιν,** on quantity of initial vowel, § 34.

266. **κάρτιστοι,** predicate adjective: 'they were the very [*δή*] bravest men that were ever reared on earth.'——**κεῖνοι,** spelling, § 120.——**τράφεν,** form, § 136, 8.

267. **μέν** = *μήν*, as usual.——**ἔσαν** (Attic *ἦσαν*), § 125.

268. **φηρσίν,** Aeolic for Attic *θηρσίν* or *θηρίοις*, 'wild beasts.' The name refers to the rude Thessalian **Κένταυροι,** 'Centaurs.' "Such a name is not likely to have been assumed by the tribe itself, but is rather an opprobrious term applied to them by their enemies" (Ridgeway, *The Early Age of Greece*, vol. i, p. 178).

271. **κατ' ἔμ' αὐτόν** (§ 112), 'by myself alone,' i. e. 'independently,' so that my valor could be clearly seen.

272. **τῶν,** demonstrative, § 118, 1.——**ἂν . . . μαχέοιτο** (Attic *μάχοιτο*), 'could fight.'

273. **μευ** occurred l. 37.——**βουλέων,** case and scansion, § 70.——**ξύνιεν,** 'heeded'; where found? § 136, 7.

274. **ὔμμες** = Attic *ὑμεῖς*, § 110.

275. Addressed particularly to Agamemnon.——**τόνδ'(ε),** Achilles, one of the two objects of the verb of depriving.——**ἀγαθός περ ἐών,** cf. note on l. 131.——**ἀποαίρεο,** form, § 48; Attic *ἀφαιροῦ*.

276. **ἔα** (i. e. *ἔαε*), 'suffer' her to remain with him.——**πρῶτα,** cf. note on l. 235.

277. Now Nestor turns to Achilles.——**ἐριζέμεναι,** where found? § 137, 1, a.

278. **οὔ ποθ' ὁμοίης ἔμμορε τιμῆς,** 'never shares in a common honor' with other men, i. e. he has superior dignity; Agamemnon was a "scepter-bearing king"; Achilles was not, for his father still ruled; therefore Achilles should yield precedence to Agamemnon. ——**ἔμμορε** (*μείρομαι*), form, § 39; translated by present, § 187.

280. Note that **καρτερός** is an adjective of the *positive* degree; cf. l. 178.——Achilles's mother was Thetis, a goddess of the sea.

281. **ἀλλ'(ά),** 'yet.'——**πλεόνεσσιν,** Attic *πλέοσι* or *πλείοσι*. For syntax, cf. the dative in the phrase *τοῖσι δ' ἀνιστάμενος*, l. 58.

282. **δέ,** cf. l. 58.——**αὐτὰρ ἐγώ γε | λίσσομ'(αι),** i. e. *ἐγὼ δέ εἰμι ὁ λισσόμενος* (Nägelsbach[1]), 'for it is I, Nestor, that beseech you.'

283. **Ἀχιλλῆι,** dative of advantage, 'for Achilles's sake.'——**μεθέμεν,** form, § 137, 2.

284. **πέλεται** = *ἐστί*.

287. **πέρι,** as in l. 258.——**πάντων,** syntax like that of *Δαναῶν*, l. 258.

288. **πάντεσσι,** cf. *πᾶσιν*, l. 283.

289. **ἅ τιν'(α)** *κτλ.*, things 'in which I think somebody will not obey.' By *τινα* Agamemnon evidently means himself.——In translation distinguish carefully among **πέρι . . . ἔμμεναι** (l. 287), **κρατέειν, ἀνάσσειν,** and **σημαίνειν**: 'to be superior,' 'to have power over,' 'to lord it,' 'to dictate.'

290 and 291. 'If the immortal [*αἰὲν ἐόντες*] gods did make him a warrior, therefore do his abusive words rush forward [like so many warriors to the front] for utterance?' Others render: 'therefore do they [i. e. the gods] permit him to utter abuses?' If the latter translation be accepted, *προθέουσιν* must come, not from *προ-θέω*, 'run forward,' but from *προ-τίθημι*, and be equivalent to Attic *προ-τιθέασι*—a sole instance of the form.——**ἔθεσαν,** for the meaning cf. note on l. 2.

291. What part of speech is **οἱ**? Observe the accent on ultima of the previous word.——**μυθήσασθαι** indicates purpose.

293. **γάρ,** cf. note on l. 123.

294. **πᾶν ἔργον,** 'in every matter.'——**ὅττι,** spelling, § 51, 2.

295. **ἐπιτέλλεο,** formed like *ἕλκεο*, l. 210.

296. A weak line, "athetized," i. e. rejected as spurious, by some ancient critics.

297. σῇσιν, cf. τεόν, l. 282 and § 113. With σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν, compare Vergil's "tu condita mente teneto" (*Aen.* III, 388).

298 μαχέσσομαι, for spelling cf. l. 153. What is the Attic equivalent?

299. σοί, note the emphatic repetition: 'by force (of hands) I will not fight with you—no, not with you or anybody else'; 'you all' is subject of ἀφέλεσθε.

301. τῶν, emphatic repetition of τῶν ἄλλων (l. 300), partitive genitive with τι.——οὐκ ἄν τι φέροις, 'you had better not carry away anything,' potential optative, used—in mock courtesy—with the force of a prohibition. Cf. B 250.——ἀέκοντος ἐμεῖο = Attic ἄκοντος ἐμοῦ. Cf. ἄκοντος Κύρου, Xen. *Anab.* I, 3, 17.

302. εἰ δ' ἄγε μὴν πείρησαι, 'come now! just try it.' εἰ δ' ἄγε is interjectional, and perhaps for an earlier εἶ' ἄγε, i. e. εἶα ἄγε. Cf. Vergil's "eia age" (*Aen.* IV, 569).——γνώωσι, form, § 149; 'may witness (it).'——καὶ οἵδε, 'these men here too.'

303. ἐρωήσει, see note on B 179.——δουρί, declined, § 97; Attic δόρατι.

305. ἀν-στήτην, on the prefix see § 46; -στήτην, cf. l. 6.——ἀγορήν, cf. l. 54; 'the assembly'; the word never means 'market-place' in Homer.

306. The lodge of Achilles is described in Ω 448–456: it was built for him by his Myrmidons, of pine timbers; the roof was thatched; the door was fastened by a single great bolt of pine; adjoining it was a great courtyard enclosed by stakes, set close together. Elsewhere (Π 231) we infer that the courtyard (αὐλή) contained an altar of Ζεὺς ἑρκεῖος.——ἕίσας, spelling, § 61, 27.

307. ἧιε, cf. l. 47.——Μενοιτιάδῃ, the first introduction of the 'gentle' Patroclus is as the 'son of Menoetius.'

308. ἅλαδε, force of suffix, § 155, 5.

309. Cf. l. 142.——ἐείκοσι, spelling, § 61, 9.

310. βῆσε, transitive first aorist; cf. βήσομεν, l. 144, and note.——ἀνά is an adverb; cf. ἄν, l. 143; for its accent (not retracted), cf. § 168.

311. εἷσεν, a causative first aorist, containing the root of ἕζετο, l. 68.

312. ὑγρὰ κέλευθα, 'their ways in the sea' (cf. *Isaiah* xliii, 16: "a way in the sea, and a path in the mighty waters").

313, 314. The scholiast compares Euripides (*Iphigenia in Tauris*, 1193):

θάλασσα κλύζει ('washes away') πάντα τἀνθρώπων κακά.

317. 'The savor went heavenward, curling around in the smoke'; that is, permeating the smoke.

319. λῆγ'(ε), imperfect third singular; cf. imperative λῆγ', l. 210.——τήν, relative (§ 118, 4) 'with which' he had threatened. (Cf. GG. 530 a.)——ἐπ-ηπείλησ'(ε), cf. the present ἀπειλεῖς, l. 161.

321. **τώ,** relative.

323. **χειρός,** syntax, § 172.——**ἑλόντ'(ε)** agrees with 'you two' (*σφῶι*) understood.——**ἀγέμεν,** form, § 137, 2; syntax, § 213.

324. **εἰ . . . κε,** Attic equivalent? Cf. l. 128.——**δώῃσιν,** form, § 149 (5).——**ἐγὼ δέ,** 'then I,' see note on l. 58.——**κεν . . . ἵλωμαι,** syntax, § 192.

325. **τό,** 'this,' demonstrative.——**καὶ ῥίγιον,** 'even more shivery'; more disagreeable or dreadful than the present mission.

327. **βάτην,** Attic *ἐβήτην*.——**παρά,** 'along.' The ships of the Greeks stretched in lines along the shore; Odysseus's occupied a central position; while the two ends—the most dangerous positions—were guarded by the ships of Telamonian Ajax and Achilles (Λ 5–9).

330. **γε,** why is **ε** not elided? § 61, 23.——**οὐδ(ὲ) . . . γήθησεν Ἀχιλλεύς,** 'and Achilles felt no thrill of joy'; on the force of the aorist, cf. l. 85.

331. **ταρβήσαντε,** note the tense, 'struck with fear.'——**βασιλῆα,** form, § 86.

333. **ἧσιν,** 'his,' form, § 113.

334. **καί,** 'too.'

335. **ἄσσον,** comparative of **ἄγχι,** 'near'; superlative, **ἄγχιστα.**——**μοι,** 'in my sight.'——**ὄμμες,** supply *ἐστέ*.

336. **ὅ,** relative, § 118, 4.——**σφῶι,** § 110.

337. **Πατρόκλεες,** declension, § 102.

338. **σφωιν,** enclitic pronoun, § 110.——**ἄγειν,** syntax, § 211.——**μάρτυροι** = Attic *μάρτυρες*, of third declension.

339. **πρός,** 'before'; cf. the meanings that have been already pointed out in idiomatic uses, ll. 160 and 239.

340. **τοῦ βασιλῆος ἀπηνέος,** 'that king unkind'; the order is like *τὸν Χρύσην . . . ἀρητῆρα* (l. 11).——**δὴ αὖτε,** pronounced as if **δ' αὖτε** (§ 43).

341. **γένηται,** in this more vivid future protasis note the omission of **κε,** § 197.——**ἀμῦναι,** syntax, § 211.

342. **τοῖς ἄλλοις,** dative of advantage (interest): translate with 'from.' ——**γάρ** receives the ictus (as in a few other lines) in spite of its quantity (§ 33).——**θύει,** 'rages.'

343. 'And he does not know at all how to look at the same time to the past and to the future.' i. e. 'to consider carefully.'——**πρόσσω** and **ὀπίσσω** are spelled in Attic with one sigma.

344. 'How his Achaeans shall fight safely beside the ships.'——**ὅππως** (§ 51, 1) introduces a dependent interrogative (not purpose) clause, with the future indicative (§ 200).——**οἱ,** 'for him,' 'his' (§ 176).——**μαχέονται,** form, § 151; cf. the more common future, *μαχεσσόμενος*, l. 153.

347. **παρὰ νῆας,** 'along past the ships'; cf. note on l. 327.

348. **γυνή,** in apposition to **ἥ,** § 118, 3.

349. **ἑτάρων,** with *νόσφι*.

350. **ἔφ'** (**ἔπι**), for the accent cf. § 166.

351. **πολλά,** cf. l. 35.——**χεῖρας ὀρεγνύς,** toward his mother, who dwelt in the sea.

352, 353. 'Mother, since you gave me birth once for all, though for a short life, honor at least ought the Olympian to have granted me.'——**γε,** appended to the aorist **ἔτεκες,** gives emphasis to the single past act; with **μινυνθάδιον ἐόντα, περ** has its usual force, as noted in l. 131; with **τιμήν, περ** has the force of **γε,** a meaning that will be noticed again (e.g. l. 508). ——The form **ὄφελλεν** = Attic **ὤφειλεν.** But to express this thought in Attic Greek **χρῆν** or **ἔδει** with infinitive and subject accusative would be used (GG. 460).

354. **νῦν δ' (ἐ),** 'but as it is.'

356. **αὐτός,** of course not in person, but 'by his own order.'——**ἀπούρας,** on the form see § 63, 3.

358. **πατρί,** Nereus.

359. **ἁλός,** syntax, § 175.——**ἠύτε** = Attic **ὥσπερ.**

360. **δάκρυ χέοντος** (with **αὐτοῖο**), 'as he wept.'

362. **σε φρένας,** construction, § 180.

363. **εἴδομεν,** on the digamma, § 61, 23; subjunctive, § 143.

365. It is better to translate **ταῦτα πάντ' (α)** with **ἀγορεύω** (deliberative subjunctive, in question of appeal) and to understand the words with **ἰδυίῃ.** ——**ἰδυίῃ** (§ 61, 23) = Attic **εἰδυίᾳ,** and agrees with **τοι.**

366. The home of Chryseis was Chryse; and to this she is restored (l. 430 ff.). Naturally the question arose in ancient times, "How was she taken, then, when Thebe fell?" And the answer had to be made that either (1) she was visiting in Thebe at the time when Achilles captured that town, or (2) on the same expedition on which Achilles took Thebe he stormed Chryse also. Thebe was the home of Andromache before her marriage to Hector; she was the daughter of King Eëtion. Achilles's own prize, Briseis, was taken in the spoil of the captured town Lyrnessus.

367. **ἐνθάδε,** suffix, § 155, 5.

368. **δάσσαντο,** cf. **δέδασται,** l. 125; and for spelling, § 54.——**σφίσιν,** here a reflexive pronoun, and therefore accented (§ 111, 4).

370. **ἑκατηβόλου,** cf. l. 75.——**Ἀπόλλωνος,** long initial vowel here, § 30.

381. **εὐξαμένου,** on translation of the tense, § 186.——**ἦεν** = Attic **ἦν.**

383. **ἐπασσύτεροι** betrays in the **υ** for **ο** its Aeolic origin.

384. **ἄμμι,** Attic **ἡμῖν,** § 110; this word with **ὔμμι, ὔμμες,** etc., is Aeolic.

385. **ἑκάτοιο,** cf. l. 75.

386. **πρῶτος,** 'I was first' to urge.

387. **Ἀτρεΐωνα,** form, § 157.

388. **ἠπείλησεν μῦθον,** 'made a threat': **μῦθος** is a word of varied connotations, which the Greeks felt the meaning of; our English translation

must take its cue from the context.——**ὅ,** relative use of the article, § 118, 4.

389. **τὴν μέν,** 'the one' damsel; *τὴν δέ* (l. 391), 'the other.'

390. **Χρύσην,** here the town, not the priest.——**πέμπουσιν,** 'are escorting.'

391. **νέον κλισίηθεν** *κτλ.*, 'only now, heralds led away [literally 'went leading'] from my lodge.'——With **ἔβαν** (§ 136, 7) the participle contains the leading idea, as with Attic *οἴχομαι*. Cf. *ᾤχετο πλέων* (Xen. *Anab.* II, 6, 3), 'went sailing off,' 'sailed away.'——**κλισίηθεν,** for suffix cf. *οὐρανόθεν*, l. 195.

392. **Βρισῆος,** from nominative *Βρισεύς*, declined like *βασιλεύς*, § 86.

393. **περίσχεο,** *περι-έχω*.——**ἑῆος,** form, § 99.

394, 395. 'Go to Olympus and beseech Zeus, if ever you gladdened his heart at all, whether by word or by deed.'——**Δία** has the ictus on *-α*, § 38.

395. **ὤνησας,** *ὀνίνημι*.

396. **πολλάκι,** Attic *πολλάκις*.——**σεο,** enclitic pronoun, § 110; limits *ἄκουσα*.——**πατρὸς ἐνὶ μεγάροισιν,** 'in the halls of my father,' Peleus.——**ἐνί** receives the ictus on *-ι*, § 38.

397. **εὐχομένης,** 'boasting,' agrees with *σεο* (l. 396).——**ἔφησθα,** form, § 136, 3.——**Κρονίωνι,** for syntax compare l. 67, *ἡμῖν*.

398. **οἴη ἐν ἀθανάτοισιν,** you 'alone among the immortals.'

401. **ὑπελύσαο,** form, § 142, 1. **ὑπ-** means 'from under' the weight of his bonds.

402. **ὦχ',** i. e. *ὦκα*.——**μακρόν,** 'high.'

404. **αὖτε,** 'again,' 'in turn.'——**οὗ** (§ 113) **πατρός,** Poseidon.

405. **ὅς,** with force of demonstrative, § 123, 4.

406. **ὑπέδδεισαν,** for spelling cf. l. 33.——**οὐδέ ἑ,** account for hiatus; § 61, 6.—**ἑ** refers to Zeus.

407. **τῶν μιν μνήσασα,** 'remind him of this.'——**λαβὲ γούνων** (§§ 97, 172); not a peculiar act here, but the regular custom of suppliants in Homer.

408, 409. 'In the hope that he may perhaps be willing to give aid to the Trojans, and to hem in the others at their ships' sterns and about the sea—the Achaeans.' Achilles disdainfully sets the Achaeans' name at the very end, simply mentioning them as *τοὺς δέ* at first (Cauer, *Die Kunst des Übersetzens*[2], p. 90).——**αἴ κεν ἐθέλῃσιν** (§ 136, 6), in syntax like *αἴ κε πίθῃαι*, l. 207.——**ἐπὶ . . . ἀρῆξαι,** tmesis, § 163.

409. **ἕλσαι,** *εἵλω*.

410. **κτεινομένους,** agreeing with *Ἀχαιούς*: letting them be 'slain.'——**ἵνα πάντες** *κτλ.*, Pope gives the sense:

> and bring
> The Greeks to know the curse of such a king.

ἐπαύρωνται, 'get acquainted with'; literally 'partake of' (*ἐπαυρίσκω*).

412. **ὅ τ' ἄριστον** κτλ., cf. l. 244.

414. **αἰνά,** adverbial accusative with **τεκοῦσα,** 'after bearing you unto trouble' (cf. *Job* v, 7).

415. **ὄφελες παρὰ νηυσὶν . . . ἧσθαι** once meant 'you ought to be sitting beside the ships'; cf. l. 353; and if **αἴθε** be translated 'ah!' we may keep the rest of the sentence in its literal meaning. A wish in present time, impossible of fulfilment, is implied; cf. Xen. *Anab.* II, 1, 4, **ἀλλ' ὤφελε μὲν Κῦρος ζῆν.**——The force of **ἧσθαι** (l. 416) is 'to be staying' or 'to be passing the time' rather than 'to be sitting,' which is literal.

416. **ἐπεί νύ τοι αἶσα** κτλ., supply **ἔστι,** 'since your measure of life is [i. e. 'endures'] for but a brief space, not at all for very long.' For the adverbs in the predicate, adjectives might be expected; but this Homeric construction has several parallels. Cf. Δ 466, **μίνυνθα δέ οἱ γένετ' ὁρμή:** 'his onset was [endured] for a brief space.'——For quantity of ultima of **μάλα,** cf. §§ 37; 62, 2.——That Achilles had a choice between two destinies is told in I 410–415. He might have a long, inglorious life or a short, glorious one; as is well known, he chose the latter. There is no hint of the choice in the present context, however.

417. **νῦν δ'(έ),** 'but as it is.'——**περὶ πάντων,** 'above all.'

418. **ἔπλεο,** 'you were' and still are; or simply 'you are'; form, § 142, 1.——**τῷ,** 'therefore,' § 117.——**κακῇ αἴσῃ,** 'unto an evil doom.' Cf. § 178.

419. **ἐρέουσα,** 'in order to tell'; cf. **λυσόμενος,** l. 13.——**τερπικεραύνῳ,** form and meaning, § 59.

420. **ἀγάννιφον,** spelling, § 39; prefix, § 160. When Olympus is called snowy, the poet has in mind those parts only that do not extend above the level of the clouds. On the other hand, the region where the gods dwell is the ever bright summit, high above the clouds and remote from the sight of men; here there is neither rain nor snow, but only perpetual fair weather, as the poet of the Odyssey sings (ζ 42–45). This summit reaches up into heaven (**οὐρανός**).——**αἴ κε πίθηται,** syntax, § 198.

422. **μήνι'(ε),** 'rage on.'

423. **Αἰθιοπῆας,** as if from nominative **Αἰθιοπεύς.** But elsewhere **Αἰθίοπας,** as if from **Αἰθίοψ,** is found.

424. **χθιζός** agrees with subject of **ἔβη.** Homer commonly uses temporal adjectives where the English idiom employs adverbs.

426. **ποτί,** cf. l. 245.

428. **ἀπεβήσετο,** tense, § 153.

429. **γυναικός,** genitive of cause.

430. **ἀέκοντος,** with a pronoun (like **αὐτοῦ**) understood, is probably in the genitive absolute construction: 'against his will.' Others make it stand in an objective relation to **βίῃ** = 'with violence done to him unwilling,' 'despite his unwillingness.'——**ἀπηύρων,** § 63, 4.

433. **στείλαντο,** 'furled.'

434. 'The mast they let down into [literally 'made approach'] its crutch, lowering it with the forestays quickly.' The forestays were untied from the bow; and the mast thus released was bent back into its crutch.

435. **τὴν δ' (ἑ),** the ship.

436. **εὐνάς,** stones for 'anchors,' 'mooring-stones'; these they let go (*ἐκ . . . ἔβαλον*) from the bow, while they made the stern cables (*πρυμνήσια*) fast (*κατὰ . . . ἔδησαν*) to the shore.

438. **βῆσαν,** cf. *βήσομεν*, l. 144.

439. **νηός,** declined, § 101.

441. **χερσί,** 'arms.'

444. **ῥέξαι,** in same sense as *ῥέξας*, l. 147.——**ἱλασόμεσθα,** ending, § 142, 3; mood, § 144, II; cf. *ἱλάσσεαι*, l. 147.

447. **τοί,** form. § 115.

449. **οὐλοχύτας,** sacrificial barley, 'barley for strewing' (*χέω*, 'pour'); cf. γ 441, which has to do with the description of a sacrifice: *ἑτέρῃ δ' ἔχεν οὐλὰς | ἐν κανέῳ*, 'and in his other hand he [Aretus] had barleycorns in a basket.' This barley was sprinkled on the consecrated victims before they were sacrificed.

453. **ἠμὲν** (i. e. *ἦ μὲν* [= *μὴν*]) **δή ποτε . . . πάρος,** 'surely once before.' ——**πάρος** = Attic *πρόσθεν*.

454. **ἐμέ,** with ictus on the ultima; this would be justified by the pause (§ 32), even if the next word did not begin with a liquid (§ 38).——**ἵψαο,** in formation like *ὑπελύσαο*, l. 401.

455. **ἠδ' ἔτι καὶ νῦν,** 'and now too, again.' *ἠδ'* (*ἦ δέ*) is correlative with *ἠμέν* (l. 453). The clauses may be bound together in English by rendering (freely) *ἠμέν*, 'as,' and *ἠδέ*, 'so.'——**ἐπικρήηνον,** cf. note on l. 41.

459. **αὐέρυσαν,** formation, § 63, 1; understand 'the heads' of the victims as object. With **ἔσφαξαν** and **ἔδειραν,** understand 'the victims' as object.

460. **κατὰ . . . ἐκάλυψαν,** tmesis, 'covered up.'

461. **δίπτυχα** (supply *κνίσην*) **ποιήσαντες,** 'making it [the fat] double-folded'; i. e. 'folding it about' the thigh-pieces, on both top and bottom. ——**ἐπ' αὐτῶν** *κτλ.*, 'and on them they put raw pieces.' They cut bits of meat as primal offerings from all the limbs; these were burnt along with the thigh-pieces as a sacrifice to the god (in this instance, Apollo), who was believed thus to become a partaker of the rite.

462. **ἔπι** (§ 162), 'thereon.'

463. **πεμπώβολα** (§ 108, 5), 'five-tined spits,' for roasting several pieces of meat at once (Van Leeuwen). Cf. *ὀβελοῖσιν*, l. 465.

464. **κατὰ . . . ἐκάη,** § 163.——**ἐπάσαντο,** *πατέομαι*.

465. **τἶλλα,** § 44.——**ἀμφ'** (adverb) **ὀβελοῖσιν ἔπειραν,** 'they pierced

them around with spits.' Cf. Verg. *Aen.* I, 212: "[viscera] pars in frusta secant veribusque trementia figunt." 'Some cut the flesh in bits and pierce it quivering with spits.'

467. **τετύκοντο,** *τεύχω*, § 128.

468. **τι . . . ἐδεύετο** (= Attic *ἐδεῖτο*, cf. **δευόμενον**, l. 134), 'felt any lack,' 'went ungratified.'——**δαιτός,** genitive of material.——**ἐίσης,** 'adequate,' 'sufficient.'

469. 'But when they had satisfied [literally 'dismissed'] their desire for drink and food.'——**πόσιος,** declined like *πόλις*, § 103; cf. *ὕβριος*, l. 214. ——**ἐξ . . . ἕντο,** § 163.——**ἕντο** = Attic *εἷντο*, from *ἵημι*.——**ἔρον,** second declension = Attic *ἔρωτα*, third declension.——Cf. Vergil's imitation, *Aen.* VIII, 184:

Postquam exempta fames et amor compressus edendi.

'When hunger had been satisfied and desire to eat had been appeased.'

470. **κοῦροι** = Attic *κόροι*. Cf. *κούρην* and note, l. 98.——**ἐπεστέψαντο ποτοῖο,** 'filled up to the brim with wine.'——**ποτοῖο,** genitive of material.

471. 'And then they passed it around to all, after they had first made libation with the cups.' With a ladle they poured some wine into every man's cup, for him, in turn, to spill upon the ground, as an offering to the gods. The custom is said still to continue in Persia. (Cf. Fitzgerald's translation of the *Rubáiyát*, quatrain xxxix of the fourth edition, and note on the same.)——**ἐπαρξάμενοι δεπάεσσιν** (§ 78), literally 'after having begun with the cups' (instrumental dative); the verb is limited to this ritualistic use.

472. **πανημέριοι,** agreeing with the subject, 'all the rest of the day.'

475. **ἦμος** = Attic *ὅτε*.——**ἠέλιος** = Attic *ἥλιος*.——**ἐπὶ κνέφας ἦλθεν,** 'darkness came on' (§ 163).

477. **Ἠώς,** declined, § 92.

478. **ἀνάγοντο** (*ἀν-ήγοντο*), 'they put to sea,' the regular Attic prose word.

480. **θ'** means what? Cf. l. 23.

481. **πρῆσεν,** see note on B 415.

481, 482. **ἀμφὶ δὲ κῦμα** *κτλ.*, 'and around the stem of the ship the purple billow gurgled loud as she sped along.'

483. **διαπρήσσουσα,** spelling, § 56.

484. **κατά,** 'over against,' 'opposite'; in nautical term, 'off.'

487. **ἐσκίδναντο** = Attic *ἐσκεδάννυντο*.——**νέας,** spelling, § 29.

489. **διογενής,** on quantity of initial syllable, § 34.——**ὑός** (= *υἱός*), spelling, §§ 29; 107, 1.

490. **πωλέσκετο,** meaning of suffix, § 154, 1.

491. **πόλεμον,** by what principle is the ictus permitted to rest on the ultima? § 32.——**φθινύθεσκε,** suffixes, § 154, 2.

492. **ποθέεσκε,** § 154, 1.——**ἀυτήν,** 'war-cry,' not the same word as **αὐτήν.** ——**πτόλεμον** = Attic **πόλεμον.**

493. **ἐκ τοῖο,** 'thereafter,' with reference not to what has immediately preceded, as would be natural, but to the meeting of Achilles and Thetis (cf. l. 425).——**δυωδεκάτη,** cf. **δωδεκάτη** (l. 425); which is Attic?

494. **καὶ τότε δή,** 'then it was that.'——**ἴσαν** = Attic **ᾔεσαν** or **ᾖσαν.**

495. **λήθετο** = Attic **ἐπ-ελανθάνετο.**——**ἐφετμέων,** declined like **βουλέων,** l. 273.

496. **ἑοῦ,** § 113; what in Attic? Cf. GG. 551 d, 554 a.——**ἀνεδύσετο,** tense, § 153.——**κῦμα,** accusative of the space or way over which an action extends; cf. A 151, Z 292, and the different construction in A 359. For the meaning, compare the merman's words to his mate:

> "Go up, dear heart, through the waves;
> Say thy prayer, and come back to the kind sea-caves!"
> She smiled, she went up through the surf in the bay.
> —Matthew Arnold, *The Forsaken Merman.*

497. **ἠερίη,** construction like that of **πανημέριοι** (l. 472) and **χθιζός** (l. 424). ——**οὐρανὸν Οὔλυμπόν τε,** cf. note on l. 420.

498. **εὐρύοπα,** 'far-thundering,' third declension accusative (as if from **εὐρύοψ**) of a first declension noun, **εὐρύοπα** (nominative).

500. **γούνων,** cf. l. 407.

503. **ὄνησα,** cf. **ὤνησας,** l. 395.

505. **τίμησόν μοι υἱόν,** note the metrical scheme, ⏑ – | ⏑ – | ⏑ ⏑, **μοι** remaining long in spite of the hiatus; so, too, **Ξμινθεῦ** (l. 39).——**ἄλλων,** a genitive of comparison (i. e. originally separation), as if **ὠκυμορώτατος** were a comparative adjective; the English point of view, however, requires 'of all' after the superlative.

506. **ἔπλετ'(ο),** cf. **ἔπλεο,** l. 418.

507. **ἀπούρας,** cf. l. 356.

508. **σύ περ** = **σύ γε.**

509. **τόφρα . . . ὄφρα,** 'so long' . . . 'until.'

510. **ὀφέλλωσιν,** 'magnify.'

511. **νεφεληγερέτα,** § 67.

512. **ὡς . . . ὡς** (l. 513), 'as . . . so.'

513. **ὣς ἔχετ' ἐμπεφυυῖα,** 'so she clung, fast clasping.' Cf. "genua amplexus . . . haerebat," Verg. *Aen.* III, 607, 608.——**ἐμπεφυυῖα** is, literally, 'grown on,' a vigorous metaphor.

514. **νημερτές,** composition, § 161.

515. **ἐπεὶ οὔ τοι κτλ.,** 'since no fear rests upon you.'——**ἔπι,** accent, § 167; quantity of ultima, § 37.

518. 'Sorry doings, to be sure! in that you will compel me to fall out with Here, when she shall vex me with reproachful words.' Why

does not **λοίγια** suffer elision? § 61, 18.——**ὅ τε,** § 123, 7.——**ἐφ-ήσεις,** *ἐφ-ίημι.*

519. **ἐρέθῃσιν,** in form like *ἐθέλῃσιν,* l. 408.

520. **καὶ αὔτως,** 'even as it is.'

521. **καί τε,** the second of these words is not a conjunction here, nor has it any translatable meaning; it simply accompanies the general statement, as often in Homer. See on l. 81.

523. **μελήσεται** = Attic *μελήσει.* For *κε* with the future indicative, cf. l. 139 and § 190.——**ὄφρα τελέσσω,** 'until I accomplish them.' For omission of *κε,* § 197.

524. **εἰ δ' ἄγε,** see note on l. 302.——**ὄφρα,** 'in order that.'

525. **τοῦτο,** supply *ἐστί.*——**ἐξ ἐμέθεν,** § 155, 2.

526. **ἐμόν,** understand *τέκμωρ,* 'pledge,' and again supply *ἐστί.*

528. **ᾗ,** cf. l. 219.——**ἔπ'(ι),** 'thereto.'——**Κρονίων,** formation, § 157.

530. **κρατός,** declension, § 100.——**μέγαν δ' ἐλέλιξεν** *κτλ.,* Vergil's "annuit et totum nutu tremefecit Olympum" (*Aen.* IX, 106). These three lines (528–530) are said to have been quoted by the sculptor Phidias when he was asked after what model he should fashion his great statue of Zeus at Olympia (Strabo VIII, p. 354).

531. **διέτμαγεν,** formation, § 136, 8.

532 **ἅλτο,** where found? § 131.

533. **Ζεὺς δέ,** supply *ἔβη* from the context.——**ἐόν,** cf. *ἑοῦ,* l. 496.——**ἀνέσταν,** formation, § 136, 7.

534. **σφοῦ,** § 113.——**πατρός,** genitive limiting *ἐναντίον,* 'before.' Cf. note on the kindred verb *ἀντιάω,* l. 31.

535. **ἐπερχόμενον,** agrees with a pronoun (e. g. *ἑ*) understood, object of *μεῖναι.*

536. **οὐ δέ μιν** *κτλ.,* 'and Here, on seeing him, was not unaware' etc. ——**μιν** is object of *ἰδοῦσ'(α).*

537. **συμφράσσατο,** spelling, § 54.——**οἱ** is dative after *σύν* in composition.

540. **δὴ αὖ,** synizesis, § 43.

541. **τοι φίλον ἐστίν,** 'it is your pleasure.'——**ἐόντα** (as well as *φρονέοντα,* l. 542) is in agreement with the understood subject (*σε*) of the infinitive *δικαζέμεν* (l. 542).

542. **κρυπτάδια** (accusative plural neuter) **φρονέοντα** (accusative singular masculine) **δικαζέμεν,** 'to consider and give judgment on secret matters.'

542. 543. **οὐδέ τί πώ μοι** *κτλ.,* 'and you never bring yourself with any heartiness to tell me a plan that you are considering.'——**ὅττι,** cf. l. 294.

545. **ἐπι-ἕλπεο,** why is the *-ι* of the prefix not elided? § 61, 13.——**μύθους,** 'counsels.'

546. **εἰδήσειν** (Attic *εἴσεσθαι*), from *οἶδα.*——**χαλεποί,** supply **εἰδέναι,**

'hard for you to know.'——**ἔσοντ'(αι)** has *μῦθοι* understood as subject.——On **ἀλόχῳ περ ἐούσῃ**, see note on l. 131.

547. **ἀλλ' ὃν μὲν [μῦθόν] κ' ἐπιεικὲς [ἤ τινα] ἀκουέμεν,** 'but whatsoever counsel it is fitting for anybody to hear,' etc.

548. **πρότερος [σοῦ],** 'sooner than you.'——**εἴσεται,** see *εἰδήσειν*, l. 546.

549. **ὃν [μῦθον]** may well be translated in the plural, to conform, in English, to *ταῦτα* (l. 550).——**ἐγών,** § 110.——**ἐθέλωμι,** formation, § 136, 1.

550. **ἕκαστα** (§ 61, 11), 'one by one.'

552. **ποῖον** (predicate adjective with reference to *μῦθον*), 'what a charge is this that you have spoken!' On *μῦθον*, see note on l. 388.

553. **καὶ λίην,** 'assuredly.'——**πάρος** (here = Attic *πάλαι*) with the Greek present is to be translated by the perfect tense in English (cf. GG. 454 d); compare the Latin *iam dudum* with the present.

554. **ἄσσ'(α),** form, § 124.——**ἐθέλῃσθα,** formation, § 136, 3.

555. **δείδοικα,** spelling, § 62, 1.——**μή σε παρείπῃ** *κτλ.*, 'lest it prove that Thetis has talked you over' (GMT. 93).

559. **πολέας,** form, § 106.

561. **δαιμονίη** (masculine *δαιμόνιε*), a common term of address, means properly a person whose conduct is so unusual or unexpected that he (or she) seems to be influenced by some untoward divinity. Sometimes a single word, sometimes a short clause, selected with reference to the context, will convey this meaning in English: 'Herê, I do not understand you,' or 'my misguided wife!' Either the poet is unconscious in allowing god to address god in this inappropriate way, or he is displaying a kind of humor in letting gods mimic the speech of men.

562. **πρῆξαι,** § 64.——**ἀλλ' ἀπὸ θυμοῦ** *κτλ.*, 'but you will be the more removed from my heart,' i. e. out of favor with me.

563. **ἔσεαι,** Attic *ἔσει*.——**τὸ δέ τοι** *κτλ.*, cf. l. 325.

564. **εἰ . . . ἐστίν,** simple present condition with nothing implied (GG. 647): 'suppose this is as you say [*οὕτω*], 'tis my own affair [or 'my pleasure'], I presume.' In this idiomatic use *μέλλει* = Attic *ἔοικε*: *μέλλει εἶναι* = 'it is like to be' (present tense), 'it is, very likely,' or 'presumably.'

566. **τοι,** dative of advantage (interest), 'for you,' i. e. 'from you'; cf. l. 67, *ἡμῖν*.——**χραίσμωσιν,** 'ward off,' an aorist which previously (ll. 28 and 242) has been met in the sense of 'help'; its subject is **ὅσοι θεοὶ εἰσ'** *κτλ.*, 'all the gods that are on Olympus.'——**εἰσ'** (*εἰσί*), cf. *κάκ'* (l. 105), *ἔμ'* (l. 133).

567. **ἄσσον,** see note on l. 335.——**ἰόνθ'** = *ἰόντα*, agreeing with *ἐμέ* understood; that this pronoun of the first person is to be supplied, is indicated distinctly enough by the clause *ὅτε . . . ἐφείω*.——**ἐφ-είω** (*ἵημι*) is inflected like *θείω*, § 149 (2).

568. **ἔδδεισεν,** account for double δ. § 62, 1.

569. **καθῆστο,** *κάθ-ημαι*.——**φλον,** its force? § 114.

572. ἐπὶ ἦρα (used by Homer in this formula only) φέρων, 'bearing kindly service,' 'doing favor.'

573. ἦ δὴ λοίγια ἔργα, cf. l. 518, where the expression is exclamatory; but the construction here is obviously different, for a complete predicate is supplied by τάδ' ἔσσεται κτλ.——τάδ'(ε), meaning, § 120.

574. σφῷ, § 110.

575. ἐλαύνετον, literally 'drive,' 'run' (transitive); here figuratively, 'keep going,' 'keep up.'

576. δαιτὸς | ἐσθλῆς ἥδος (= ἡδονή), 'enjoyment of a goodly feast.'——ἐπεὶ τὰ χερείονα (= χείρονα, cf. l. 114) νικᾷ, 'since worse matters prevail.' τὰ χερείονα means τὰ κακά (cf. l. 107), 'rather' than τὰ ἀγαθά.

577. καὶ αὐτῇ περ νοεούσῃ, 'although she is herself discreet.'——καὶ . . . περ, see note on l. 131.

579. νεικείῃσι, inflected like ἐθέλῃσιν, § 136, 6; for -ει- see § 150.——σὺν . . . ταράξῃ, tmesis.

580 εἴ περ, 'just suppose.'

581. στυφελίξαι, supply ἡμᾶς. The conclusion—'he can do it'—is understood. Cf. l. 136.

582. καθάπτεσθαι, syntax, § 213.

583. ἵλαος, § 77.

586. τέτλαθι, § 136, 9.

587. ἐν with ὀφθαλμοῖσιν, 'before.'

588. θεινομένην, in agreement with σε (l. 587): 'lest I see you being beaten.'

589. ἀντιφέρεσθαι limits ἀργαλέος. Cf. μαντεύεσθαι, l. 107.

590. ἤδη γάρ . . . ἄλλοτε, cf. ἤδη γάρ ποτε, l. 260.——μεμαῶτα, 'eager,' agrees with με.

593. κάππεσον = κατέπεσον. For καπ-, § 47.

596. μειδήσασα, translation of tense, § 186.——παιδός, 'from her son.'——χειρί, 'with [or 'in'] her hand.'

598. οἰνοχόει (οἶνος, χέω) . . . νέκταρ, the poet seems unconscious of the original meaning and thinks only of the main idea, 'poured.' Compare Xen. *Anab.* II, 4, 12: ἦν δὲ [τὸ τεῖχος] ᾠκοδομημένον, 'the wall was built'; yet οἰκοδομέω is literally to 'build a house' (οἶκος and δέμω, 'build'). Other examples are not uncommon.——ἀφύσσων, 'drawing off,' or 'dipping' with a ladle. The gods who are used to Hebe and Ganymedes as cup-bearers make merry over the awkward Hephaestus.

599. ἐνῶρτο, ἐν-ὄρνυμι.——γέλος, second declension in Homer (= Attic γέλως, third declension); cf. similar nouns in this book: μάρτυροι (l. 338) and ἔρον (l. 469).

602. Cf. l. 468.

603. φόρμιγγος and Μουσάων (l. 604), like δαιτός, limit ἐδεύετο.

606. **κακκείοντες** (*κατά* and *κεῖμαι*), cf. note on Π 852.——**ἔβαν**, cf. l. 391. ——**ἦχι** = Attic *ᾗ*, 'where.'

607. **ἀμφιγυήεις**, 'lame in both legs,' 'the halting god,' according to the ancient interpretation: "both-foot-halting god," Chapman renders it. Many prefer a modern interpretation: 'strong in both arms.'

608. **ἰδυίῃσι** (Attic *εἰδυίαις*) **πραπίδεσσιν**, 'with cunning mind.' Other works of this god that are mentioned in the Iliad are: the aegis and scepter of Zeus (Β 101, Ο 308 ff.); the arms of Achilles (Σ 478 ff.); the wonderful golden maidens who supported the lame god's steps (Σ 417); the automatic tripods (Σ 373 ff.); the breastplate of Diomedes (Θ 195) that formerly belonged to Glaucus (Ζ 235). Still other works are told of in the Odyssey.

BOOK II—B

1. **θεοί** and **ἀνέρες**, appositives to **ἄλλοι**.

4. **τιμήσαι**, construction, § 199.——**Ἀχαιῶν** limits *νηυσίν*.

8. **οὔλος**, syntax, § 169. Countless dreams are kept ready for service, according to the poet of the Odyssey (τ 560–567); those that are true pass forth by a gate of horn; the false by a gate of ivory.

10. **ἀγορευέμεν**, syntax, § 213.

11. **κάρη** (§ 100), accusative of specification.

13, 14. **ἀμφὶς . . . φράζονται**, 'counsel in two (diverse) ways'; 'are at variance' about the fate of Troy.

14. **ἐπέγναμψεν**, 'brought over.'

20. **Νηληΐῳ υἷι** (§ 107), 'to the son of Neleus.' **Νηληΐῳ**, adjective, is equivalent to **Νηλῆος**, genitive.

21. **τί᾽(ε)**, imperfect, = Attic *ἐτίμα*.

22. **τῷ . . . ἐεισάμενος**, 'having likened himself to him,' 'assuming his likeness.'

23. **Ἀτρέος**, form, § 90.

24. **οὐ χρή**, 'it befits not.' Do not say, 'it is not necessary.'——**παννύχιον** agrees with **ἄνδρα**. How do you account for the fact that the ultima, though naturally short, receives the ictus? § 32.

25. **ἐπιτετράφαται**, form, § 142, 4, c; 'are entrusted.'

26. **ξύν-ες**, *ξυν-ίημι*.

27. **σευ**, with *κήδεται*.

33 **σῇσιν ἔχε φρεσί**, 'guard (this) in your heart.'

34 **εἴτ᾽ ἄν**, cf. Α 242.——**ἀν-ήῃ** (*ἵημι*), like *θείῃ*, § 149 (2).

35. **δὲ λίπ᾽** (the reading of the best MS., Venetus A, and probably of Aristarchus) is written **δ᾽ ἔλιπ᾽** in other MSS. The latter reading is quite as

likely as the former to be a correct interpretation of the original. This is one of many instances that illustrate the arbitrary character of editing with reference to the use of the augment.——**αὐτοῦ,** 'there' on his couch.

36. **φρονέοντ'** (**α**) agrees with *τόν* (l. 35), 'considering' those things (*τά*). ——**τελέεσθαι** is probably future (§ 151).——**ἔμελλον,** 'were meant,' 'were destined.'

37. **φῆ** (§ 126), 'he thought.'

38. **νήπιος,** § 170.

39. Arrange thus: **ἐπιθήσειν ἔμελλεν,** which is like the Attic in construction and meaning.——**γάρ** receives the ictus, § 33.——**ἔπ'** (**ι**), for the accent see § 166.

41. **μιν ἀμφέχυτο,** 'was poured around him,' 'murmured in his ears.'

43. **νηγάτεον**: the most reasonable meaning proposed for this doubtful word is 'shining,' 'glistening,' an epithet appropriate to a linen chiton.

46. **σκῆπτρον,** wrought by Hephaestus and given by him to Zeus, from whom it descended to Agamemnon (ll. 101–108).

48. The dawn of the twenty-second day of the poem, which is not ended until Book **H**, l. 380; it is the first great day of battle. See note on **A** 8.

49. **Ζηνί,** declension, § 98.——**ἐρέουσα,** 'to announce,' 'to herald.'

50. **κηρύκεσσι . . . κέλευσεν,** regular construction in Homer. What follows *κελεύω* in Attic Greek? Cf. GG. 570 c.

51. **κηρύσσειν,** § 56.

53. **βουλήν,** object of **ἷζε.** The principal 'elders' (*γέροντες*) are enumerated, ll. 404–408.

54. **Νεστορέῃ,** agreeing with **νηΐ,** used instead of **Νέστορος.** Cf. **Νηληΐῳ,** l. 20.——**βασιλῆος** is in apposition to **Νέστορος,** the implied genitive.——**Πυλοιγενέος,** formation, § 155, 4.

55. **ἠρτύνετο** = *ἤρμοζε,* 'framed.' The root **ἀρ,** 'fit,' 'fit together,' is seen also in the Homeric *ἀραρίσκω,* etc.

57. **διὰ νύκτα,** 'through the night,' a Homeric idiom; cf. **διὰ . . . ὀσμίνας,** l. 40. How would the idea be expressed in Attic prose? Cf. Xen. *Anab.* IV, 6, 22: *ἔκαον πυρὰ πολλὰ διὰ νυκτός.*

57, 58. **μάλιστα . . . ἄγχιστα,** 'he bore a very close resemblance to Nestor in particular' (*μάλιστα*).

71. **ὤχετ' ἀποπτάμενος,** 'flew off and was gone,' 'went flying off.' See note on **A** 391. For ictus on *-ος* see § 32.

72. **αἴ κεν . . . θωρήξομεν** (form, §§ 144, II; 145), for construction see § 198.

73. **ἣ θέμις ἐστίν,** 'as is usual,' like our "as is the rule." The relative agrees with the predicate noun.

75. ἄλλοθεν ἄλλος = Latin *aliunde alius*.——ἐρητύειν, syntax, § 213. The object is 'them,' i. e. the Achaeans.

77. ἡμαθόεντος, formation, §§ 35, 159.

80. Protasis of past contrary to fact—or "unreal past"—condition (GG. 649).——ἔνισπεν, second aorist of ἐνέπω, 'tell.'

81. 'We should call it a deceit [on the part of an unfriendly god], and should retire rather' than credit it; i. e. should turn our backs upon it. On this use of the potential optative see § 207.

82. νῦν δ'(έ), like A 417.

84. ἕξ, why accented? § 166.

86. σκηπτοῦχοι βασιλῆες, see note on A 234.——ἐπεσσεύοντο, on double σ see § 39.

87. ἠύτε, 'even as'; see note on A 359.——εἶσι, sometimes, as here, has a present meaning in Homer (not future, as in Attic).——μελισσάων, spelling, § 56.——ἀδινάων, a word of uncertain derivation: 'restless,' 'murmuring.' Here, 'murmuring bees'; for other shades of meaning see notes on Π 481, Σ 124, 316.

88. αἰεὶ νέον ἐρχομενάων, 'always pouring forth anew'; 'with ever fresh flights.'

89. ἐπ' ἄνθεσιν would be ἐπ' ἄνθη (accusative) in Attic prose.——εἰαρινοῖσιν, formation, § 35.

90. αἱ μέν . . . αἱ δέ, translate as in Attic (GG. 549 a).——τε marks the general character of the statement.——πεποτήαται, form, § 142, 4, a; meaning, § 187.

91. τῶν, an important word, 'of them,' the Achaeans.

93. ὅσσα δεδήει (δαίω, on tense, § 188), 'rumor was ablaze,' spread like fire.

95. τετρήχει (tense, § 188), ταράσσω.

96. σφεας, enclitic pronoun, § 110; to be read as one syllable, § 43.

98. σχοίατ'(ο), syntax, § 198, 1. So, too, ἀκούσειαν.

99. σπουδῇ = Attic μόγις.——ἐρήτυθεν, Attic ending? § 136, 8.

103. ἀργεϊφόντῃ, epithet of Hermes: this may scarcely be translated 'slayer of Argus,' for Homer does not show any knowledge of the story of Io, which was probably later. In fact, διάκτορος ἀργεϊφόντης belongs to a list of holy formulas, not in every instance clearly understood by the Greeks themselves, but probably inherited from very ancient ritual songs. Others are: πότνια Ἥρη, νεφεληγερέτα Ζεύς, δῖα θεάων, δοτῆρες ἐάων, Ἑρμείας ἀκάκητα, κυδίστη Τριτογένεια. It has been suggested that 'the bright-appearing' (cf. ἀργής and φαίνω) was possibly the original sense of 'argeïphontes.'

104. Ἑρμείας, ending, § 66.

106. Thyestes was a brother of Atreus and after the latter's death succeeded to the kingship during the minority of Agamemnon.

107. **Θυέστ'(α)**, § 67; = *Θυέστης*.——**φορῆναι**, form, § 131; syntax, § 211.

108. **Ἄργεϊ παντί**, the whole Peloponnesus. See note on A 79.——**ἀνάσσειν**, in same construction as *φορῆναι*.

111. **ἐν-έδησε**, *ἐν-δέω*.

112. **σχέτλιος**, 'harsh god!' Cf. *νήπιος*, l. 38.

113. **ἐκπέρσαντ'(α)** agrees with *με* understood. Cf. A 541.——**ἀπονέεσθαι**, for long initial vowel see § 34. The present of this verb usually has a future meaning, like the presents mentioned in note on Π 852. Translate, 'should sack and return' or 'should sack before returning.'

115. **δυσκλέα**, shortened from **δυσκλεέα**. It is probably better to read *δυσκλεέ'*.——**Ἄργος**, syntax, § 179.

116. 'Such is the pleasure, doubtless, of Zeus, who is above all in might.' On **μέλλει εἶναι** cf. A 564.

117. **κάρηνα**, declension, § 100.

118. **καί**, 'too.'

119. 'For this is shameful even for future men to hear.'——**πυθέσθαι** limits **αἰσχρόν**. Cf. *ἀντιφέρεσθαι*, A 589, *μαντεύεσθαι*, A 107. The next two lines and a half explain **τόδε**.

120. **τοιόνδε τοσόνδε τε λαόν**, 'so brave and so many soldiers.'

122. **δ'(έ)** = *γάρ*. See note on A 5.——**πέφανται**, singular, for *ν* belongs to the theme, not to the ending.

123. **εἰ . . . κ'(ε)**, with optative; see on A 60.

124. **ὅρκια πιστὰ ταμόντες**, 'after sacrificing trusty oath sacrifices,' 'after offering sacrifices for a faithful treaty'; in this idiom *ὅρκια* is cognate object of *ταμεῖν*, 'sacrifice.' Properly the verb means 'to cut' the throat of the victim; cf. Γ 292.——**ἀριθμηθήμεναι**, where found ? § 137, 1, b.

125. **[εἰ] Τρῶες μέν [κ' ἐθέλοιεν] λέξασθαι**, 'if the Trojans should be willing to assemble themselves.'——**λέξασθαι** = *συλλεγῆναι καὶ ἀθροισθῆναι ἐν ταὐτῷ* (scholium).——**ἐφέστιοι ὅσσοι ἔασιν** (= Attic *εἰσίν*), 'all that are at home.'

126. Again understand *εἰ* at the beginning of this clause and of the next (l. 127).

127. **οἰνοχοεύειν**, syntax, § 211.——**ἕκαστοι**, each *δεκάς*.

128. The conclusion of the conditions (ll. 123–127).——**δευοίατο**, for the Attic equivalent cf. notes on A 134, 468.——See note after l. 483 as to relative numbers of Achaeans and Trojans.

129. **πλέας**, short form of *πλέονας*.

131. **πολλέων**, cf. *πολλάων* (l. 117), and for scansion, § 43.

132. **πλάζουσι** occurred A 59 (*πλαγχθέντας*).——**εἰῶσ'(ι)** = *ἐάουσι*.

134. **ἐννέα**, cf. ll. 295, 328, 329.——**δή**, 'already.'——**βεβάασι**, form, § 133, foot-note.

135. **δοῦρα** (§ 97), 'timbers.' After a neuter plural subject Homer uses a singular or plural verb at his pleasure.

137. ἥατ'(αι), form, § 142, 4, b.——ποτιδέγμεναι (from προσδέχομαι), § 131.

138. αὖτως, 'still' unaccomplished.

139. ὡς ἂν ἐγὼ εἴπω, 'as I shall direct,' protasis of the more vivid future condition (GG. 632 A, 650; GMT. 529).——πειθώμεθα, hortatory subjunctive.

141. οὐ . . . ἔτι . . . αἱρήσομεν, 'no longer is there hope that we shall take.'

143. μετὰ πληθύν, 'among the crowd,' a distinctly Homeric idiom; remarkable here because used with a verb of rest. Cf. A 221, 222, βεβήκει . . . μετὰ δαίμονας.

144. φή, 'like,' is noted in the scholia as the reading of Zenodotus, but the MSS. here all have ὡς. It is interesting to know that this ancient particle of comparison has been preserved in one other place in Homer (Ξ 499) by the requirement of the meter.

145. εὐρός τε νότος τε, i. e. the wind between these two points, 'a southeast wind.' See note on I 5.

146. ὤρορ'(ε), where found? § 128. Distinguish from perfect ὄρωρεν, l. 797.

147. ὡς δ' ὅτε, common Homeric formula to introduce a simile; 'and as [happens] when' etc.——κινήσῃ, κε or ἄν omitted, § 197.

148. λάβρος, with adverbial force, 'violently.'——ἔπι, 'thereto,' yielding to the assault of the wind.——ἠμύει, the subject is λήιον.

149. ἀλαλητῷ, 'with shouting.'

151. ἵσταθ'(ο) (in sense of ἀνίστατο as explained by scholium), 'stood up,' 'stood aloft.'

154. ἱεμένων (§ 61, 22), 'eager to go,' agrees with a pronoun, 'of them,' understood.

155. What is the force of κεν with the aorist indicative ἐτύχθη (= ἐγένετο)? GG. 467 c, 468 b.——ὑπέρμορα, 'beyond the decrees of fate,' i. e. that had not been determined by fate.

156. This interference of the goddesses is to be placed side by side with that in A; see note on A 194.

157. ὦ πόποι, see note on A 254.——ἀτρυτώνη, see note on ἀργεϊφόντης, l. 103. The original meaning was perhaps 'the unwearied,' 'the invincible.'

160. κάδ, § 47; translate with the verb, as if κατα-λίποιεν.——εὐχωλήν, 'as a boast' in apposition to Ἑλένην (l. 161).

165. νῆας, on the quantity of the ultima see § 32. But the force of a lost sigma of [σ]άλαδε (cf. Lat. *sal*) may have been still felt.

167. ἀίξασα, on the tense, § 186; with βῆ, 'she darted away.' Cf. notes on l. 71 and A 391.

169. μῆτιν has the ictus on the ultima, although it is short; see § 33.

170. ἐσταότ'(α), ἵστημι.——ἐυσσέλμοιο, on double σ see § 39.

171. μιν, syntax, § 179.——κραδίην, θυμόν, syntax, § 180.

175. πεσόντες, 'tumbling,' of disorderly embarkation, because hasty.

Embarking in good order would be expressed by ἐμβάντες, as is suggested by a scholium.

179. μηδέ τ' ἐρώει [Monro (*Homeric Grammar*², § 332) accepts as better the reading of four MSS., μηδ' ἔτ' ἐρώει], 'and do not delay'; with this verb associate the noun ἐρωή (Π 302), 'cessation.' But ἐρωήσει, 'shall run,' 'shall gush out' (A 303), seems to be a different word; with it is to be associated a corresponding noun, ἐρωή (Γ 62), 'rush,' 'thrust,' 'blow.'

182. φωνησάσης, translate by present, § 186.

183. θέειν, syntax, § 211; 'he started to run.'

184. This Eurybates is to be distinguished from the herald of Agamemnon, mentioned A 320.——ὅς, why long? § 61, 6.

185. Ἀγαμέμνονος limits ἀντίος, 'to meet'; compare the similar construction with the adverb ἐναντίον, A 534.

186. οἱ, dative of interest, meaning here 'from him.' The scepter became the symbol of his authorization to speak on behalf of Agamemnon to the kings who were his peers and to the common soldiers.

188. κιχείη, optative in protasis of past general condition; on the form cf. subjunctive κιχείω, A 26.

189. δ'(έ) = δή, § 31.——ἐρητύσασκε, meaning of suffix? § 154, 1.

190. δαιμόνι'(ε), 'sir! your conduct is unaccountable'; cf. note on A 561.——κακόν, on quantity of the ultima see § 37.——ὥς, § 123, 5.——δειδίσσεσθαι (§ 62), elsewhere in Homer transitive, and perhaps here too; 'it is not befitting to terrify you, like a low-born man.' Others understand it (here only) as intransitive, 'it is not becoming for you to be afraid.'

192. οὐ γάρ πω σάφα οἶσθ'(α), οἷός [ἐστι] νόος κτλ., 'for you do not yet clearly know what [literally 'of what sort'] is the purpose of the son of Atreus.'

194. βουλῇ, the council of the γέροντες.——οἷον ἔειπεν, ll. 56–75.

195. 'May he not in his wrath (as I fear he may) do some harm to the sons of the Achaeans.' This distinctly Homeric construction expresses an object of fear with the desire to avert it. See GMT. 261.

196. θυμός, 'spirit.'——βασιλῆος, Agamemnon, if the statement is not general.

197. Note the emphasis continually laid on the belief that the Homeric king rules by divine right.

198. 'And, again, whatsoever man of the people he saw and found bawling out.' For the occasion of their shouting cf. l. 151, τοὶ δ' ἀλλήλοισι κέλευον κτλ.

199. ἐλάσασκεν, 'would strike' (§ 154, 1).

200. δαιμόνι'(ε), cf. note on l. 190.

202. ἐναρίθμιος, 'counted in,' 'of account.'

203. μέν = μήν (§ 31).

204. **ἀγαθόν,** a neuter substantive in the predicate, as often in Attic Greek, instead of a predicate adjective (*ἀγαθή*). Cf. *φοβερώτατον δ' ἐρημία* (Xen. *Anab.* II, 5, 9), 'solitude is a most fearful thing.'

206. Omitted in most MSS. The interpolator evidently had in mind I 99, but made a bad metrical blunder when he used *βασιλεύῃ* for *βουλεύῃσιν*. ——**σφίσι,** 'them,' i. e. his subjects, is introduced very awkwardly.

209. **ἠχῇ,** the 'roar' of voices is meant. Cf. *ἀλαλητῷ*, l. 149.

210. **τε,** as often, marks the general character of the statement.

212. **Θερσίτης,** the significance of the name is of some interest (the 'Bold'); the first element is *θέρσος*, said to be Aeolic for *θάρσος*.——**μοῦνος** = Attic *μόνος*.

213-215. The sense is: 'who knew how to say many uncivil things, so as to quarrel with kings in a reckless and unseemly way, and to prate whatever he thought was ridiculous to the Argives.'

213. Why is **ὅς** long? § 61, 16.——**ἔπεα . . . ἄκοσμά τε πολλά τε,** 'words both disorderly and many' is literal.

214. **ἐριζέμεναι,** syntax, § 212.

215. After **ἀλλ'** supply *λέγειν* or a similar verb.——**εἴσαιτο** = Attic *δόξειε*, optative in protasis of a past general condition. See GG. 616 b, 618, 651 (2).

216. **αἴσχιστος ἀνήρ,** 'the ugliest man' in predicate relation to the subject of *ἦλθεν*. Compare *κάρτιστοι*, A 266 and note. "The most ill-favored wight was he . . . of all the Grecian host" (J. S. Blackie).——**ὑπὸ Ἴλιον,** Troy was situated on a hill.

217. **ἕην** = *ἦεν* (A 381) = Attic *ἦν*.——**ἕτερον πόδα,** 'in one foot,' accusative of specification.

218. **συνοχωκότε** (form, § 127), 'bent together,' 'cramped.'

219. **κεφαλήν,** for construction cf. *πόδα*, l. 217.——**ψεδνὴ** *κτλ.*, 'and sparse was the woolly hair that grew thereon.'

220. **ἔχθιστος . . . μάλιστ' (α),** cf. note on l. 58.

222 **ὀξέα κεκληγώς,** 'with shrill cries.'——**λέγ' (ε),** 'he kept telling over,' 'recounting.'——**τῷ,** Agamemnon. It was because Thersites had the crowd behind him that he dared to be so insolent.

224. **μακρὰ βοῶν,** 'bawling loud.'

225. **τέο** (Attic *τίνος* or *τοῦ*), § 122, 1; genitive of cause with *ἐπιμέμφεαι*. ——**δὴ αὖτε,** § 43.

226. **πλεῖαι,** supply *εἰσί*.

228. **εὖτ' ἄν** = what in Attic prose? GG. 628. A present general protasis.

229. **ἤ,** introducing a question; cf. note on A 133.——**ἔτι,** 'besides.'——**ἐπιδεύεαι** = Attic *ἐπι-δέει*, 'you want.'——**οἴσει** (with *κε*), § 190.

230. **τις** (l. 229) . . . **Τρώων ἱπποδάμων,** 'a Trojan horseman.'——**υἱος,**

genitive, § 107.——**ἄποινα,** 'as a ransom,' in apposition to **ὃν** [*χρυσόν*], l. 229.

232. **γυναῖκα,** the genitive (*γυναικός*) would be expected, to correspond with *χρυσοῦ* (l. 229); but either the poet loses sight of a specific verb, or perhaps he has in mind *ποθέεις*, which takes the accusative, as A 492.——**μίσγεαι** and **κατίσχεαι** (l. 233) are present subjunctives, the ending *-εαι* being shortened from *-ηαι* (§§ 28, 29).

233. **ἥν τ'(ε) . . . κατίσχεαι,** purpose clause.——**αὐτός,** with ictus on ultima, § 33.

234. Understand *τινά*, 'a man,' as subject of **ἐπιβασκέμεν.**

235. **πέπονες,** 'weaklings'; cf. Achilles's word, *οὐτιδανοῖσιν*, A 231.——**ἐλέγχε'(α),** 'reproaches,' 'wretches.'——**'Αχαιΐδες, οὐκέτ' 'Αχαιοί,** imitated in Vergil's words (*Aen.* IX, 617), "O vere Phrygiae (neque enim Phryges)."

237. **πεσσέμεν,** cf. *καταπέψῃ*, A 81; what is the metaphor involved?

238. **χήμεῖς,** form, § 44.——**οὐκί,** generally found at end of sentence and of verse = Attic *οὔ*.

239. **ἕο,** accented, § 111, 4; a genitive after the comparative **ἀμείνονα.** ——**ἕο** has the ictus on the ultima, § 38.

240. Cf. A 356.

241. **ἀλλὰ μεθήμων [ἐστί],** 'but he is remiss,' he lets things pass. Thersites perhaps has in mind how Achilles stopped in the very act of drawing his sword on Agamemnon (A 219).

242. The very words used by Achilles, A 232.

243. **ποιμένα λαῶν,** the full significance of this phrase is discussed by Socrates, as related by Xenophon, *Memorabilia*, III, 2, 1. Cf. note on Γ 179.

245. **ὑπόδρα ἰδών,** cf. A 148.——**ἠνίπαπε,** peculiar formation, § 129.

249. **ὅσσοι . . . ἦλθον,** 'of all that came.'

250. 'Therefore [**τῷ,** cf. A 418] you had better not speak with kings passing through your mouth.'——**ἂν . . . ἀγορεύοις** is potential optative with the force of a prohibition—in mock courtesy; cf. A 301.——**ἀνὰ στόμα** may be rendered freely, 'on your tongue' or 'on your lips'; cf. Xen. *Cyropaedia*, I, 4, 25: *πάντες τὸν Κῦρον διὰ στόματος εἶχον καὶ ἐν λόγῳ καὶ ἐν ᾠδαῖς*, 'all had Cyrus on their lips both in speech and in songs.'

251. Before **προφέροις** and **φυλάσσοις** which are in the same construction with *ἀγορεύοις*, understand *οὐκ ἄν*: 'you had better not heap reproaches on them and watch (your chance for) going home.'

254. **τῷ,** cf. l. 250.

255. **ἦσαι ὀνειδίζων,** 'you keep on reproaching'; for this meaning of *ἦμαι* cf. A 415, 416. Thersites sat down later (l. 268).——**διδοῦσιν,** for *διδό-νσιν* (§ 133).

258. **κιχήσομαι,** first aorist subjunctive, probably; the corresponding

indicative, *κιχήσατο*, occurs Z 498 and elsewhere. Cf. § 145.——**ὥς νύ περ ὧδε,** 'even as you now are.'

259. **μηκέτ' . . . ἐπείη,** what sort of wish? § 201. Odysseus emphatically says **Ὀδυσῆι** instead of *ἐμοί*.

261. **ἀπὸ . . . δύσω,** tmesis.——**φίλα,** meaning, § 114.

262. **τά τ'(ε),** 'which,' § 123, 3.——**αἰδόα,** 'nakedness.'

263. [**σε**] **αὐτόν,** 'you yourself,' object of *ἀφήσω*.

264. **πεπληγώς,** 'scourging.'

268. **σκήπτρου . . . χρυσέου,** cf. note on A 246.——**τάρβησεν,** see notes on A 85, 331.

269. **ἀλγήσας,** 'smarting with pain.'——**ἀχρεῖον ἰδών,** 'with a foolish look.'

270. **ἀχνύμενοι,** on account of disappointment about going home.——**ἡδύ,** 'sweetly,' 'pleasantly,' 'heartily.'

271. **τις,** 'many a one.'——**εἶπεσκεν,** force of suffix, § 154, 1.——**πλησίον,** substantive (from *πλησίος*); with **ἄλλον,** 'his neighbor.'

272. **ὦ πόποι,** cf. A 254.——**δή,** 'already.'

273. **βουλάς** (a kind of cognate accusative) **τ' ἐξάρχων ἀγαθάς,** 'taking the lead in good counsels.'——**κορύσσων,** 'arming (with helmet),' here metaphorically, 'marshaling' (*πόλεμον*).

274. **ἄριστον,** in predicate relation to *τόδε*, 'this is by far the best deed that he has done.'

275. **ὅς,** introducing a causal clause; 'in that he restrained that slanderer—impudent as he was—from his harangues.'——**ἀγοράων,** syntax?

276. **θην,** 'I rather think,' in irony.——**πάλιν αὖτις ἀνήσει** (*ἀν-ίημι*), 'will impel him back here again.'

278. **φάσαν,** note the plural with collective subject, *πληθύς*.

281. **οἱ πρῶτοί τε καὶ ὕστατοι,** 'both the nearest and the farthest.' But **οἱ** may be the pronoun, a dative of reference.

285. **πᾶσιν . . . μερόπεσσι βροτοῖσιν,** 'in the sight of all mortal men.'——**θέμεναι,** for meaning cf. note on A 2; for form cf. *δόμεναι*, A 98.

286. **ἐκτελέουσιν,** tense, § 151.

288. Cf. I. 113. With **ἐκπέρσαντ'(α)** supply *σε*.

289. **ὥς τε** (Attic *ὥσπερ*), 'like.'——**ἤ** (the MS. reading) is superfluous to the sense; *ἤ . . . ἤ*, or *τε . . . τε*, would be natural enough, but not *ἤ . . . τε*. Some editors read *ἦ*.

291. 'Surely there is toil enough for a man in weariness to return.' i. e. to cause him to return home. Supply *τινά* as subject of **νέεσθαι.** It is possible, by adopting one or more of the emendations proposed for this line, to get a more usual construction and perhaps better sense; but they are all without MS. authority.

292. **καὶ γάρ,** 'for even,' as sometimes in Attic Greek (GG. 672 d).——**θ',** in general statement.

294. **εἰλέωσιν,** to be read with synizesis; for meaning cf. ἕλσαι, A 409. How is the mood accounted for? Cf. ἑλωμεν, l. 228, and § 197.

295. **ἡμῖν,** dative of interest; cf. τῷ, A 250.——**ἔνματος,** for ἐνϝατος. Compare ἐνάτῃ, l. 313, where digamma is neglected. This line does not quite accord with l. 134, where the nine years are said to be already gone.

296. **μιμνόντεσσι** = μένουσι (in Attic prose), dative plural of μένων (l. 292)——**τῷ,** § 117.

298. **κενεόν** (Attic κενόν), 'empty-handed,' agrees with τινά understood, the subject of the two infinitives.

302. **μή** (instead of οὐ), because the relative clause is the protasis of a condition.——**ἔβαν . . . φέρουσαι,** 'carried off'; see notes on A 391, B 71.

303. **χθιζά τε καὶ πρωΐζ'(α),** 'yesterday or the day before'; the sense is: 'a day or two from the time when the ships gathered at Aulis,' or 'hardly had the ships gathered at Aulis,' when etc. Others render: 'but a day or two ago, when' etc., making the phrase epitomize the nine intervening years between the mustering at Aulis and the present moment.

308. **δαφοινός,** meaning of prefix, § 160.

313. **ἀτάρ,** 'while.'

315. **τέκνα,** object of ὀδυρομένη, which, though often taking a genitive of cause, is sometimes used transitively (T 345, Ω 714, 740).

316. **δ' ἐλελιξάμενος** is probably for an original δὲ ϝελιξάμενος, aorist of ἑλίσσω (§ 61, 15), which naturally means 'coiling himself up.' Similar formations occurring elsewhere also (as from ἐλελίζω) have been noted and corrected by editors.——**ἀμφιαχυῖαν** (commonly called perfect of ἀμφιάχω) is probably another example of a word not transmitted in its original form.

318. **ἀρίζηλον** (= ἀρίδηλον), meaning of prefix, § 160.——**ὅς περ ἔφηνεν,** 'who also revealed him' or 'the very god that' etc. (GG. 216.)

320. **θαυμάζομεν,** imperfect. Homer does not use the historical present. See § 182.——**ἐτύχθη,** 'came to pass'; cf. l. 155.

321. **θεῶν,** with **ἑκατόμβας.** This line is usually connected with the following one instead of the preceding. But the punctuation of our text seems to have been that of Cicero's (cf. *De Divinatione*, II, 30, 64).

325. **ὅο,** form, §§ 74; 123, 1.

326. **ὡς . . . ὧς** (l. 328), cf. A 512.

332. **εἰς ὅ κεν** = Attic ἕως (ἄχρι, μέχρι, ἔστε) ἄν.

336. **Γερήνιος.** When Pylos was sacked by Heracles, so the old story ran, and Nestor's eleven brothers were slain, Nestor alone escaped, for he was being cared for ἐν Γερήνοις (scholium), a Messenian people or place. So he was called Gerenian. It is altogether probable, however, that the story is fanciful, and that the name is a relic of a remote past which even the later epic poets themselves were unfamiliar with.

337. ὦ πόποι, cf. A 254, where Nestor begins with the same words.——ἦ δή, 'surely now.'

339. 'In what way, then, will our compacts and oaths come out?' That is, 'what, then, will become of our compacts and oaths?' The allusion is evidently the same as in ll. 286–288.——βήσεται conforms to the neuter plural subject ὅρκια only; cf. note on l. 135.

340. 'Then may all plans and counsels of men be burned' to nothing! If these pledges given by you—worthless as they turn out to be—are typical of all such, better that they all be brought to naught than continue to mislead.

341. σπονδαὶ ἄκρητοι, 'libations unmixed' (with water). The wine furnished by the contracting parties was mingled in token of cementing the contract.——ἐπέπιθμεν (§ 57) = ἐπεποίθεμεν.

342. αὖτως, 'in vain.'

343. πολὺν χρόνον . . . ἐόντες, to be rendered by the English perfect. Cf. A 553.

344. ἔθ' (ἔτι) ὡς πρίν (§ 30), 'still as before.'——δ' (ἑ) = δή.

346. ἕνα καὶ δύο, 'one or two'; for καί compare χθιζά τε καὶ πρωΐζα, l. 303. The words are in apposition to τούσδε.——Ἀχαιῶν limits τοί, 'who of the Achaeans.'

347. αὐτῶν, perhaps a neuter objective genitive with ἄνυσις, 'accomplishment of them,' i. e. of the plans. But it is probably better to take αὐτῶν as a predicate genitive of possession referring to the 'one or two' Achaeans and translate: 'but they shall not achieve anything.'

348. πρὶν . . . πρίν, used as in A 97, 98.——ἰέναι limits βουλεύωσ'(ι) (l. 347).——Διὸς αἰγιόχοιο, construction, § 174 (3).

353. ἀστράπτων, nominative when the accusative would be regular to agree with Κρονίωνα (l. 350).

355. τινα, 'every man.'——πάρ, § 46.

356. τίσασθαι (τίνω), 'take pay for.'——Ἑλένης ὁρμήματα κτλ., 'the efforts and groans about Helen' is the better of the traditional interpretations: i. e. the efforts and groans that we Greeks have put forth for her.

359. ἐπίσπῃ (ἐφέπω), 'meet' death: for we shall slay him on the spot.

363. φρήτρηφιν (§ 155, 1), in the same construction as φύλοις.

365. γνώσῃ, i. e. γνώσεαι.——ὅς κτλ., 'whoever of the leaders is cowardly and who of the soldiers, and whoever is brave.'

366. ἕῃσι, form, § 136, 6; for the syntax cf. GG. 616 a. 621 a.——κατὰ σφέας (to be read with synizesis), for meaning compare A 271.——μαχέονται, future, § 151.

370. μάν, § 31.

372. εἶεν, in a hardly attainable wish. See § 202.

376. με . . . βάλλει, 'plunges me.'

378. **ἦρχον χαλεπαίνων,** 'was first to be angry.'

379. **εἰ δέ ποτ' ἔς γε μίαν [βουλὴν] βουλεύσομεν,** 'if ever our plans shall converge into one plan,' i. e. 'if we shall ever plan in accord.'

380. **ἀνάβλησις,** on the suffix, § 156, 2.

381. **ξυνάγωμεν** = Latin *committamus.* Ἄρης is the personification of *proelium* or *pugnam.* Cf. Vergil's *proelia . . . conserimus* (*Aen.* II, 397 f.).

382. **τις,** 'every man,' as in l. 355.——**ἀσπίδα θέσθω,** 'let him make his shield ready.' 'Let him gird on [*περι-θέσθω,* 'put on'] his shield' is the interpretation of a scholiast.

384. **ἀμφὶς ἰδών** seems to be for an original *ἀμφὶ Fιδών* (§ 61, 23), 'looking on both sides of,' 'seeing to'; with *ἅρματος.*

385. **ὥς κε . . . κρινώμεθ'(α),** 'that we may strive together [literally 'seek a decision'] in hateful war.' For the syntax of the clause, § 196.

386. **μετέσσεται,** 'shall intervene.'

387. **εἰ μή,** 'except that,' 'until.'

388. **τευ,** enclitic pronoun, § 122, 2; 'many a man's.'——**στήθεσφιν,** § 155, 1.

389. **ἀσπίδος ἀμφιβρότης,** the big shield. Cf. Introduction, 23.——**χεῖρα,** accusative of specification.——As subject of **καμεῖται** understand *τις,* 'many a man.'

391. **ὃν δέ κ'(ε) . . . νοήσω,** protasis of the more vivid future condition.

392. **μιμνάζειν** limits *ἐθέλοντα,* which agrees with *ὅν* (l. 391).——**οὔ οἱ,** why not *οὐχ οἱ?* § 61, 6.

393. **ἄρκιον,** 'sufficient,' 'secure.' The latter meaning applies here: 'it shall not be assured to him hereafter to escape dogs and birds of prey,' or freely, 'he shall have no security hereafter from dogs and birds of prey.' ——For the form **ἐσσεῖται** see note on A 211.

394. **κῦμα,** supply *ἰάχῃ.*

396. **προβλῆτι σκοπέλῳ,** in apposition to **ἀκτῇ** (l. 395), to which it gives a more definite conception.

397. **κύματα** (l. 396) **παντοίων ἀνέμων,** 'waves driven by all the various winds.'——**γένωνται,** subject understood, *ἄνεμοι.*

400. **ἄλλος δ' ἄλλῳ** (Latin *alius alii*) **ἔρεξε** κτλ., 'one man made sacrifice to one of the ever-living gods, another man to another.' This implies that particular divinities were worshiped by different tribes.——Lines 400–410 illustrate the commonest of the metrical pauses, § 16.

407. Cf. l. 169.

408. **βοὴν ἀγαθός,** 'good at the martial cry,' epithet of a brave man. It is to be noted that the trumpet (*σάλπιγξ*) was not used by Homeric heroes; the word occurs but once, in fact, and then in a simile (Σ 219). Signals for attack and retreat were given by powerful shouting on the part of the leaders.

409. ἀδελφεόν, Attic ἀδελφόν, cf. κενεόν, l. 298.——The subject of the clause **ὡς ἐπονεῖτο** is introduced in advance, and made object of the principal verb (proleptic accusative): 'he knew his brother, how he was toiling'; i. e. 'he knew how his brother was toiling.' Compare "You find yourself . . . watching the storms how they gather," Kinglake's *Eothen*. Examples in older English are not uncommon.

410. Cf. A 449.

412. Pope paraphrases this line:

> "Oh thou! whose thunder rends the clouded air,
> Who in the heaven of heavens hast fix'd thy throne,
> Supreme of gods! unbounded and alone!"

See also notes on A 420, B 458.

413. πρὶν . . . πρίν, cf. note on A 97.——For construction of **δῦναι** and **ἐπὶ . . . ἐλθεῖν** (tmesis), § 213.

414. κάτα, for accent on penult cf. § 164.——**πρηνές,** predicate adjective limiting *μέλαθρον*, *after* which it is to be translated 'headlong'; the use is metaphorical, the adjective commonly being applied to living creatures. ——**βαλέειν,** form, § 137, 4.——Instead of the Homeric **με . . . βαλέειν,** what construction follows πρίν in Attic Greek after a *negative* clause? Cf. Xen. *Anab.* I, 1, 10: *καὶ δεῖται αὐτοῦ μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας πρὶν ἂν αὐτῷ συμβουλεύσηται.* GG. 644 b and d.

415. αἰθαλόεν, 'smoke-begrimed' roof; the *μέγαρον* had no chimney; and the roof and walls became stained with smoke from the hearth and from braziers and torches used for illuminating at night.——**πρῆσαι,** here 'burn'; cf. A 481, where the sense is 'puffed out.'——**πυρός,** 'with fire,' a kind of partitive genitive, where an instrumental dative would be expected; πρήθω is used with the genitive after the analogy of verbs of *sharing* and *filling*, which regularly take a partitive genitive (of material).——**δηΐοιο,** η is short in scansion, § 28.

416. Ἑκτόρεον, for Ἕκτορος, cf. Νηληΐῳ, l. 20; Νεστορέῃ, l. 54.——**δαΐξαι** with subject **με** (l. 414) is also included in the πρίν construction: 'and until I have rent Hector's tunic on his breast so that it is ragged [or 'into shreds'] with my bronze.'

417. πολέες, declension, § 106.

418 λαζοίατο, why optative? § 201.——**ὀδάξ,** cf. note on T 61.

420. δέκτο, form, § 131.——**ἱρά** = Attic ἱερά.——**ἀμέγαρτον,** used like βωγαλέον (l. 417): 'so that it was unenviable'; i. e. 'to a sad extent.'

421-424 = A 458–461.

426. ὑπείρ-εχον, for an original ὑπέρ σεχον.——**Ἡφαίστοιο** = πυρός.

427-432 = A 464–469.

435. μηκέτι . . . λεγώμεθα, 'let us no longer be gathered' is a traditional rendering; others translate the verb, 'talk with one another.'

436. **ἀμβαλλώμεθα,** for meaning cf. ἀνάβλησις, l. 380. With reference to this word an interesting digression of the scholia is worth repeating: *ἐρωτηθεὶς γοῦν Ἀλέξανδρος, πῶς τῆς Ἑλλάδος ἐκράτησε, "μηδὲν ἀναβαλλόμενος" εἶπεν.*

438. **ἀγειρόντων,** imperative.

440. **ἴομεν,** subjunctive, § 143.——**θᾶσσον** is rendered by Nägelsbach 'the sooner the better.'——**ἐγείρομεν,** aorist subjunctive, § 144, II.——For the construction **ὄφρα** ('in order that') **κε κτλ.** see § 196.

446. **κρίνοντες,** 'marshaling' (literally 'separating') into tribes and clans; cf. l. 362.

447. **ἐρίτιμον,** force of prefix, § 160.——**ἀγήραον ἀθανάτην,** 'ageless,' 'immortal,' not precisely equivalent in meaning. The distinction is nicely drawn in the ancient myth of Tithonus, the husband of Dawn (Ἠώς); being a mortal, he asked for immortality (ἀθανασίαν) from her who was a goddess; this he received and lived on forever; but because through ignorance he did not ask for agelessness (ἀγηρασίαν) as well, he presently became subject to the troubles of old age. The goddess could not grant his request for death, but changed him into a cicada.

448. **ἠερίθονται,** spelling, § 35.

452. **καρδίῃ,** with ἑκάστῳ (l. 451), § 180.——**ἄλληκτον,** spelling, § 39.

456. **τε,** what is its force here? Cf. l. 90.

457. **τῶν,** 'of them,' with χαλκοῦ.——**θεσπεσίοιο,** freely, 'countless,' with reference to the shields and weapons.

458. **παμφανάουσα** shows the reduplicated root φαν. Compare παιφάσσουσα, l. 450.——**αἰθέρος,** the clear air above the denser ἀήρ. The top of Olympus is in this element; so Zeus is spoken of, l. 412, as αἰθέρι ναίων.

459. **τῶν** can not be translated at this point; it is later repeated (l. 464), when care must be taken to render it.

460. **δουλιχοδείρων,** spelling, § 35.

461. **Ἀσίῳ ἐν λειμῶνι,** 'in the Asian meadow.' So the words were understood by Vergil, who speaks of the birds 'that seek everywhere for food through the Asian meads, in the sweet pools of Caÿstrus':

> [volucres] quae Asia circum
> dulcibus in stagnis rimantur prata Caÿstri.—*Georgics*, I. 383, 384.

Again he alludes to the "Asia palus" (*Aen.* VII, 701, 702), home of swans. [Ἀσίῳ, i. e. Ἀσίεω, genitive of Ἀσίας, is a common reading also; the sense then is, 'the meadow of Asias,' who is said to have been a king of the Lydians.]

463. **προκαθιζόντων,** occurring where a finite verb parallel with ποτῶνται might be expected, agrees with the genitives that have preceded, either ὀρνίθων (l. 459) or its appositive nouns (l. 460). The Homeric order should be preserved in translation: 'as they noisily keep settling to the fore.'——

σμαραγεῖ δέ τε λειμών, Vergil's "sonat amnis et Asia longe | pulsa palus" (*Aen.* VII, 701, 702), 'the river and the Asian mead resound with echoes far and wide.'

465. προχέοντο, the ultima remains short before **Σκαμάνδριον**: cf. l. 467 also. This is a metrical irregularity.

466. αὐτῶν, 'of the men themselves.'

468. τε, not to be translated, § 123, 3.

469. ἀδινάων, see note on l. 87.

470. αἵ τε and (l. 471) **ὅτε τε,** § 123, 3.

471. δεύει, 'wets,' a distinct verb from **δεύομαι,** 'want.'

474. τούς, not to be translated at this point; it is repeated in l. 476, where it must not be neglected.

475. ῥεῖα = Attic **ῥᾳδίως.**

478. τερπικεραύνῳ, § 59.

479. ζώνην, 'waist,' means a woman's 'girdle' usually.

480. βοῦς, a noun of common gender; with **ταῦρος** (l. 481) in apposition, 'bull'; in the plural, meaning 'herds,' **βόες** is feminine, as l. 481 and A 154.——**ἀγέληφι,** syntax, § 177 (a).——**ἔπλετο,** 'is,' § 184.

483. ἡρώεσσιν, 'among the warriors,' with **ἔξοχον.**

Then follows, after an invocation of the Muses, the "Catalogue of the Ships," a summary of the forces gathered at Troy. It is particularly valuable as an epitome of very ancient Greek geography. It has little excuse, however, for being thrust into the narrative at this point, where it makes but a tedious interruption. It is recognized by critics as the latest accretion to the poem, belonging probably to the seventh century B. C.

Altogether 1,186 ships of the Greeks are enumerated; there were 120 men in each ship of the Boeotian contingent, the poet relates; and he later gives the number in each of the ships of Philoctetes (from Methone, etc.) as 50. On the basis of these data it is impossible to figure with any exactness the number of men whom the Greeks believed to have gone against Troy. A scholium on B 122 states that the number of Greeks is said by some to have been 120,000, by others 140,000; the Trojans, without reckoning allies, numbered 50,000 (according to Θ 562, 563).

Following are the introductory lines of the Catalogue:

ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,—
ὑμεῖς γὰρ θεαί ἐστε πάρεστέ τε ἴστε τε πάντα, 485
ἡμεῖς δὲ κλέος οἶον ἀκούομεν οὐδέ τι ἴδμεν—
οἵ τινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
οὐδ' εἴ μοι δέκα μὲν γλῶσσαι δέκα δὲ στόματ' εἶεν,
φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη, 490
εἰ μὴ Ὀλυμπιάδες Μοῦσαι Διὸς αἰγιόχοιο

θυγατέρες μνησαίαθ', ὅσοι ὑπὸ Ἴλιον ἦλθον.
ἀρχοὺς αὖ νηῶν ἐρέω νῆάς τε προπάσας.

With them may be compared Vergil's *Aeneid*, VII, 641–646; VI, 625, 626.

780. The description of the advancing host of Achaeans is resumed.

781. **Διὶ ὥς** (cf. §§ 33, 37, end), 'as under the might of Zeus.'

783. **εἰν**, § 35, end.

785. **πεδίοιο**, syntax, § 171.

786. **ὠκέα**, spelling, § 29.

788. **ἀγοράς**, what kind of accusative? GG. 536 a.

794. **δέγμενος** (§ 131), 'awaiting the time when' (**ὁππότε**).——**ναῦφιν** = **νεῶν**, § 155, 1.

796. **μῦθοι . . . ἄκριτοι**, cf. **ἀκριτόμυθε**, l. 246.

797. **ἐπ' εἰρήνης**, 'in the time of peace.'——**ὄρωρεν**, cf. l. 146.

798. **πολλά**, 'often.'

799. **τοιόνδε τοσόνδε τε**, see note on l. 120.——**ὄπωπα**, § 127.

801. **πεδίοιο**, syntax, § 171.

802. **δέ**, § 31.

804. **ἄλλη δ' ἄλλων γλῶσσα**, in Latin *alia aliorum lingua*: 'some speak one tongue, others another.'

809. **πᾶσαι . . . πύλαι**, according to Aristarchus, means 'the whole gate'; he contended that there was but one great gate of Troy, the 'Scaean,' known also as the 'Dardanian' (X 194).

810. **ὀρώρει**, pluperfect (on translation of the tense see § 188).

811. **πόλιος**, the last two syllables must be pronounced as one (*-yos*); and this one is lengthened (§§ 32, 33).

The remainder of the book (ll. 816–877) mentions the allies of the Trojans.

BOOK III—Γ

2. **κλαγγῇ τ' ἐνοπῇ τ'** (**ε**), syntax, § 178.——**ὄρνιθες ὥς** (⏑ – | ⏑ –), § 37.

3. **περ** = **καί**, 'also,' and belongs with **γεράνων**. Cf. A 131.——**πέλει οὐρανόθι πρό**, 'rises in heaven, to the fore,' 'rises before heaven.'

Vergil (*Aen.* X, 264–266) condenses the simile thus:

> quales sub nubibus atris
> Strymoniae dant signa grues, atque aethera tranant
> cum sonitu, fugiuntque notos clamore secundo.

'As beneath the stormy clouds Strymonian cranes proclaim their approach, sweeping noisily through the air and fleeing before the winds "with clamor in their train."'

4. χειμῶνα, 'winter.'

5. ἐπ'(ί) with genitive = 'toward' here.

6. The existence of pygmies was known to Herodotus also, who had heard of some little men living in a remote (and rather indefinite) country reached by journeying south and west from Libya (Herod. II, 32). Accounts of African pygmies are familiar enough from the reports of numerous travelers of our own day. So, while Homer's battles between pygmies and cranes belong to the realm of fairyland, it is not to be doubted that he had a basis of fact for his mention of the diminutive men.

7. ἔριδα, form, § 80.

10. κατέχευεν, on translating the tense, § 184.

11. κλέπτῃ δέ τε νυκτὸς ἀμείνω (accusative singular agreeing with δμίχλην, l. 10), 'but better for a thief than night.'

12. The order for translation is: ἐπὶ τόσσον, ἐπὶ ὅσον, (a man can see) 'only so far as' etc.

14. πεδίοιο, syntax, § 171.

15. ἐπ' ἀλλήλοισιν ἰόντες = Attic ἐπ' ἀλλήλους ἰόντες.

17. Tennyson says of Paris in *Oenone*:

> A leopard skin
> Droop'd from his shoulder, but his sunny hair
> Cluster'd about his temples like a god's.

19. προκαλίζετο, 'challenged' by his attitude, not by speech.

22. μακρὰ (cognate accusative) βιβάντα, 'with long strides.'

23. ὥς τε λέων ἐχάρη, 'as a lion rejoices,' § 184.

24. κεραόν, on quantity of the ultima, § 32.

25. εἴ περ ἂν αὐτὸν | σεύωνται, § 197, 1. The apodosis (κατεσθίει) of this general condition is accompanied by τε, which while untranslatable often marks a general statement.

29. ἐξ ὀχέων, 'from his chariot.' Homer may use a plural form with reference to the different parts of which an object is composed. Cf. A 14, 45.

The use of chariots in Homer is limited to a comparatively few conspicuous warriors; the great majority of the fighting men go afoot. See Introduction, 27.

31. φίλον ἦτορ, 'in his heart,' accusative of specification.

33. ἀπέστη, gnomic aorist like ἐχάρη (l. 23); so too ἔλλαβε (l. 34), ἀνεχώρησεν (l. 35), εἷλε (l. 35).——The simile is imitated by Vergil (*Aen.* II, 379–382):

> Improvisum aspris veluti qui sentibus anguem
> pressit humi nitens, trepidusque repente refugit
> attollentem iras et caerula colla tumentem:
> haud secus Androgeus visu tremefactus abibat.

'Like a man treading among prickly briers, who unwittingly sets foot upon a snake, and quivering recoils from it with a start as it rears its

angry crest and swells its dark-hued neck: even so did Androgeus trembling at the sight start to retreat.'

34. ὕπο, 'beneath,' adverb.——ἔλλαβε, spelling, § 39.

35. παρειάς, with μιν, syntax, § 180.

39. Δίσπαρι, 'evil Paris,' in striking contrast with the following εἶδος ἄριστε. A similar antithesis is noticed in Tennyson's *Oenone*: "Beautiful Paris, evil-hearted Paris."

40. αἴθ' ὄφελες κτλ., construction, § 203.——τε . . . τε, here equivalent to 'or'; cf. B 303, 346.

42. ἔμεναι (§ 137, 6), as subject supply σε.——ὑπόψιον may be translated as a substantive, 'object of others' [ἄλλων] suspicion.'

44. φάντες, 'thinking.'——As subject of ἔμμεναι supply σε.——ἀριστῆα πρόμον = ἄριστον πρόμαχον. For Paris as πρόμαχος cf. l. 16. [Some editors make ἀριστῆα subject of ἔμμεναι, and πρόμον a predicate noun after it.]——οὕνεκα καλὸν | εἶδος ἔπ'(ι), 'because you have a fair form.'

45. ἔπ'(ι), accent, § 167.——The words ἀλλ' οὐκ κτλ. may be Hector's own, not the reported gibes of the Achaeans; but if a comma be read for the colon (after ἔπ'), they may be regarded as a continuation of the Achaeans' thought.——βίη is might for offense; ἀλκή, strength for defense.

46. ἦ τοιόσδε ἐών, 'really, being such a one,' did you do so and so? 'Is this the man that sailed the deep' etc., is the English idiom.

47. ἐπιπλώσας and μιχθείς (l. 48) are best translated as finite verbs parallel with ἀνῆγες (l. 48), although of course denoting prior action.

49. νυόν, 'allied by marriage,' here.

50. πῆμα, χάρμα (l. 51), and κατηφείην (l. 51) are accusatives in apposition to the whole preceding sentence (cf. GG. 539): '(to be) a great distress' etc.

52. οὐκ ἂν δὴ μείνειας (§ 206) κτλ., 'you had better not wait for martial Menelaus,' ironical advice. For construction cf. B 250. Most editors put an interrogation point at the end of the line, making a taunting question.

53. The protasis, 'if you should wait,' is understood. 'Then you would know what sort of man he is whose blooming wife you have.'

54. οὐκ ἂν . . . χραίσμῃ, construction, § 192.——Ἀφροδίτης has initial syllable short, § 4.

55. ἥ τε κόμη τό τε εἶδος, in apposition to δῶρα.——ὅτ' ἐν κονίῃσι μιγείης, 'when haply you roll in the dust,' less vivid future protasis. The use of the plural κονίῃσι suggests the particles that compose the whole; cf. ὀχέων, l. 29.

56, 57. ἦ τέ κεν ἤδη κτλ., the protasis—here wanting—may be supplied by 'else': 'else surely you had already worn a chiton of stone.' This is generally understood to mean 'you would have been stoned to death'; but

it may be that the allusion is to a mound of stones heaped up as a covering over the dead. Cf. *II Samuel* xviii, 17:

And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him.

The Homeric line may easily carry both meanings; the same pile of stones that caused the death might serve as the dead man's barrow also (Studniczka).

57. ἔσσο, *ἔννυμι.*

59. κατ' αἶσαν, 'in just measure,' 'after my deserts.'——ὑπὲρ αἶσαν, 'unduly.'

60. Paris means, 'with your words you have cut me to the quick.'

61. εἶσιν, 'goes,' 'is driven.'——δουρός, 'a timber.'——τέχνῃ, 'with art,' 'skilfully.'

62. As subject of ὀφέλλει understand 'the axe'; it increases the effect of the man's blow by its sharpness.——ἐρωήν, cf. note on B 179.

68. Τρῶας καὶ πάντας Ἀχαιούς, in apposition to ἄλλους, 'the others, the Trojans' etc.

70. ἀμφ'(ί) with dative, like Attic *περί* with genitive.

72. ἑλὼν . . . οἴκαδ' ἀγέσθω, 'let him take and carry home with him.'——εὖ strengthens πάντα, 'each and every one.' The treasures referred to were brought away from the palace of Menelaus when Helen eloped with Paris.

73. οἱ δ' ἄλλοι, in apposition to 'you,' the subject of *ναίοιτε* (l. 74), and *τοί*, the subject of *νεέσθων* (l. 74): 'as for the rest, you' etc.——φιλότητα, in same construction as *ὅρκια.*——ταμόντες, cf. B 124.

74. ναίοιτε, syntax, § 204.——τοὶ δέ, the Greeks.

75. Ἄργος ἐς ἱππόβοτον *κτλ.*, in this formula there is probably a trace of the original meaning of Argos, the district in Thessaly. Cf. note on A 79.

80. ἔβαλλον, irregular, but quite Homeric, for *βάλλοντες*, which would be expected in a construction parallel with *τιτυσκόμενοι.*

87. μῦθον, 'challenge'; cf. note on A 388.

88. κέλεται, 'he proposes.'——Τρῶας and Ἀχαιοὺς are in apposition to *ἄλλους.*

90. αὐτόν, 'himself.'

91. οἴους, 'alone,' in agreement with *αὐτόν* and *Μενέλαον* (l. 90).

95. ἀκὴν ἐγένοντο, 'were hushed'; ἀκήν, an adverb, was originally an accusative case. No wonder they were silent, as a scholiast suggests: Paris, the adulterer, now coolly proposes a duel with the injured husband; already having taken the wife, he asks for the opportunity of taking the husband's life also.

98. φρονέω *κτλ.*, 'my mind is [Monro, *Homeric Grammar*², § 238] that Argives and Trojans should now be parted.'

99. πέποσθε = πεπόνθατε. Another reading, πέπασθε, is often preferred. The forms arise from πεποθ-τε or πεπαθ-τε; θ becomes sigma before another lingual mute and τ is aspirated.

100. Ἀλεξάνδρου κτλ., 'on account of the beginning that Alexander made.'

101. τέτυκται, 'is prepared.'

102. τεθναίη, διακρινθεῖτε, syntax, § 204.

103. οἴσετε, form, § 153.——ἄρν' (ε), dual. The 'white ram' is an offering to the sun; the 'black ewe,' to the earth, black being the appropriate color of victims offered to the chthonian deities.

104. The Greeks, being strangers (ξεῖνοι) in the land, propose to sacrifice to Zeus—

Ζεὺς δ' ἐπιτιμήτωρ ἱκετάων τε ξείνων τε,
ξείνιος, ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ.

'For Zeus is the protector of suppliants and strangers, the strangers' god, who attends on strangers to whom respect is due' (ι 270, 271).

105. ἄξετε, tense, § 153.——Πριάμοιο βίην, 'the might of Priam' = 'mighty Priam.'——The expression ὅρκια τάμνῃ | αὐτός evidently does not mean that Priam 'by his own hand' may perform the sacrifice, for Agamemnon does this (l. 273).

106. παῖδες . . . ἄπιστοι, Paris is particularly meant by this general charge.

108–110. General truths.

109. οἷς may be masculine or neuter: 'among what men' or 'in what affairs an old man has a part.' On ὁ see § 119.——μετ-έῃσι, § 136, 6; on omission of ἄν or κε in the present general protasis, § 197.——πρόσσω καὶ ὀπίσσω, for meaning cf. A 343.

110. ὅπως . . . γένηται, syntax, § 199.

113. ἵππους, horses harnessed to chariots.——ἐπὶ στίχας, 'in rows,' like Σ 602.——ἐκ . . . ἔβαν, from the chariots; there was no cavalry in Homeric warfare. See Introduction, 27.

115. ἀμφίς, 'between,' separating Achaeans and Trojans.

119. ἄρνʼ = ἄρνα.

120. οἰσέμεναι, tense, § 153.

123. τήν, relative.——εἶχε, as his wife.

124. Λαοδίκην, appositive to τήν (l. 123).

126. δίπλακα, 'double mantle,' substantive (or adjective with χλαῖναν understood) in apposition to ἱστόν (l. 125), 'web.' See Introduction, 12. ——ἐνέπασσεν, 'was weaving therein.'

129. ὠκέα, spelling, § 29. 130. νύμφα φίλη, 'dear child.'

132. οἵ, relative; the antecedent is οἵ (l. 134), 'those.'

134. ἕαται, form, §§ 29; 142, 4, b. The meaning is 'rest' rather than 'sit,' for they are standing, as is shown by the next line.

138. **τῷ νικήσαντι** (syntax, § 176), to be translated as if *τοῦ νικήσαντος*. ——**κε** marks the participle as conditional; the only other instance, in Homer, of this use of *κε* is in l. 255; it is very likely suggested by the form of l. 71, *ὁππότερος δέ κε νικήσῃ*, where *κε* is of course regular with the subjunctive.——**κεκλήσῃ**, 'you shall be called,' is nearly equivalent to 'you shall be.'

140. **ἀνδρός**, mentioned in ll. 52, 53.——**ἄστεος**, Sparta.——**τοκήων**, Leda and her husband Tyndareus; but Helen's father was Zeus (l. 199).

141. **ὀθόνῃσιν**, here used as a veil. Cf. note on Σ 595.

146. **οἳ δ' ἀμφὶ Πρίαμον** *κτλ.* The names are to be translated as nominatives; cf. Xen. *Anab.* III, 5, 1: *οἱ δ' ἀμφὶ Τισσαφέρνην καὶ Ἀριαῖον ἀποτραπόμενοι ἄλλην ὁδὸν ᾤχοντο, οἱ δ' ἀμφὶ Χειρίσοφον καταβάντες ἐστρατοπεδεύοντο κτλ.* 'Tissaphernes and Ariaeus and those that were with them' . . . 'Chirisophus and his followers.'

148. **Οὐκαλέγων τε καὶ Ἀντήνωρ**, a free use of nominatives where accusatives, in the same construction as *Πρίαμον*, etc., might be expected.

149. **ἐπὶ Σκαιῇσι πύλῃσιν**, cf. note on Z 373.

152. **δενδρέῳ**, scansion, § 43; like *χρυσέῳ*, A 15. The note of the cicada is described as *λιγυρήν*, 'shrill,' 'clear,' in the familiar *Anacreontic* (32, l. 14), and perhaps the difficult **λειριόεσσαν** is intended to convey a similar meaning here; it is commonly translated 'delicate.'——**ἱεῖσιν**, Attic *ἱᾶσιν* (*ἵημι*), 'send forth': from *ἱέ-νσιν* (§ 133). In connection with this curious association of the aged councilors with cicadas, the story of Tithonus (note on B 447) may be recalled; but of course the poet here limits the likeness to the voice alone.

156. **οὐ νέμεσις** = *οὐ νεμεσητόν*, 'it is no cause for blame.'

157. **πάσχειν** with **πολὺν χρόνον** has the force of a perfect in English. Cf. note on A 553.

160. **πῆμα**, in apposition to 'she,' i. e. Helen, the subject of *λίποιτο*. The verb is used in passive sense (§ 185).

162. **πάροιθ'** (*ε*), with *ἐμεῖο*, 'beside me.'——**ἷζεν**, § 42.

163. **πηούς**, connections by marriage.

164. **μοι**, 'in my sight,' a true dative (§ 176).

166. **ὡς** = *ἵνα*, 'in order that.'

167. **ὅς τις ὅδ' ἐστὶν Ἀχαιὸς ἀνήρ**, 'who this Achaean man is,' repeats in the form of an indirect question the object of *ἐξονομήνῃς* (l. 166), *τόνδ' ἄνδρα πελώριον*.

168. **κεφαλῇ**, 'in stature,' dative of respect, a subdivision of the instrumental use (§ 178); cf. *κεφαλῇ* (l. 193), *ὤμοισιν* (l. 194), and also the accusatives of specification, a closely related construction, *κεφαλήν* and *ὤμους*, l. 227.——**ἴασιν**, cf. B 125.

172. Helen's dutiful reply to Priam's kindly address of l. 162: 'rev-

erend in my sight are you, dear father, and awful.'——**ἑκυρέ,** 'father-in-law,' once began with *σF*, the force of which consonants still survives in this line.——For **δFεινός** see § 62.

173. **ὡς ὄφελεν . . . ἀδεῖν** (§ 203), 'oh that death had been my choice —evil death!'——**ἀδεῖν,** *ἀνδάνω*.

174. **υἱέι,** §§ 107, 178.——**γνωτούς,** with special reference to her brothers, Castor and Polydeuces (l. 237).

175. **παῖδα,** cf. δ 12–14:

Ἑλένῃ δὲ θεοὶ γόνον οὐκέτ' ἔφαινον,
ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ' ἐρατεινήν,
Ἑρμιόνην, ἣ εἶδος ἔχε χρυσέης Ἀφροδίτης.

'To Helen the gods never again gave offspring, when once she had borne a lovely daughter, Hermione, who had the looks of golden Aphrodite.'——**ὁμηλικίην,** 'companionship,' i. e. 'companions.'

176. **τά γ' οὐκ ἐγένοντο,** 'this came not.'——**τό,** 'therefore.'

179. **ἀμφότερον,** 'both,' an appositive to the following nouns, *βασιλεύς . . . αἰχμητής*.——**τε** after *βασιλεύς* is pleonastic. On the whole line cf. Xen. *Memorabilia*, III, 2, where Socrates is represented discussing the meaning of the words, in close connection with the other phrase commonly applied to Agamemnon, *ποιμένα λαῶν* (e. g. B 243):

'Why does Homer praise Agamemnon in these words—

ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής?

Is it not because he would be a mighty warrior not if he *alone* should struggle nobly against the enemy, but if he should lead all his army to fight bravely; and a good king, not if he should direct his own life *only* with success, but if he should lead his subjects also to prosperity?'

180. **κυνώπιδος** agrees with *ἐμοῦ*, implied in *ἐμός*. Cf. Z 490.——**εἴ ποτ' ἔην γε,** 'if such he ever was'; an expression of painful doubt whether the past was really true.

183. 'In very truth, many were the sons of the Achaeans under your command, it now appears [*βα*],' is a literal rendering; but the English idiom requires, 'many *are* the sons of the Achaeans under your command, I now see.' The Greek and the English take different points of view: the Greek suggests, 'I was formerly somewhat mistaken in my view; it now appears [*ἄρα*] that all the time certain facts *were* true' (and still continue so); the English lays emphasis on the *present* situation only, implying what the Greek states, just as the Greek implies what the English states. Compare similar examples, I 316, Π 33, 60, etc.——**δεδμήατο,** §§ 142, 4, a; 188.

188. **ἐλέχθην,** 'was numbered' (root *λεγ*), or possibly 'was posted' (root *λεχ*, cf. *λεξάσθων*, I 67).

189. **Ἀμαζόνες**: the tradition, recorded in the scholium, is that the

Amazons, who lived by the Thermodon, overran Phrygia the Great, on a marauding expedition, in the time of the Phrygian leaders, Mygdon and Otreus. Priam went to the aid of the Phrygians, whose vast force greatly impressed him. It will be observed that the later story that the Amazons with their queen Penthesilea came to aid Priam against the Greeks scarcely tallies with this Homeric allusion in which Priam appears as the Amazons' enemy. In this myth of the Amazons' invasion of Asia Minor some scholars see a record of the incursions of northern tribes with their warlike women. Various peoples of the north had customs which agree remarkably with those ascribed to the Amazons; and it is not impossible that an extravagant version of their migrations survived in the Amazon myth. Another theory about the matter is set forth by A. H. Sayce in *The Hittites*, pp. 78–80, where it is maintained that the story of the Amazons has its origin in "the armed priestesses of the Hittite goddess."

193. **μείων μέν**, supply *ἐστί*.

194. **ὤμοισιν, στέρνοισιν**, cf. l. 168 and note.——**ἰδέ** = *καί*.——**ἰδέσθαι** limits *εὐρύτερος*, 'broader to look upon.'

196. **κτίλος** has short ultima in spite of the following *ὥς*.

201. **Ἰθάκης κραναῆς**, cf. δ 605–608:

ἐν δ' Ἰθάκῃ οὔτ' ἄρ δρόμοι εὐρέες οὔτε τι λειμών·
αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἱπποβότοιο.
οὐ γάρ τις νήσων ἱππήλατος οὐδ' ἐυλείμων,
αἵ θ' ἁλὶ κεκλίαται. Ἰθάκη δέ τε καὶ περὶ πασέων.

'In Ithaca there are neither broad runs nor any meadowland at all; it is grazed by goats and more lovely than a land where horses are pastured. For none of the isles that lie upon the sea is suited to horse driving or even rich in meadows; and of Ithaca this is true above all.'

203. **τὴν δ' . . . ἀντίον ηὔδα** = *τὴν δὲ . . . προσηύδα*.

205. **ἤδη γὰρ . . . ποτ'(ε)**, cf. A 260. Menelaus and Odysseus came to Troy on an embassy before hostilities actually began; the incident is referred to elsewhere also (Λ 138–141). Their purpose was to demand Helen. At that time Antenor, son of Hicetaon, entertained them and frustrated a treacherous plot against their lives. After the capture of Troy, as the scholiast continues, Agamemnon gave orders to spare the home of Antenor, marking it by a suspended leopard skin.

206. **ἀγγελίης**, genitive of *ἀγγελίη*, with *ἕνεκ'(α)*, 'on a message about you.'——**σεῦ** is objective genitive with *ἀγγελίης*. For the order cf. l. 100: *Ἀλεξάνδρου ἕνεκ' ἀρχῆς*. [Some understand *ἀγγελίης* as nominative = *ἄγγελος*, and take *σεῦ* with *ἕνεκ'(α)*.]

210. **στάντων**, partitive genitive.——**ὑπείρεχεν**, cf. B 426.——**ὤμους**, accusative of specification.

211. **ἄμφω δ' ἑζομένω**, in apposition to the following nominatives, of

which the first only, Ὀδυσσεύς, is expressed; the second, Μενέλαος, is implied. It is as if the poet had continued, Μενέλαος δ' ἧττον γεραρός.

215. ἦ, 'although,' 'yet.'——γένει, in sense of γενεῇ, 'in birth,' 'in years.'

217. ὑπαὶ . . . ἴδεσκε (§ 154, 1), 'kept looking down.'——κατὰ χθονός, 'down on the ground,' with ὄμματα πήξας. In this construction the genitive probably illustrates the local use (cf. §§ 171, 173).

218. σκῆπτρον, why did he hold a scepter? Cf. A 234.

220. φαίης κεν (§ 207), 'you [indefinite subject] would have thought.' ——ζάκοτον . . . τιν'(α), 'a very surly fellow,' because he kept his eyes on the ground; ἄφρονα . . . αὔτως, 'a mere [or 'perfect'] dolt,' because he seemed not to know enough to gesticulate with the staff.

223. ἐρίσσειε, force in English, § 207; cf. φαίης κεν above (l. 220).

224. 'Then we were not so much amazed at seeing Odysseus's looks' as we were at his words (scholium). His oratory was an agreeable surprise.

230. θεὸς ὡς, on the scansion, § 37.

235. κεν . . . γνοίην, potential optative; in this instance the present indicative would better conform to the English idiom.——τ' is for τοι, § 40, 4; or possibly τε (cf. A 521).

236. ἰδέειν, form, § 137, 4.

238. τώ μοι κτλ., 'whom the same mother bore that bore me.'——μοι μία, 'one with me,' is short for 'the same as my mother.' μία here = ἡ αὐτή, and the dative is either a true dative or possibly "sociative."

239. The idea is, either they did not come at all, or although they came, they do not wish to take part in the battle.

243, 244. The poet of these lines does not recognize the story, if he knew it, of the alternate immortality of the Dioscuri. It is mentioned, however, in the Odyssey (λ 302–304). The lyric poet Pindar relates (*Nemean* X, 49–90) the story of the slaying of Castor, who was mortal; and he tells how immortal Polydeuces, with the consent of Zeus, shared his immortality with his brother:

> μεταμειβόμενοι δ' ἐναλλὰξ ἀμέραν τὰν μὲν παρὰ πατρὶ φίλᾳ
> Διὶ νέμονται, τὰν δ' ὑπὸ κεύθεσι γαίας ἐν γυάλοις Θεράπνας,
> πότνιον ἀμπιπλάντες δμοῖον.

'And shifting their abode by turns, they spend one day in company with their father Zeus, and the next they pass under the hidden places of the earth, in the recesses of Therapne, fulfilling a like destiny.—*Nemean* X, 55–57.

245. θεῶν, with [illegible] in l. 269.——ὅρκια, offerings for cementing oaths, namely ἄρνε δύω καὶ οἶνον (l. 246).

250. ὅρσεο, form, § 153.

252. τάμητε, note the change to plural subject, 'you all.'

254. **ἀμφὶ γυναικί,** Attic περὶ γυναικός. Cf. περὶ σεῖο, l. 137.

255. **τῷ δέ κε νικήσαντι,** cf. l. 138.——**ἔποιτο,** syntax, § 204.

256–258. Cf. ll. 73–75.

257. **ναίοιμεν,** syntax, § 204.——**νέονται,** with future meaning.

261. **ἂν . . . ἔβη,** 'mounted' the chariot.

262. **δίφρον,** accusative of limit of motion.

263. **Σκαιῶν,** for Σκαιάων. Supply πυλάων (πυλῶν).——**ἔχον,** 'guided.'

265. **ἐξ ἵππων,** 'from their chariots'; cf. notes on ll. 29, 113.

268. **ἄν,** supply ὤρνυτο.

269. **ὅρκια,** cf. l. 245.

270. **μίσγον,** 'mingled' the wine of the Greeks with that of the Trojans. Wine unmixed with water (B 341, σπονδαὶ ἄκρητοι) was used in such ceremonies.

272. The knife (μάχαιραν, l. 271), 'which always hung by the great scabbard of his sword.'——**ἄωρτο** (for which ἄορτο has been proposed as the proper spelling) is pluperfect of ἀείρω, and means, literally, 'was suspended.'

273. **τάμνε τρίχας,** as a sign that the victim was consecrated for sacrifice.

274. **ἀρίστοις,** with Τρώων καὶ Ἀχαιῶν.

277. **Ἥλιος,** case, § 169.

278. **οἵ,** 'ye that,' includes Hades and Persephone and in particular the Erinyes. Cf. T 258–260:

> ἴστω νῦν Ζεὺς πρῶτα, θεῶν ὕπατος καὶ ἄριστος,
> Γῆ τε καὶ Ἥλιος καὶ ἐρινύες, αἵ θ' ὑπὸ γαῖαν
> ἀνθρώπους τίνυνται, ὅτις κ' ἐπίορκον ὀμόσσῃ.

285. **Τρῶας . . . ἀποδοῦναι** (syntax, § 213) = Attic Τρῶες ἀποδόντων or ἀποδότωσαν.

286. **τιμήν,** 'recompense,' 'fine.'——**ἀποτινέμεν,** in same construction as ἀποδοῦναι.——**ἥντιν' ἔοικεν,** 'whatever 'tis seemly' (to pay).

287. **ἢ . . . πέληται** expresses purpose; 'so that it shall be in remembrance [literally 'be in motion'] among men to come also.'

289. **οὐκ** instead of μή is found in this protasis because the negative modifies ἐθέλωσιν alone, with which it forms one idea, 'refuse'; the construction is Attic also. If the negative were unattached, and modified the whole clause, it would be μή.

290. **αὐτὰρ ἐγώ,** 'I for my part.'

291. **ἧος,** cf. A 193.

292. **ἀπὸ . . . τ' με,** tmesis.

294. **ἀπὸ . . . εἵλετο,** tmesis.

295. **δεπάεσσιν** modifies ἀφυσσόμενοι, not ἔκχεον (l. 296).

296. **ἔκχεον,** supply χαμάδις (l. 300).

299. 'Whichever party may be first to commit wrong contrary to the oaths'—protasis of what sort of condition? GG. 651 (1).

300. σφ'(ι), 'their,' § 176.——ῥέοι, syntax, § 201.

301. αὐτῶν agrees with a genitive implied in σφ' (ι) (l. 300). Preserve the Greek order in translation: 'their own and their children's.'——ἄλλοισι δαμεῖεν, 'become subject to others.'——ἄλλοισι, for prose ὑπ' ἄλλων, is properly a dative of interest (§ 176), but commonly called dative of agent.

306. ἐν = 'before.'

310. Why did Priam take away with him the two lambs that he had contributed to the sacrifice? A scholium says, 'to bury them; for it was usual for citizens of the land to bury their oath-victims, and for strangers to cast theirs into the sea.' (Cf. T 267 f.)

315. χῶρον . . . διεμέτρεον, cf. l. 344, which means, 'and they [the combatants] stood near each other in the measured space.' It is suggested in the scholia that certain bounds were determined for the contestants, retreat beyond which was an acknowledgment of defeat. These limits may well have served also to keep the spectators from crowding in. How far the contestants were separated at the beginning of the struggle, the reader is not told.

316. 'They shook the lots,' says the poet; then after repeating the people's prayer, which is made while the shaking takes place, he recurs to the thought more definitely (l. 324) and adds, 'Hector shook' the lots.

317. ἀφείη, construction, § 209.

322. 'Grant that he die and enter the house of Hades.'

323. δός is to be understood before φιλότητα . . . γενέσθαι. If this line stood by itself, apart from the preceding verse, it could be brought under § 213, as equivalent to φιλότης . . . γενέσθω.

324, 325. The man whose lot jumped out of the helmet first was chosen—in this instance—to hurl the spear first. As it was an advantage under the present circumstances to have this first chance, Hector looked away, in shaking the helmet, to avoid any charge of unfair play.

326. κατὰ στίχας, 'in rows.'

327. ἔκειτο (in meaning, passive of τίθημι), 'were placed,' conforms to its neuter plural subject τεύχεα. Its connection with the former subject, ἵπποι, is so loose that in translating ἵπποι another predicate, ἑστασαν, had better be supplied.

328. Paris came light-armed, to fight as a bowman (cf. ll. 17 f.). Now in preparing for the duel, he arms as for a hand-to-hand contest.

333. He puts on his brother's breastplate, for apparently he had not brought his own, as the duel was unexpected. He had one at home, however (Z 322).——ἥρμοσε, if intransitive (cf. P 210, T 385), has θώρηξ under-

stood as subject; if transitive (cf. ε 162, 247), has 'he' (Paris) as subject and *θώρηκα* understood as object.

334. His sword and shield were suspended by straps passing over his shoulders, the sword strap probably over the right shoulder, the shield strap probably over the left. Cf. A 190.

338. ὅ οἱ παλάμηφιν ἀρήρει, 'which fitted his hand.'

340. ἑκάτερθεν ὁμίλου = *ἐξ ἑκατέρου ὁμίλου.* The Greek point of view is characteristically 'from' the object; we say, 'in either throng,' 'each in his own army.'

342. δεινὸν δερκόμενοι, 'glaring dreadfully.'

346. πρόσθε, 'first,' like *πρόσθεν*, l. 317.

348. ἔρρηξεν, the understood object is *ἀσπίδα.*——**οἱ αἰχμή,** 'its point'; **οἱ** (dative of interest, § 176) refers to *χαλκός*, 'the bronze' head of the spear.

349. ὤρνυτο, 'poised himself.'

351. ἄνα, vocative of *ἄναξ.*——**δὸς τίσασθαι ὅ** *κτλ.*, 'give me vengeance on him who' etc.

353. τις . . . καὶ ὀψιγόνων ἀνθρώπων, 'many a one of men to come also.'——**ἐρρίγῃσι,** form, § 136, 6.

354. φιλότητα παράσχῃ (*παρ-έχω*), 'proffers hospitality.'

357. διά, scansion, § 36.

362. ἀνασχόμενος, 'raising his arm' to deal the blow.——**αὐτῷ,** i. e. the *φάλος*, on which see Introduction, 33.

363. τε καί, for translation cf. B 303, 346, Γ 40.

366. κακότητος, genitive of cause, a common Attic construction; cf. Xen. *Anab.* VII, 4, 23, *τιμωρήσασθαι αὐτοὺς τῆς ἐπιθέσεως*, 'to punish them for the attack.'

367. ἄγῃ, *ἄγνυμι.*

368. παλάμηφιν, here ablatival genitive, §§ 155, 1; 175.

369. κόρυθος, syntax, § 172.

372. ὀχεύς, appositive to *ὅς.*——**τέτατο,** *τείνω.*

374. ὀξύ, cognate accusative with *νόησε*, 'had directed a quick glance.'

375. ἱμάντα βοός (genitive of material) *κτλ.*, 'strap made from the skin of an ox slain with might.' This means a strong strap; for, as the scholiast explains, the leather made from diseased animals, that die natural deaths, is inferior.——**κταμένοιο,** aorist middle with passive meaning, § 185.

376. κεινή (note the accent) = Attic *κενή.*——**τρυφάλεια,** see Introduction, 33.

380. ἔγχεϊ χαλκείῳ: the warrior regularly carried two spears; Menelaus's first spear only has been thrown (ll. 18, 367, 368).

381. ὥς τε, § 123, 6.——**θεός,** feminine, as A 516, etc.

383. **καλέουσ'(α)**, tense, § 151.——**ἔε** = Attic **ᾖει** (**εἶμι**).

385. **ἑανοῦ**, 'robe' (§ 172).——**ἐτίναξε**, 'shook' her; supply **μιν**.

386. **μιν**, object of **προσέειπεν**.

387. **οἱ** (§ 176), i. e. Helen, has **ναιετασύσῃ** in agreement.

388. **ἥσκειν** has **ν** movable, although the imperfect of a contract verb. ——**μιν** refers to the wool spinner; the subject of **φιλέεσκεν** is Helen.

392. **φαίης**, with indefinite subject.

399. **δαιμονίη**, 'wonderful goddess!'

400. **πῃ . . . πολίων**, § 173.

401. **Φρυγίης** and **Μῃονίης** limit **πολίων** (l. 400).

407. **ὑποστρέψειας**, §§ 201, 204.——**Ὄλυμπον**, accusative of limit of motion.

409. **εἰς ὅ κε** = Attic **ἕως ἄν**.——**ποιήσεται**, § 144, II.

412. If I do go, Helen reasons, the Trojan women will reproach me for being the cause of renewed hostilities. According to the terms of the compact, I ought now to go to the victor, not to the vanquished Paris.——**ἔχω**, 'I already have.'

414. **σχετλίη**, the first syllable is short, § 4.

416. **μητίσομαι** (§ 144, II), in construction corresponding with **μεθείω** (l. 414) and **ἀπεχθήρω** (l. 415).

417. **σὺ δέ κεν . . . ὄληαι**, future statement in an independent sentence, § 192.——**οἶτον**, cognate accusative.

419. **κατασχομένη κτλ.**, similar in meaning to l. 141, **ἀργεννῇσι καλυψαμένη ὀθόνῃσιν**.

425. **θεά**, appositive to **Ἀφροδίτη** (l. 424).

427. **πάλιν κλίνασα**, 'averting.'——**ἠνίπαπε** occurred B 245.

428. **ὡς ὤφελες . . . ὀλέσθαι** (§ 203), 'ah! you ought to have perished there!'

429. **ἀνδρί**, so-called dative of agent with passive **δαμείς** (cf. **ἄλλοισι**, l. 301); this construction is limited to what tenses in Attic Greek? GG. 524 b.

430. **Μενελάου**, genitive of comparison with **φέρτερος** (l. 431).

432. **προκάλεσσαι**, where found? GG. 284. Where might a different form, **προκαλέσσαι** (note accent), be found? GG. 285. The advice in this line and the next is ironical.

433. **ἀλλά σ' ἐγώ γε . . . κέλομαι**, 'no, I for my part urge you.'

436. **δαμήῃς**, § 149 (a).

438. **με . . . θυμόν**, § 180.

439. Paris is not candid enough to add that he himself escaped death by the timely intervention of Aphrodite only.

440. **ἐγώ**, supply **νικήσω**.——**πάρα**, adverbial, as l. 135, A 611, B 279.

441. **τραπείομεν** (**τέρπω**), second aorist passive subjunctive, § 149 (a).

442. ἀμφεκάλυψεν, 'encompassed,' or 'enmeshed' like a net (scholium). Many modern commentators prefer 'enwrapt' like a cloud.

443. σε, object of *ἁρπάξας* (l. 444).

448. τρητοῖσι, 'perforated' with holes, applied to bedsteads. There are various explanations: one, that through these holes passed the leather thongs (*ἱμάντες*) which formed a network to support the bed-clothes; another, that the holes were bored in the process of fitting together the parts of the frame.

449. ὅμιλον, of Trojans.

450. εἰ . . . ἐσαθρήσειεν, § 198, 1.

453. φιλότητι, § 178.——**εἴ τις ἴδοιτο** is probably to be translated as the protasis of a past contrary to fact condition; the construction is extraordinary, but comparison may be made with I 515–517, X 20. For *εἴ τις ἴδοιτο, εἰ εἴδοντο* has been proposed, which conforms to the regular Attic construction, found in Homer also (e. g. l. 374). The line reads in the MSS.:

οὐ μὲν γὰρ φιλότητί γ' ἐκεύθανον, εἴ τις ἴδοιτο.

457. φαίνετ'(αι) . . . Μενελάου, 'seems to belong to Menelaus.' Menelaus has not fulfilled the terms prescribed by Agamemnon (l. 284), for he has not slain Paris; but he has satisfied Hector's statement of the terms (l. 92), for Paris by deserting the lists has left him the victory. Compare note on l. 315. Menelaus did not notice Aphrodite's interference, and is of course, like the others, puzzled by Paris's disappearance.

459. ἀποτινέμεν, § 213. Cf. notes on ll. 286, 287.

BOOK V—E

274. οἳ μέν, Diomedes and his charioteer, Sthenelus.

275. τὼ δέ, Aeneas and Pandarus. The combination of dual subject, dual participle, and plural verb is not inconsistent with epic diction.

276. τόν, Diomedes, as shown by *Τυδέος υἱέ* (l. 277).

278. ὀιστός, in apposition to *βέλος*. The reference is to ll. 95–106 of this Book, where it is told how Pandarus shot an arrow at Diomedes, slightly wounding his shoulder:

τὸν δ' οὐ βέλος ὠκὺ δάμασσεν (l. 106).

279. νῦν αὖτ'(ε), 'once more now.'

280 = Γ 355.

282. πταμένη, *πέτομαι*.——**αἰχμή** is the 'point' of the spear.

283. τῷ δ' ἔπι, 'and over him.'——**ἔπι** is thus accented by Cauer (§ 166), in spite of the fact that δ'(*έ*) intervenes.——**μακρόν,** cognate accusative.

284. βέβληαι, § 142, 2, a.——**κενεῶνα,** accusative of specification.——

διαμπερές, adverb, really neuter of διαμπερής, 'quite through' (διά + ἀν(ά) + root περ of πείρω, 'pierce').

286. **οὐ ταρβήσας,** 'undismayed'; the time is coincident with that of προσέφη (§ 186).

287. **ἥμβροτες** = Attic ἥμαρτες.——**μέν,** 'surely,' = Attic μήν.

288. **πρὶν . . . πρὶν ἤ** = Attic πρόσθεν . . . πρίν (without ἤ), Latin *priusquam.*——**ἕτερον,** 'one of you twain.'

289. **αἵματος,** 'with blood,' partitive genitive.——**ταλαύρινον** (§ 63, 2), 'enduring the oxhide shield,' i. e. 'stout in battle.'

291. **ῥῖνα** (nominative ῥίς), § 179.——The subject of **ἐπέρησεν** is βέλος understood.

292. **ἀπό,** with **τάμε,** § 163: 'the unyielding bronze cut his tongue off at the root.'

293. **ἐξεσύθη**: this aorist (cf. ἐκ-σεύω) does not occur elsewhere in Homer; it has the support of the Alexandrian scholar Zenodotus; Aristarchus, on the other hand, favored ἐξελύθη, the reading of some MSS. The latter form, difficult in itself, has been ingeniously interpreted as an ancient mistake for ἐξ-έλυθε or (with ν movable) ἐξ-έλυθεν, the unaugmented form of ἐξ-ήλυθεν, Attic ἐξ-ῆλθεν, which gives excellent sense.——**νείατον,** 'lowest part of.'

295. **παμφανάοντα,** see note on B 458.

296. **ψυχή τε μένος τε,** 'both breath of life and strength.'

As Diomedes, when he hurled his javelin, was afoot, and Pandarus was in his chariot, it has long been discussed how the spear could have inflicted a vertical wound from above. If one is not satisfied with the explanation that Athene guided the weapon (l. 290), he may suppose that Pandarus was bending forward to dodge the missile when caught by the spear-point (scholium).

297. **ἀπόρουσε,** understand 'from his chariot.'

299. **ἀμφὶ . . . βαῖνε,** compare the metaphorical use of the same words in A 37.——For accent of **ὥς,** § 123, 5.——**ἀλκί,** metaplastic dative from nominative ἀλκή.

300. **οἱ,** dative of advantage.

301. **τοῦ** refers to the slain Pandarus; in construction like πατρός, A 534.

302. **σμερδαλέα,** note long ultima; §§ 38; 61, 5. Vergil evidently had in mind this passage, with M 445 ff. and Φ 403 ff., when he wrote *Aen.* XII, 896–901 (Turnus is the subject):

> Nec plura effatus saxum circumspicit ingens,
> saxum antiquum ingens, campo quod forte iacebat,
> limes agro positus, litem ut discerneret arvis.
> Vix illud lecti bis sex cervice subirent,
> qualia nunc hominum producit corpora tellus:
> ille manu raptum trepida torquebat in hostem, etc.

Dryden's translation is:

> Then, as he roll'd his troubled eyes around,
> An antique stone he saw; the common bound
> Of neighbouring fields, and barrier of the ground:
> So vast, that twelve strong men of modern days
> Th' enormous weight from earth could hardly raise.
> He heav'd it at a lift: and, poised on high,
> Ran, staggering on, against his enemy.

304. ῥέα, short form of *ῥεῖα* (§ 29), Attic *ῥᾳδίως*.

305. τῷ, 'with this'; like the Attic idiom, *βάλλειν λίθοις*, 'to throw stones.' 'This he threw at Aeneas's hip, where the thigh plays in the hip-joint—"the cup" men call it.' For *τε* of l. 305 see § 123, 3.

306. τε marks the general statement.

307. πρὸς δ'(έ), 'and besides.'

308. ὦσε δ' ἄπο = Attic *ἀπῶσε* (*ἀπ-ωθέω*) *δέ*.——**ῥινόν,** 'skin.' Distinguish from *βῖνα* (l. 291).

309. ἕστη, 'he held himself upright,' although he fell on his knee; he did not faint.

310. γαίης, 'on the earth,' genitive of place.

311. κεν . . . ἀπόλοιτο = Attic *ἀπώλετο ἄν*. See § 207.

315. 'And she spread the fold of her shining white robe in front, for his protection.'——**οἱ** is dative of advantage.

319. υἱὸς Καπανῆος, Sthenelus.

320. τάων, 'those' commands, § 115.

321. ἠρύκακε, § 129.——**μώνυχας,** 'solid-footed,' in contradistinction to the cloven hoofs of oxen, etc.

322. ἐξ ἄντυγος ἡνία τείνας, 'tying the reins to the chariot-rim.'

323. Αἰνείαο limits *ἵππους*.

326. ὁμηλικίης, syntax, § 175; cf. A 287. 'Companionship' here as in Γ 175 means 'companions.'——**οἱ** refers to Sthenelus.——**ἄρτια ᾔδει,** 'knew things that suited' him, 'was congenial' to him. Compare Π 73, *ἤπια εἰδείη*, 'have a gentle heart'; ι 189, *ἀθεμίστια ᾔδει*, 'had a lawless heart.'

328. ὧν ἵππων ἐπιβάς, 'mounting his chariot.'——**ἡνία σιγαλόεντα,** 'gleaming reins'; probably the reins were decorated with little pieces of ivory, sewed on: such reins are mentioned, E 583: *ἡνία λεύκ' ἐλέφαντι*, 'reins white with ivory.'

329. Τυδεΐδην is to be taken with *μετά* of *μέθεπε*, while *ἵππους* is direct object of the verb.

330. νηλέι, § 161.

331. ὅ τ'(ε), § 123, 7.

332. ἀνδρῶν, with *πόλεμον*.

333. Ἐνυώ, a murderous, city-destroying goddess of war, usually accompanying Ares. Later poets say that she was the mother (or daughter

or nurse) of Ares; and from this source came his name **Ἐνυάλιος**. Cf. Xen. *Anab.* I, 8, 18.

334. ῥ'(α), perhaps a substitute for a lost *F*'(ε), that is, *ἑ*, 'her.'——**ὀπάζων** = *διώκων*.

336. ἄκρην χεῖρα, 'the extremity of the hand'; the part near the wrist is meant, as is shown by l. 339.——On **οὔτασε** see note, O 745.

337. ἁβληχρήν: if possible, preserve the Homeric order, 'her hand—her soft hand.'

339. πρυμνόν is a substantive.——**δόρυ χροὸς** (partitive genitive) **ἀντετόρησεν** (l. 337) . . . **πρυμνὸν ὕπερ θέναρος**, 'the spear bored through the skin above the base of the palm,' i. e. through the "heel" of the hand.

343. For the long ultima of **μέγα** see note on l. 302.——The final vowel of **ἀπό** has the ictus before **ξο**, which originally began with *σF* (§ 61, 6).——**κάββαλεν** (= *κατέβαλεν*), 'let fall,' § 47.

348. πολέμου, genitive of separation.

349. ἢ οὐχ, to be read with synizesis, § 43.

351. χ' — ἀε.——**ἑτέρωθι**, literally 'on the other side'; here 'elsewhere' or 'from a distance.'

433. γιγνώσκων, with concessive force.——**ὑπείρεχε**, for *ὑπέρ-σεχε*. Cf. B 426.

434. ἵετο, § 61, 22.

439. δεινὰ δ' ὁμοκλήσας, 'breaking forth with a grim cry.' For the force of the aorist cf. note on A 85.

441. The sense is, the race of gods is not like to that of men: it is superior.

442. τε follows **ἐρχομένων** rather than **χαμαί**, because **χαμαὶ ἐρχομένων** is regarded as a single expression: "men creeping here below" (Chapman).

444. ἀλευάμενος, for the tense, § 186.

446. Περγάμῳ, the citadel of Troy.——**εἰν ἱερῇ**, § 35, end. The temple here mentioned seems to have been a family seat of Apollo, his mother, and his sister.

BOOK VI—Z

237. Hector, fulfilling the bidding of his brother Helenus, returns to the city to urge a public supplication of Athene and the other gods. The 'oak' seems to have been a conspicuous landmark on the plain, outside the Scaean gate; elsewhere (e. g. E 693) it is mentioned as sacred to Zeus.

239. εἰρόμεναι παῖδας *κτλ.*, 'asking about their sons' etc.——**ἕτας**, 'relatives,' more distant.

243. **ξεστῇς αἰθούσῃσι,** porticoes built about the courtyard with blocks of smoothly hewn stone.

245. **δεδμημένοι,** *δέμω.*

247. 'And for his daughters, on the opposite side, facing these [chambers of his sons] within the courtyard, were twelve chambers.'——**κουράων** limits *θάλαμοι* (l. 248).

251. **ἔνθα** indicates the courtyard with its chambers, to which Hecabe was coming from the *μέγαρον.*

252. **Λαοδίκην ἐσάγουσα** probably means 'while she was leading [or 'accompanying'] Laodice to her apartment'; the old interpretation, 'while proceeding to Laodice's apartment,' suits the sense well enough; the objection to it is that it makes *ἐσάγουσα* intransitive. The verse offers an explanation of Hecabe's presence in the courtyard.

253. Arrange for translation: **οἱ** (dative of interest) **ἐνέφυ χειρί,** 'she grasped [literally 'grew to'] his hand.'

256. **μαρναμένους,** agreeing with **Τρῶας** or some equivalent word understood, object of *τείρουσι* (l. 255).——**ἐνθάδε,** to be translated with *ἐλθόντα* (l. 257).——**ἀνῆκεν,** *ἀν-ίημι.*

257. **ἐξ ἄκρης πόλιος,** with *χεῖρας ἀνασχεῖν.* The temples of the gods were in the citadel; cf. E 446, Z 297.——On the form **πόλιος,** § 103.

258. **ὄφρα,** 'until.'——**ἐνείκω,** *φέρω.*

260. The sentence beginning **ἔπειτα δέ** is independent of the preceding construction.——**καὐτός** (§ 44), 'yourself too.'——**ὀνήσεαι** is future indicative.——**πίῃσθα,** § 136, 3.

261. **δέ,** 'for.'——**μένος μέγα οἶνος ἀέξει,** 'wine makes the strength wax mighty.'

262. **τύνη,** § 110.——**ἕτῃσιν,** 'compatriots,' 'fellows.'

264. **ἔειρε,** 'offer.'

267. **οὐδέ πῃ ἔστι,** 'for it is not at all possible,' i. e. 'permissible.'

268. **πεπαλαγμένον,** agreeing with *τινά* ('anybody') understood.——On the sentiment cf. Verg. *Aen.* II, 717–720:

> "Tu, genitor, cape sacra manu patriosque Penates;
> me, bello e tanto digressum et caede recenti,
> attrectare nefas, donec me flumine vivo
> abluero."

'Do you, father, take in your hand the sacred emblems and the household Penates; for me, freshly come out of the great battle and carnage, it is impious to handle them until I shall have washed in running water.'

272. **ἐνί,** with lengthened ultima, § 38.——**τοι . . . αὐτῇ,** § 112.

274. **ὑποσχέσθαι,** infinitive for imperative.

275. **ἥνις,** 'yearlings,' § 81.——**αἴ κ' ἐλεήσῃ,** § 198.

278. **φόβοιο,** almost always 'flight' in Homer, not 'fear.' So *φοβέομαι* means 'flee,' not as in later Greek, 'fear.'

281. 'In the hope that he will listen to me as I speak.' On the time denoted by **εἰπόντος,** § 186.

282. **χάνοι,** optative of wish, introduced by *ὥς κε*. *κε* is very unusual with the optative of wish; some editors therefore change it to *δέ*, but without MS. authority.——**μέγα,** with *πῆμα*: 'the Olympian raised him to be a great burden.'

284. **κατελθόντ' (α),** like *εἰπόντος* (l. 281), refers to a single act, and denotes time coincident with that of *ἴδοιμι*.——**Ἄιδος εἴσω** = *δόμον Ἄιδος εἴσω* (Γ 322).

285. 'I should think I had quite forgotten joyless woe in my heart,' i. e. 'I should think my heart quite free from joyless woe.' **φρένα** is to be regarded as accusative of specification. An easier reading is that of Zenodotus, which has *φίλον ἦτορ* instead of *φρέν' ἀτέρπου*.

286. **ποτί** has ultima long, § 38.

288. **κατεβήσετο,** tense, § 153.

289. **οἱ,** dative of possession.

290. **τάς,** the antecedent is *γυναικῶν* (l. 289).

291. **ἐπιπλώς,** second aorist participle of which indicative forms *-έπλως*, *-έπλω* exist; the Attic is *ἐπιπλεύσας* (first aorist).——**εὐρέα,** Attic *εὐρύν*.

292. **τὴν ὁδόν,** accusative with *ἤγαγε* (l. 291); cf. A 496. The allusion to Sidon indicates that the poet was familiar with the story that Paris brought Helen to Troy by a roundabout way.

Herodotus (II, 113–116), who says he heard the story from Egyptian priests, narrates that Paris with Helen touched at Egypt too, to which land they were driven by adverse winds. Herodotus tells at length of their experience in Egypt: King Proteus on learning the story of Paris's wickedness decided to keep Helen and the treasures stolen from Sparta until Menelaus should call for them; he ordered Paris and his other companions to leave Egypt within three days. While Homer did not find this story suited to his purposes, he yet knew it, Herodotus thinks, as the reference to Sidon shows.

Herodotus adds (*ib.* 117) that according to another account (the *Cypria*) Alexander and Helen came from Sparta to Troy in three days ("on the third day"), with a fair wind and smooth sea. As this is evidently contradictory to the allusion in ll. 290–292, he argues that Homer could not have written the *Cypria*.

294. **ποικίλμασιν,** 'gay-colored patterns.'

295. **ἄλλων,** ablatival genitive after the comparative idea involved in *νείατος*: 'undermost of all.' Compare the similar construction of *ἄλλων*, A 505.

298. ὤιξε, οἴγνυμι.

299. The final syllables of both Κισσηΐς and ἄλοχος, although naturally short, receive the ictus. §§ 32, 33.

300. ἔθηκαν = ἐποίησαν, as often in Homer.

306. ἆξον, ἄγνυμι. Cf. Verg. *Aen.* XI, 484 f.:

> "frange manu telum Phrygii praedonis, et ipsum
> pronum sterne solo, portisque effunde sub altis."

The Latin matrons pray to Athene for defense against Aeneas: 'Break with thy arm the spear of the Phrygian pirate, lay him headlong on the ground, and under the high gates overwhelm him.'

311. ἀνένευε, 'nodded upward,' in token of dissent, as the Greeks do to-day.

313. Unlike the other children of Priam, Paris and Hector (ll. 305, 370) had houses of their own.

316. θάλαμον καὶ δῶμα καὶ αὐλήν indicate the complete Homeric house: (1) the interior and sleeping room, in particular the women's apartment; (2) the general reception hall (*μέγαρον*); (3) the courtyard. For description in detail and plan see Jebb's *Homer: An Introduction to the Iliad and the Odyssey* (Boston, 1894), pp. 57–62.

319. πάροιθε δουρός, 'at the end of the spear.'

320. χρύσεος, on quantity of antepenult, § 30.——πόρκης, 'ring,' 'ferrule.' The metal head of the spear was set in the wooden shaft; then a ferrule was bound around the juncture.

321. ἔποντα, 'busy.'

322. ἀσπίδα καὶ θώρηκα, in apposition to τεύχε'(α), l. 321.

326. δαιμόνι'(ε), 'brother, you are acting strangely'; cf. A 561.——οὐ μὲν καλὰ κτλ., 'you have not done right to cherish this wrath.' καλά is an adverb.——ἔνθεο, second aorist indicative of ἐν-τίθεμαι. The 'wrath' is probably that which Hector supposes Paris to feel against his fellow Trojans; they hated him (Γ 454) and were quite indifferent to his fate in the duel with Menelaus (Γ 320–323); and Paris doubtless returned their feelings. Of course, one may understand that the Trojans' wrath toward Paris is meant, an interpretation old as the scholia.

327, 328. The underlying thought, which Hector does not express in words, is: "Yet you sit here, careless and indifferent."

329. σὺ δ' ἂν μαχέσαιο κτλ., 'and you would quarrel with any other man, too, whomsoever you should see forbear from hateful war.'

331. ἄνα, adverb meaning 'up!'——πυρός, see note on B 415.——δηΐοιο, scansion, § 28.——θέρηται, 'be burned.'

335. νεμέσσι, remarkable form from νέμεσις, equivalent to Attic νεμέσει.

336. ἄχεϊ προτραπέσθαι, 'to give way to anguish.'

337. παρειποῦσ'(α) has its first syllable long because originally sounded παρ-ειποῦσα (§ 61, 16). But the digamma is neglected, A 555.

339. νίκη δ' ἐπαμείβεται ἄνδρας, 'victory comes to men by turns.' For a similar sentiment of Paris see Γ 439 f.

340. δύω, aorist subjunctive, § 193.

344. κυνός, appositive to ἐμεῖο. For signification cf. A 225, Γ 180.——κακομηχάνοο, § 74.——κρυοέσσης, causing chilly fear, 'horrid.'

345. ὥς μ'(ε) ὄφελ'(ε), a past impossible wish, § 203. The subject of ὄφελε (= Attic ὤφελε) is θύελλα (l. 346). μ' (l. 345) is object of προφέρουσα (l. 346). οἴχεσθαι (l. 346) although present in form is past in meaning. Translate: 'would that a dreadful blast of wind had borne me onward' (literally 'had gone bearing me'). Compare Helen's previous wish, not unlike this, Γ 173, and Tennyson's reminiscence of the lines:

> "I would the white cold heavy-plunging foam,
> Whirl'd by the wind, had roll'd me deep below,
> Then when I left my home."—*A Dream of Fair Women.*

348. ἀπόερσε: elision of ο was prevented by the consonant sound that originally intervened between ο and ε; a digamma is inferred. Compare ἐπιειμένε, A 149.——In construction, ἔνθα . . . ἀπόερσε is the protasis of a past contrary to fact condition: 'where the billow would have swept me away.' The conditional force may be clearly seen if the idea be phrased thus: 'I wish a whirlwind had carried me seaward, if the billows could have swept me away there before these deeds were done.'

350. A present impossible wish, § 203; GG. 470 b.

351. 'Who were sensitive to the censure and repeated reproaches of men.' The clause ὃς ἔδει is equivalent, in construction, to the protasis of a present contrary to fact condition. Compare ἔνθα . . . ἀπόερσε (l. 348).——Why is ὃς long? § 61, 23.

352. τούτῳ, § 121.

353. τῷ, § 117.——ἐπαυρήσεσθαι, 'will reap the fruits'; cf. A 410. Supply 'of his witlessness' after the infinitive.

355. σὲ . . . φρένας, § 180.

357. ἐπὶ . . . θῆκε, tmesis.

361. ἐπέσσυται, ὄφρ'(α) κτλ., a solitary instance of this construction; usually ἐπέσσυται is followed by the infinitive.

366. οἰκῆας, the ultima receives the ictus (§ 32). The word is best understood as = οἰκέτας.

367. γάρ is a long syllable before Ϝοῖδα (§ 61, 23); ἡ is short (§ 25, 1).

368. δαμάουσιν, § 151.

370. εὖ ναιετάοντας, 'well-situated' or 'comfortable.'

373. πύργῳ, the great tower over the Scaean gate, mentioned Γ 153.

374. ἔνδον, within the μέγαρον.

375. **οὐδόν,** the threshold of the *θάλαμος*, in the rear of the *μέγαρον*. Cf. l. 316.

376. **εἰ δ' ἄγε.** See note on A 302.

378. For the omission of the noun with the genitives **γαλόων,** etc., cf. **Ἄϊδος εἴσω,** l. 284.

388. **ἐπειγομένη,** 'with haste.'

389. **μαινομένῃ ἰκυῖα,** 'like one distraught.'

391. **τὴν αὐτὴν ὁδόν** (for construction cf. A 496), 'the same road' as the one by which he had come to the palace. The article as used here, while possibly demonstrative, resembles the Attic; elsewhere (*θ* 107, *κ* 263, *π* 138) *αὐτὴν ὁδόν* occurs, without the article, meaning 'the same road.'

393. **τῇ,** relative adverb.

394. Andromache seems to have left the tower (cf. l. 386 ff.) whence she had looked in vain over the field of battle for her husband; and as she turns homeward she meets him.——**πολύδωρος,** 'much giving,' 'bounteous' (cf. *ἠπιόδωρος*, l. 251), which easily passes into 'richly dowered.' Cf. note on X 472.

396. **Ἠετίων,** nominative for genitive, attracted to the case of its following relative *ὅς*—a singular construction.

398. **Ἕκτορι,** equivalent to *ὑπὸ Ἕκτορος*. See note on Γ 301, *ἄλλοισι*.

400. **νήπιον αὔτως,** 'a mere infant.'

402, 403. Hector named his boy after the Trojan river **Σκάμανδρος,** but the people, out of gratitude to their great defender, called his child **Ἀστυάναξ,** 'city-lord,' a name appropriate to the father. The name **Ἕκτωρ** itself may be from *ἔχω* and mean 'upholder,' 'defender.' In allusion to this signification Andromache says in her lamentation (Ω 730): *ἔχες δ' ἀλόχους κεδνὰς καὶ νήπια τέκνα*, 'thou didst defend honored wives and young children.'——On the quantity of the syllable before **Σκαμάνδριον** see note on B 465.

407. **δαιμόνιε,** 'my husband, I like not your daring.' Cf. l. 326 and A 561.——**τὸ σὸν μένος,** 'this might of yours'; cf. A 207.

412. **θαλπωρή,** 'comfort' (from *θάλπω*, 'warm'); on formation see § 156, 2.——**ἐπί-σπῃς,** *ἐφ-έπω*.

413. This line and one below (429) suggested to Sophocles the words which he put into the mouth of Tecmessa (as noted in the scholium *ad locum*) when she addressed Ajax:

> *ἐμοὶ γὰρ οὐκέτ' ἔστιν εἰς ὅ τι βλέπω*
> *πλὴν σοῦ· σὺ γάρ μοι πατρὶς' ἠστωσας δορί,*
> *καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε*
> *καθεῖλεν Ἅιδου θανασίμους οἰκήτορας.*
> *τίς δῆτ' ἐμοὶ γένοιτ' ἂν ἀντὶ σοῦ πατρίς;*
> *τίς πλοῦτος; ἐν σοὶ πᾶσ' ἔγωγε σῴζομαι.*—*Ajax*, 514–519.

"I have nothing left whereunto I can look, save thee. Thou didst ravage my country with the spear, and another doom hath laid low my mother and my sire, that they should dwell with Hades in their death. What home, then, could I find, if I lost thee? What wealth? On thee hangs all my welfare."—Translation of Sir Richard Jebb.

418. **κατέκηε,** *κατακαίω.*

419. **ἔπι,** adverb, 'thereon.'——**ἔχεεν** (*χέω*), 'heaped up.'

421. **οἵ,** relative; the antecedent is the demonstrative *οἵ* of the following line.

422. **ἰῷ,** § 108, 1.——**Ἄιδος εἴσω,** cf. l. 284.

423. **κατέπεφνε,** tense, § 128.

424. **ἐπ'**(*ι*), 'with,' i. e. 'in charge of,' 'while tending.'

426. **τήν** repeats the object *μητέρα* (l. 425).

428. Apollo is said to slay men, and Artemis women, that die by sudden —but not violent—death.

430. **θαλερός,** 'blooming,' 'stalwart.'

432. **μὴ . . . θῇς** [§ 149 (2)], 'lest you make.'

433. Lines 433–439 are a weak ending of the splendid appeal. Military directions sound strange indeed on the lips of Andromache.

434. The statements that one portion of the wall is scalable and that perhaps the Greeks have been directed to this part by an oracle (l. 438) allude to a story not found in Homer, but repeated in Pindar's eighth Olympian ode, ll. 40–57. Its substance is this: Apollo and Poseidon, when about to build a rampart around Troy, called a mortal, Aeacus, to their aid. After the wall was built, three dragons tried to scale it; two died in the attempt, but one succeeded, in the part where the hands of Aeacus had wrought. Then Apollo interpreted the portent to mean that Troy was destined to be taken at the place where the mortal had labored.

435. **τρὶς . . . ἐπειρήσανθ'** (i. e. *ἐπειρήσαντο*): there is no other allusion in Homer to these three attacks; and in fact the battle at present is not near the city wall.

438. **ἔνισπε,** i. e. *ἔνι-σπε,* second aorist from *ἐννέπω* (*ἐν-σέπω*).—**εὖ εἰδώς,** with genitive, § 174 (4).

443. **κακὸς ὥς,** §§ 37; 123, 5.

444. **οὐδέ με θυμὸς ἄνωγεν,** supply *μίμνειν ἐπὶ πύργῳ* (cf. l. 431).

446. **ἀρνύμενος,** 'seeking to guard.'——**αὐτοῦ** agrees with an *ἐμοῦ* implied in *ἐμὸν* (*κλέος*).

447–449. This terrible foreboding of Hector is an indication of his present state of mind and possibly has no further significance. At any rate he seems to forget it later when he prays for his boy (ll. 476–481).

449. **ἐνμμελίω,** § 69.

450. 'But no sorrow for Trojans hereafter wounds my heart so deeply,

nor for Hecabe herself nor for lord Priam nor for my brothers, who though many and brave will fall in the dust beneath their foes, as grief for you' (supply ἐμοὶ μέλει).——The genitives **Τρώων**, etc., including **σεῦ** (l. 454), are objective after **ἄλγος**.

453. **κεν** (l. 452) . . . **πέσοιεν**, § 206.

454. **σεῦ**, the MSS. have σεῖ (or σεῖο) here, which might be retained; but σεῦ is preferred by some editors to avoid elision before the following pause.

455. **ἀπούρας**, § 63, 3.

456. **Ἄργει** seems to mean here 'Greece,' in a general sense.——**πρὸς ἄλλης** = ὑπὸ ἄλλης κελευομένη.

457. **Μεσσηΐδος**, if understood of the spring in Laconia, suggests the realm of Menelaus; while **Ὑπερείης** suggests the home of Achilles, in southern Thessaly. These two genitives are ablatival.

459. **εἴπῃσιν**, §§ 136, 6; 191.——**κατὰ . . . χέουσαν**, tmesis.

460. **ἀριστεύεσκε**, followed by infinitive, is equivalent to ἄριστος ἦν.

463. **χήτεϊ**, dative of cause.——**ἀμύνειν** depends on τοιοῦδ'(ε), or rather on a οἷον which it implies; translate 'such as,' 'able.'

464. **κατὰ . . . καλύπτοι**, a wish.

465. **ἔτι**, 'besides,' i. e. in addition to your other distresses. Many editors prefer γέ τι for γ' ἔτι. Both readings are found in MSS.——With **βοῆς, πυθέσθαι** means 'hear'; with **ἐλκηθμοῖο**, 'hear of.' For the latter genitive cf. § 174 (1).

470. 'Seeing it nodding dreadfully from the peak of the helmet.'——**δεινόν** is cognate accusative with νεύοντα, which agrees with λόφον understood.

472. **κρατός**, § 100.

474. **κύσε**, κυνέω.——**πῆλε**, πάλλω.

476. In this prayer (ll. 476 ff.) the Sophoclean scholia note a resemblance to the following lines which Ajax addresses to his child:

> ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος,
> τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακός.
>
> *Ajax*, 550 f.

'My boy, I pray that you may be more fortunate than your father, but in all other respects like him; and you will not be base.'

477. **παῖδ' ἐμόν**, appositive to τόνδε (l. 476), while ἀριπρεπέα is a predicate adjective in agreement, after γενέσθαι.——**Τρώεσσιν**, 'among the Trojans'; cf. B 483, ἡρώεσσιν.

478. Instead of **ἀνάσσειν** an adjective or participle might be expected, corresponding with ἀγαθόν. As the construction stands, ἀνάσσειν depends on ὅστε (l. 476).

479. **τις**, 'men' in general.——**εἴποι**, a prayer (§ 201).

480. **ἀνιόντα** agrees with *μιν*, or a similar word, understood, object of *εἴποι*: 'may men say of him, as he returns from war.'

482. **χερσίν**, 'arms,' as A 441.

484. **δακρυόεν**, cognate accusative with *γελάσασα*.——**ἐλέησε**, 'was moved to pity.'

486. **δαιμονίη**, 'dear wife, I do not understand you.'

487. **ὑπὲρ αἶσαν**, 'beyond my doom,' 'before my time.'

488. **πεφυγμένον ἔμμεναι** = Attic *πεφευγέναι*.

489. **κακὸν . . . ἐσθλόν**, in sense of 'the coward' and 'the brave man.' ——**ἐπὴν τὰ πρῶτα γένηται**, 'when once he is born.'

490. **σ'** is for *σά*. **αὐτῆς** agrees with the implied genitive. Compare l. 446, *αὐτοῦ*.

499. **γόον**, a noun.

500. **γόον**, a verb, commonly called second aorist of *γοάω* (l. 373).

501. **μιν**, although short, receives the ictus.

503. Paris was evidently stung by Hector's reproof (ll. 326–331), and wished to make amends by his readiness to enter the battle again.

506. 'And as happens when' 'etc., the protasis of a present general condition, § 197. The simile (ll. 506–511) is imitated by Vergil, who applies the comparison to Turnus:

> qualis ubi abruptis fugit praesepia vinclis
> tandem liber equus, campoque potitus aperto
> aut ille in pastus armentaque tendit equarum,
> aut assuetus aquae perfundi flumine noto
> emicat, arrectisque fremit cervicibus alte
> luxurians, luduntque iubae per colla, per armos.
> *Aen.* XI, 492–497.

> As when, his halter snapped, the steed
> Darts forth, rejoicing to be freed,
> And ranges o'er the open mead,
> Keen life in every limb:
> Now hies he to the pastured mares,
> Now to the well-known river fares,
> Where oft he wont to swim:
> He tosses high his head, and neighs:
> His mane o'er neck and shoulder plays.—Conington.

So luxurious Paris, proud of his fair looks and waving hair, prances off heedlessly to battle.

507. **θείῃ**, Attic *θέῃ*, § 150.——**πεδίοιο**, § 171.

508. **εἰωθώς**, *ἔθων*.——**ἐυρρεῖος**, contracted genitive from *ἐυρρεέος*. The nominative is *ἐυρρεής*, and the word is declined like *ἀληθής*.——**ποταμοῖο**, a kind of partitive genitive, in construction like *πεδίοιο* (l. 507); or it may be compared with *πυρός*, B 415.

510. **ἀγλαΐηφι**, equivalent to dative (§ 155, 1). The nominative **ὁ δ'** (*ἑ*)

has no predicate; ἑ (l. 511), which repeats ὃ δ'(ἑ), is object of φέρει, while γοῦνα is subject.

511. Note the galloping effect of the abundant dactyls.

513. ὥς τ'(ε), § 123, 6.

515. ἀδελφεόν, Attic ἀδελφόν.——ἔμελλεν, 'he was about,' followed by future infinitive, as in Attic.

518. ἠθεῖ'(ε), 'my dear [brother].'

519. ἐναίσιμον, 'in good time.'

521. δαιμόνιε, cf. A 561, Γ 399, Z 326, 407, 486.——ὃς ἐναίσιμος εἴη, either the protasis of a less vivid future condition, or εἴη is assimilated from the indicative to the mood of ἀτιμήσειε (l. 522).

523. ἀλλὰ ἑκὼν κτλ., 'but you are willingly remiss and irresolute.'—μεθιεῖς, on form, § 132; for meaning cf. μεθήμων, B 241.——οὐκ ἐθέλεις, literally 'you have not the *will* to do.'——τό, 'therefore,' is probably a cognate object of ἄχνυται. Cf. Γ 176.

524. ὅθ' = ὅτε.——ὑπέρ, used in sense of περί, 'about.'——ἀκούω is subjunctive, § 197.

525. πρὸς Τρώων, 'on the part of' or 'from the Trojans.'

526. τὰ δ' ὄπισθεν ἀρεσσόμεθ'(α), 'we will adjust these things hereafter.'

527. δώῃ, § 149 (5).

528. κρητῆρα . . . ἐλεύθερον, 'a mixing-bowl in honor of freedom.'

529. ἐλάσαντας agrees with ἡμᾶς, the understood subject of στήσασθαι (l. 528). Translate the whole: 'if ever Zeus shall allow us, in honor of the heavenly gods that live for ever, to set forth a mixing-bowl in the name of freedom in our halls, when we have driven from Troy the well-greaved Achaeans.'

BOOK IX—I

2. φύζα, regularly flight accompanied by fear; but the latter idea predominates in the present context: 'panic.'——φόβον, as commonly in Homer, 'flight.'——βεβολήατο, § 142, 4, a.

4. ὁρίνετον, aorist subjunctive or present indicative? Cf. §§ 143; 144, II; 145; 197.——ἰχθυόεντα, § 159.

5. The northwest wind is meant.

7. ἔχευεν, gnomic aorist (§ 184).

8. Like a wild storm at sea was the spirit of the Achaeans, rent alike by fear and grief.

10. φοίτα, the tense expresses repeated action.

13. ἐ'ν ἀγορῇ, § 35.——ἄν, § 46.

18-25. See notes on parallel passage, B 111-118.

19. **τότε** refers to the occasion of the deceptive dream which Zeus sent to Agamemnon before the dawn a few days previous (B 8 ff.).

26–28. Agamemnon made this same proposal before the first day of battle, B 139–141. Then he spoke the words insincerely, to test his men's bravery; but now he speaks in good earnest.

33. **ἥ** agrees with the predicate noun *θέμις*. In the assembly (*ἀγορῇ*) there is equality of speech, for the heroes at least.

34. This disparagement of Diomedes's courage occurs in a speech of Agamemnon, in the course of the first day of battle (Δ 370–400). It begins

> *ὦ μοι, Τυδέος υἱὲ δαΐφρονος ἱπποδάμοιο,*
> *τί πτώσσεις;*

'Ah me, son of the valiant knight Tydeus, why do you cower?' But Agamemnon does not, in the passage referred to, actually use the words *ἀπτόλεμον καὶ ἀνάλκιδα* (l. 35).

37. **διάνδιχα,** with one of two gifts, 'by halves.' Diomedes's taunt seems unjustifiable, for according to Helen's testimony (Γ 179) Agamemnon was *ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής,* 'both a good king and a brave fighter.'

39. **ὅ τε,** agreeing with predicate noun *κράτος*.

40. **δαιμόνι(ε),** cf. A 561.

42. **ὥς τε** (= Attic **ὥστε**) **νέεσθαι,** is set 'on returning.'

43. **πάρ,** § 46. Supply *ἐστί*.

46. **διαπέρσομεν,** §§ 143; 144, II.——With **εἰ δὲ καὶ αὐτοί** supply *ἐθέλουσι φυγεῖν*.

47. **φευγόντων,** imperative. Compare Agamemnon's proposal, l. 27.

53. **πέρι,** adverb, 'exceedingly.'

54. **μετά,** a rather remarkable use with the accusative. In Attic the genitive would follow.

55. **ὅσσοι,** supply *εἰσί*: 'of all the Achaeans.'

56. **πάλιν ἐρέει,** 'will gainsay.'——**ἀτὰρ οὐ τέλος ἵκεο μύθων,** 'but you did not come to the completion of your speech'; you did not touch the really vital point, namely the quarrel between Achilles and Agamemnon, which has led to the present disasters. "And yet thou hast not gone so far, but we must further go" (Chapman).

57. **κε . . . εἴης,** 'you might be.'

59. The verse is bracketed, as not a part of the original poem, because the construction of two accusatives after *βάζεις* is unusual (*μ'*, Π 207, may stand for *μοι*), and because the latter part of the line contains a weak repetition of l. 58.

61. **ἐξείπω,** § 191. Nestor promises that he will complete the unfinished speech of Diomedes.

62. **ἀτιμήσει,** with **κε** (l. 61), § 190.——**οὐδὲ κρείων Ἀγαμέμνων,** 'not even lord Agamemnon.' By these words Nestor makes it clear that what he has to add will be likely to irritate the king of Mycenae. He is hinting at the real cause of the recent calamities, the quarrel with Achilles. What he has to propose is a reconciliation between the two chiefs. Yet he will not humiliate Agamemnon by speaking out before the whole assembly, both chiefs and common soldiers. He proposes that Agamemnon give a dinner to the elders (l. 70), the preliminary of a council. Then, before this select body, he apportions the blame firmly (beginning with l. 96) and proposes the remedy. His tact and his years win Agamemnon's respect; and the king finally yields every point.

63, 64. These lines are bracketed, because probably not a part of the original poem. They seem like the interpolation of a later gnomic poet. In the present context, **πολέμου ἐπιδημίοο** ('civil war') must refer to the quarrel between Agamemnon and Achilles, and **ἐκεῖνος,** if applied to this concrete case, indicates Agamemnon.

64. **ἐπιδημίοο,** § 74.

67. **λεξάσθων,** from root λεχ, 'lie'; 'let them take their post.'

70. **δαίνυ δαῖτα,** 'give a feast' (cognate accusative).

72. **εὐρέα,** Attic εὐρύν.

73. **πολέσιν,** § 106.

75. **χρεώ,** subject of a verb of motion like ἵκει understood.——**Ἀχαιούς** is a limit of motion.

76. **ἐσθλῆς,** supply βουλῆς.

84. **ὑόν,** § 107, 1.

88. **τίθεντο,** 'made ready for themselves.'

91. **ἑτοῖμα,** predicate adjective after **προκείμενα,** 'lying ready before (them).'

92. Cf. A 469.

97. **ἐν σοὶ μὲν λήξω, σέο δ' ἄρξομαι.** Compare Theocritus, *Idyls*, XVII, 1:

Ἐκ Διὸς ἀρχώμεσθα καὶ ἐς Δία λήγετε, Μοῖσαι,

'From Zeus let us begin, and with Zeus end, ye Muses.'

99. **θέμιστας,** cf. A 238.——**σφίσι,** dative of advantage.

100. **τῷ,** § 117.——**πέρι,** 'beyond others,' 'most of all.'

101. **κρηῆναι δὲ καὶ ἄλλῳ** κτλ., 'and to fulfil the words for another as well whenever the spirit bids anyone speak out for the common good.' Supply ἔπος as object of κρηῆναι.

102. **σέο δ' ἕξεται, ὅττι κεν ἄρχῃ,** 'whatever he proposes [or 'initiates'] will depend upon you.' Whatever any one else suggests will depend for its final execution on your will; and so the credit of it will redound to you.

106. **ἐξ ἔτι τοῦ ὅτε,** 'even from the time when.'

107. **Ἀχιλῆος** depends on *κλισίηθεν*.

108. 'Not at all with *our* approval.' Recall Nestor's words, A 275, 276, and 282–284.

109. **μάλα** (l. 108) . . . **πόλλ'** (= *πολλά*), 'very earnestly.'

115. **ψεῦδος**, adverbial accusative, equivalent to *ψευδῶς*, 'falsely.'

116. **ἀντί νυ πολλῶν ἀνδρῶν**, 'equal to many men,' 'a match for many men.'

117. **φιλήσῃ**, § 197.

121. **ὀνομήνω**, § 191.

122. **ἀπύρους**, 'that fire has not yet touched,' as is proved by Ψ 268.——A Homeric **τάλαντον** of gold was a weight much less in value than the Attic talent of silver; the latter was equivalent to about $1,080 in our money. The value of the Homeric talent, however, although it must have been vastly less than this, is unknown. Two talents of gold are mentioned as a fourth prize in connection with the chariot race, Ψ 269, while the third is a caldron untouched by fire, and the fifth an urn. What may be a similar caldron is mentioned, Ψ 885, as equivalent in value to an ox.

124. **ἄροντο**, *ἄρνυμαι*.

125. **γένοιτο**, protasis of the less vivid future condition.——**τόσσα** of this line is correlative with *ὅσσα*, l. 127.——Line **126**, which awkwardly interrupts the construction, is rejected by some editors.

127. **ἠνείκαντο**, *φέρω*. Cf. *ἐνείκω*, Z 258.

129. **αὐτός**, Achilles.

130. **ἐνίκων φῦλα γυναικῶν**, 'surpassed womankind,' at the time of the division.

131. **μέτα**, 'among them,' counting as eighth, however, and not included in the seven, as is proved by T 246; further, the seven were Lesbians, while Briseis was from Lyrnessus, a town of Mysia (B 689, 690).——**ἀπηύρων**, § 63, 4.

132. **ἔπι**, 'besides.'

133. **τῆς**, equivalent to Attic *αὐτῆς*, 'her,' possessive genitive.

138. **εἰσελθὼν κτλ.**: as our text is punctuated, this may be taken to mean 'entering into the council of chiefs, when we Achaeans apportion the booty.' If a comma were placed after *εἰσελθών* (the common punctuation), and that after *νηησάσθω* were removed, the participle might be taken with the preceding verb thus: 'entering into the city, let him load his ship' etc.

141. **εἴ κεν** followed by optative, of a remote future supposition, has been observed A 60 also; cf. § 208.——**Ἄργος . . . Ἀχαικόν**, the Peloponnesus; see note on A 79.——**οὔθαρ ἀρούρης**, imitated in Vergil's "ubere glaebae," *Aen.* I, 531, and III, 164; "divitis uber agri," VII, 262.

146. **τάων**, genitive plural of ἡ, § 115.

147. **ἔπι**, 'besides.' Not only may Achilles neglect the custom of mak-

ing presents to the bride's father and so possess his bride free (ἀνάεδνον, l. 146), but Agamemnon will of his own accord give rich presents along with her as peace-offerings (μείλια). See note on X 472.

153. **νέαται** (= Attic ἔσχαται) **Πύλου,** 'on the borders of Pylos.'

155. **θεὸν ὥς,** §§ 37; 123, 5.——**τιμήσουσιν** with **κε,** § 190.

156. **τελέουσι,** future indicative, § 151. The people will honor him, like a god, with offerings (δωτίνῃσι, l. 155) of first-fruits, and they will pay rich taxes (λιπαρὰς θέμισταs) imposed on them by royal command.

157. **μεταλλήξαντι,** i. e. μετά + λήξαντι, § 39.

158. **δμηθήτω,** δαμνάω or δάμνημι. A scholiast calls attention to a similar passage from Aeschylus:

> μόνος θεῶν γὰρ Θάνατος οὐ δώρων ἐρᾷ·
> οὐδ' ἄν τι θύων οὐδ' ἐπισπένδων ἄνοις,
> οὐδ' ἔστι βωμὸς οὐδὲ παιανίζεται·
> μόνου δὲ Πειθὼ δαιμόνων ἀποστατεῖ.
>
> —*Fragment* 161 (Wecklein).

'For Death alone of the gods loves not offerings; nor by sacrifice nor by libation may you accomplish aught, nor has he altar nor is he hymned; and from him alone of divinities Persuasion holds aloof.'

162. **Γερήνιος,** see note on B 336.

164. **διδοῖς** (§ 132), 'you offer.'

165. **ὀτρύνομεν,** aorist subjunctive (§ 144, II).

166. **ἔλθωσ'(ι)** with **οἵ κε** (l. 165) is a relative clause of purpose. The Attic equivalent is the relative with future indicative.

167. **ἂν . . . ἐπιόψομαι,** § 190.

168. **Φοῖνιξ,** the old tutor of Achilles, who also commanded one of the five divisions of the Myrmidons (Π 196). When Achilles refused to take further part in battle, his men shared his inactivity, however restive they may have been. Phoenix, though holding aloof from fighting, was doubtless keen to observe the progress of the battle; and for this purpose absenting himself from the quarters of the Myrmidons and the company of Achilles, he seems to have associated with the active chiefs, in council at least. So he was present at the feast of the elders. Whereupon Agamemnon availed himself of Phoenix's presence—whether this was accidental or not—to help the two envoys, Ajax and Odysseus. But Phoenix was distinctly not an envoy; he simply accompanied the envoys, as did the two heralds, Odius and Eurybates. The envoys are regularly spoken of as two (ll. 182, 185, 192, 196, 197). Achilles disregarded Phoenix's presence in his formal welcome to the two envoys (l. 197). The old man took a part in the interview, however (ll. 434 ff.), because he was a privileged person.

Many critics believe that the seeming inconsistencies show that the lines relating to Phoenix are interpolations of later times.

168. ἡγησάσθω, 'lead the way.'

170. Odius, the herald, is not elsewhere mentioned. Of Eurybates it can hardly be believed that he is the same as the herald of Agamemnon who (A 320) was sent to take away Briseis and so would be particularly hateful to Achilles. The name is suggested by the herald's occupation and may well have been borne by different men. Odysseus had a herald named Eurybates also (B 184), who is very likely meant in this context.

171. φέρτε, § 131.

175, 176. Cf. A 470, 471.

177. ἔπιον, πίνω.

180. Ὀδυσσῆι, with ἐπέτελλε (l. 179), on which πειρᾶν (l. 181) also depends: 'enjoined earnestly [πόλλ'] on them . . . to try.'

182. παρὰ θῖνα, 'along the strand'; cf. A 327.

183. γαιηόχῳ, 'earth-holder,' Poseidon is called—by identification with the sea, which seems to mariners to embrace the lands.

188. πόλιν Ἠετίωνος, cf. A 366.

189. κλέα, for κλέεα, which some editors write κλέε'. Cf. δυσκλέα, l. 22.

191. ὁπότε, 'until.'

192. ἡγεῖτο, Odysseus preceded Ajax.

194. αὐτῇ σὺν φόρμιγγι, 'lyre and all.'

197. ἦ φίλοι κτλ., 'right welcome men are you that have come—some great need surely must urge you—who of [all] the Achaeans are dearest to me, despite my wrath.'——With χρεώ (l. 197) supply ἱκάνει ὑμᾶς. A different interpretation is: 'surely I have great need' (of friends); the words supplied are then ἱκάνει με.

202. καθίστα, present imperative, Attic καθίστη.

204. ὑπέασι, Attic ὕπεισι, from ὕπειμι (εἶμί).

206. κάββαλεν, 'set down'; for the spelling cf. E 343.——ἐν πυρὸς αὐγῇ, 'in the bright light of the fire.' It will be recalled that the embassy occurs in the evening; and perhaps all the light in the hut is furnished by this fire.

209. τῷ, 'for him,' Achilles.

211. μέγα, 'to a large flame.'

212. κατὰ . . . ἐκάη, tmesis.

213, 214. 'He spread out the glowing embers and extended the spits over them; and he sprinkled all with holy salt, resting the spits on the supporting stones.'

214. ἁλός, genitive of material. The salt is said to be called 'holy' because of its preservative power.

219. τοίχου τοῦ ἑτάροιο, 'by the opposite wall,' a genitive of place.

221. The envoys had just feasted with Agamemnon (l. 177); so it may

be inferred that these formulary lines mean that they ate only so much now as courtesy demanded.

224. **δείδεκτ'(ο)** (for *δέδϝεκτο*?) from *δειδίσκομαι* (*δεδϝίσκομαι*?), 'pledged.'

225. **χαῖρ' Ἀχιλεῦ,** 'your health, Achilles!'——**ἐπιδευείς,** predicate adjective after *ἐσμέν* understood.

226. Odysseus purposely mentions the name of Achilles's great enemy at the outset; he hints that they were sent by him, although, for fear of a rebuff, he does not openly say so.——**ἡμὲν . . . ἠδέ** (l. 227) = *καὶ . . . καί.*

227. **πάρα γὰρ** *κτλ.*, 'for there are set forth many satisfying viands to feast upon.'——**δαίνυσθ'(αι),** infinitive of purpose.

228. **μέμηλεν,** supply *ἡμῖν.*

229. **μέγα πῆμα . . . εἰσοράοντες,** 'looking on the great distress.'

230. **δείδιμεν** = *δέδϝιμεν*, § 62, 1.——**ἐν δοιῇ,** supply *ἐστί*: 'it is uncertain whether the ships be safe or perish.'

232. Achilles may well feel that his prayer (A 408, 409) is being realized.——**αὖλιν,** perhaps originally *αὔλιδ'(α)*, but made to conform to ordinary Attic usage (§ 80). Classical Greek had a verb from this word, *αὐλίζομαι*, familiar in Xenophon's *Anabasis.*

234, 235. **οὐδ' ἔτι φασὶν σχήσεσθ'(αι),** 'and they say they will no longer be restrained'; in the Greek idiom the negative precedes *φημί.* Cf. Xen. *Anab.* I, 3, 1: *οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἰέναι τοῦ πρόσω.*

236, 237. The lightnings of Zeus, propitious to the Trojans, and the confidence of Hector are told of in the preceding book (Θ 75, 133, 141, 170, 175).

242. **πυρός,** cf. B 415.

243. **ὁρινομένους,** 'stirred out' like wasps, says a scholiast.

244. **δείδοικα** = *δέδϝοικα.* Cf. *δείδιμεν*, l. 230.

245. **ἤῃ,** present subjunctive, third singular, of *εἰμί*, a conjectural form for the MS. *εἴῃ.*

247. **ἄνα,** cf. Z 331.——**καὶ ὀψέ περ,** 'late as it is.' It will be recalled that there have been but two days of battle included in the time since Achilles withdrew.

248. **ἐρύεσθαι:** if a nice distinction be drawn between *ἐρύω*, 'drag,' and *ῥύομαι*, 'preserve,' 'save,' the spelling here should be *ῥύεσθαι*, which some editors introduce. Compare *ῥυσίπτολι* (or *ἐρυσίπτολι*), Z 305.——*ὑπό* = 'from under.'

249. **οὐ δέ τι μῆχος** *κτλ.*, 'and there is no means to find a cure for mischief once done.'——**ἔστ'** may represent *ἔστι* or *ἔσται.*

252. **ὦ πέπον,** 'dear friend.' Cf. the different sense, B 235.

253. Nestor and Odysseus went to Phthia to persuade Peleus to allow Achilles to go to the Trojan war (cf. H 127, Λ 765–784). On that occasion Peleus is supposed to have spoken the words quoted here.

257. **ἔριδος,** 'strife,' but not, of course, with reference to any particular occasion. Achilles's high-strung temperament was known to his father.

260. **παύε'** (*παύεο*): this MS. reading is significant. For consistency's sake, *φράζευ* in l. 251 should read *φράζε'*, since the formation of the two words is identical. The principle has wide application.

261. **δίδωσι,** 'offers'; cf. l. 164, *διδοῖς*.

262. **εἰ δέ,** interjectional, like *ἄγε δή*. A probable emendation is *εἶα*. Cf. A 302.——**καταλέξω,** with *κε*, aorist subjunctive, § 192.

263. **κλισίῃσιν,** the plural indicates that Agamemnon's lodge contained more than one room.

264–299. Repeated with necessary changes of person from ll. 122–157.

273. **ἀπηίρα,** § 63, 4.

279. **νηήσασθαι,** § 213.

288. **ἄγεσθαι,** § 213.

300 ff. 'And if the son of Atreus has become too hateful to you, in your heart—himself and his gifts—yet do you have pity for the rest of the Achaeans, at least.'——**μᾶλλον** with **ἀπήχθετο** signifies 'too hateful' for you to forgive and forget.——**κηρόθι,** § 155, 3.

301. **δ'** = *δέ*: such a clause as the present is commonly considered a relic of the old paratactic construction; but it is probably better to regard *δέ* as equivalent in force to a weakened *δή*, not as a conjunction. Cf. A 58, 137.——**Παναχαιούς,** cf. modern "Pan-American."

303. **σφι** = *παρὰ* (or *ἐκ*) *πάντων*, 'in the esteem of all.'

306. A **summary** of the points made by Odysseus: (1) The danger of the ships is emphasized (ll. 231, 232, 235, 241); (2) Achilles is reminded of the parting words of his father Peleus and urged to be reasonable and gentle (ll. 252, 255, 256, 260); (3) Agamemnon's offer of gifts to effect a reconciliation is dwelt on at length (ll. 263–299), although it is not stated that Agamemnon is in any way sorry for the injury done to Achilles; (4) a plea for pity of the Greeks follows (l. 300), in close connection with which is (5) a suggestion how Achilles may win great glory (l. 303); and (6) an attempt is made to arouse his jealousy of Hector's success (ll. 304–306).

309. 'I must speak out my will unreservedly.' In these words Achilles foreshadows his own unfavorable reply.

311. **ἄλλοθεν ἄλλος,** Latin *aliunde alius*.

312. 'As hateful as the gates of Hades' expressed to Achilles hatefulness in the superlative degree. Hades was most hateful of all the gods to mortals (l. 159), because through his gates the dead must pass. 'Hateful as black death' is the expression in Γ 454.

313. **ὅς χ' ἕτερον μὲν κεύθῃ . . . ἄλλο δὲ εἴπῃ,** 'who hides one thing [i. e. the true feeling] . . . and says another.'

316. ἐπεὶ οὐκ ἔρα τις χάρις ἦεν | μάρνασθαι, 'since, as now appears [ἄρα], there is no gratitude for fighting.' See note on Γ 183.

318–320. 'An equal share [of booty] falls to him who stays behind and to him who may battle ever so hard, and in equal honor are held both the coward and the brave man too. The man of no deeds and the man of many deeds die alike.'——By μένοντι (l. 318) and κακός (l. 319) Achilles alludes to Agamemnon, who he distinctly says (l. 332) stays behind.——Instead of εἰ μάλα τις πολεμίζοι (l. 318), *μάλα πολεμίζοντι* would form a natural antithesis to *μένοντι*.——For ἰῇ see § 108, 1.

320. This line looks like the interpolation of a gnomic poet. Compare ll. 63 and 64.——κάτθαν' (ε), §§ 46, 184.

321. οὐδέ τί μοι περίκειται, 'nor is aught more [*περί*] gained for me,' 'it profits me nothing.'

322. πολεμίζειν, infinitive of purpose.

323. προφέρῃσιν, § 197.

324. μάσταχ', generally understood as *μάστακα*, accusative singular, in a meaning (peculiar to this place) of 'food.'——κακῶς δέ τέ οἱ πέλει αὐτῇ, 'although it fares ill with her herself' (*οἱ αὐτῇ*).

325. ἴαυον, 'passed' sleepless nights.

326. πολεμίζων κτλ., 'warring against men that fought in defense of their wives.' The dative (as here, *ἀνδράσι*, l. 327) after verbs of fighting denotes the enemy. Homeric men who defended their cities against invaders knew that if defeated they should be slain, while their wives and children would be enslaved.

327. μαρναμένοις, an emendation of the MS. *μαρνάμενος*.

328. πόλτς, §§ 81, 103.

329. πεζός, 'on land.'

331. δόσκον, § 154.

332. ὁ δ' ὄπισθε μένων, an imputation of cowardice.

333. διὰ . . . δασάσκετο, tmesis.

334. γέρᾰ, neuter plural; observe the short ultima; it occurs also B 237.

336. εἷλετ' (ο), supply as object 'my prize,' i. e. Briseis.——'But he has a wife,' already, adds Achilles, alluding to Clytaemnestra, whom Agamemnon, when sailing to Troy, left behind in Mycenae.——ἄλοχος appears always to be used by Homer of a wedded wife: so it fits Clytaemnestra, but does not apply to Briseis, unless its use in this instance be extraordinary.

338. ἀνήγαγεν, 'led up,' said of the journey from Greece 'up' to Troy. Agamemnon is greatly in the wrong: although waging this war on account of Helen, stolen away by Paris, he himself has committed as grievous an offense as Paris. Does he think Paris's act a crime, and his own insignificant? Or does he think that Atreus's sons alone of mortal men hold their wives of value?

341. ὅς τις, supply ἐστί.

342. τὴν αὐτοῦ, 'his own wife.'

346. καὶ ἄλλοισιν βασιλεῦσιν may be a bitter allusion to Agamemnon's own words, A 174.

347. φραζέσθω, 'let him consider how,' with infinitive.——νήεσσι, dative of interest (advantage).——δήιον, scansion, § 28.

349. ἤλασε τάφρον, 'ran a ditch.' Cf. note on A 575.

352. μετ' Ἀχαιοῖσιν, 'amid the Achaeans.' Achilles was indeed a 'great bulwark' for the Achaeans, when he was fighting, as Nestor truly said (A 284). He was greater than the wall and moat which unsuccessfully served as a defense in his absence.

353. ἀπὸ τείχεος, 'away from the city wall.'

354. ὅσον, 'only so far as.'——φηγόν, see note on Z 237.

355. As object of ἔμμενε supply με, with which οἷον agrees.

358. εὖ, cf. ἅλις, l. 279, to which it is similar in meaning.——After προερύσσω, Achilles would regularly continue with an expression like πλεύσομαι, 'I shall sail,' with the subject of which the participles βέξας (l. 357) and νήσας (l. 358) would agree. Instead, the construction abruptly changes.

360. ἐπ'(ι), 'over' the Hellespont.

363. ἤματι . . . τριτάτῳ, compare the account in the *Cypria* (note on Z 292), which gave the voyage from Sparta to Troy as three days long, in fair weather. Diomedes voyages from Troy to Argos in four days (γ 180). Cf. also Xen. *Hellenica*, II, 1, 30.

364. ἐνθάδε ἔρρων, 'on my sorry voyage hither.' The verb implies that the journey was attended with misfortune.

365. ἄλλον, 'besides.'

367–369. 'But my prize even he who gave took from me again with insult—lord Agamemnon Atrides. To him tell [§ 213] all.'

372. αἰὲν ἀναιδείην ἐπιειμένος, cf. A 149.——οὐ δ' ἂν ἐμοί γε κτλ., 'but though he be ever so shameless, he would not dare to look me [emphatic, as γε shows] in the face.'

375. ἐκ ('utterly') . . . ἀπάτησε, tmesis.——μ'(ε) is to be taken with ἤλιτεν as well as with ἀπάτησε. Agamemnon deceived Achilles by proving false in friendship.——The ancient commentators call attention to the short sentences and broken lines, 375–378, which mark Achilles's intense nature.

376. ἅλις δέ οἱ, supply ἐστί: ''tis enough for him [to have tricked me thus far].'——ἔκηλος ἐρρέτω, 'let him go to his ruin undisturbed.' Cf. l. 364.

377. εὖ, § 110.

379. τε καί, 'or even.'

380. **ὅσσα τε,** § 123, 3.——**καὶ εἴ ποθεν ἄλλα γένοιτο,** 'and if from some source he should get wealth besides.'

381. **οὐδ' ὅσα,** 'not even if he should offer me as much wealth as': between *οὐδ'* and *ὅσα* there must be understood *εἰ τόσα δοίη* from l. 379. The wealth is thought of as tribute from subject lands. Orchomenus was the rich city of the Minyans in Boeotia—seat of the Graces, as Pindar sings.

382. **Αἰγυπτίας,** in scansion either the antepenult must be treated as short, or *-ιας* must be pronounced as one syllable (*yas*) by synizesis.

383. **ἑκατόμπυλοι,** a "round" number, not necessarily exact.——**ἑκάστας,** with *πύλας* understood from the preceding adjective. A city "gate" is regularly plural in Homer, consisting, as it did, of two folding leaves. Cf. *Σκαιὰς πύλας*, l. 354.

387. **πρίν γ' ἀπὸ . . . δόμεναι,** 'before he atones for.' Achilles plainly did not want gifts from Agamemnon; the only real satisfaction that he could have was the utter humiliation of the king. This is why he asked his mother Thetis to persuade Zeus (in A) to send victory to the Trojans and defeat to the Achaeans; this is what he accomplished when (in O) the very ships of the Achaeans were threatened with fire.

388. **γαμέω,** future, § 151.

394. Aristarchus's reading *γυναῖκά γε μάσσεται*, 'shall seek out a wife,' instead of the vulgate **γυναῖκα γαμέσσεται,** 'shall marry a wife to me,' has the advantage of avoiding the infrequent feminine caesura of the fourth foot (§ 21).

398–400. 'And there my manly heart was right well inclined to marry a wedded wife, a fitting mate, and to enjoy the possessions that aged Peleus had amassed.'

399. **γήμαντι** agrees with **μοι** (l. 398). The time referred to in *ἐπέσσυτο* is prior to the Trojan war.

401. **ἀντάξιον,** predicate adjective with *ἐστί* understood; the plural adjective might be expected, agreeing with *τόσα* understood (antecedent of *ὅσα*, ll. 401 and 404).

402. **ἐκτῆσθαι,** 'used to possess,' represents *ἕκτητο* of direct discourse. The great wealth of Troy 'in time of peace' (*ἐπ' εἰρήνης*) is elsewhere (Ξ 288, 289, Ω 543) referred to; but the treasures became greatly depleted in purchase of provisions from abroad during the long siege (Ξ 292).

403. **πρὶν . . . πρίν,** § 30.

404. **ἐέργει,** 'encloses.'

405. **Πυθοῖ,** later Delphi, famous for rich offerings. In later days Herodotus tells how Croesus, for example (Herod. I, 50, 51), made magnificent presents to Delphi, as to the only true oracle.

406. **λῃστοί,** supply *εἰσί*.

408, 409. A literal translation: 'but a man's spirit may be neither won as spoil nor caught, so as to return again, when [once] it has passed the barrier of the teeth.'——**ἐλθέμεν,** syntax, § 212.——**λεϊστή** is only another spelling of λῃστή, on which see §§ 28, 29.

409. The spirit of life is thought to pass out through the mouth at death. Pope renders freely ll. 401–409:

> Life is not to be bought with heaps of gold;
> Not all Apollo's Pythian treasures hold,
> Or Troy once held, in peace and pride of sway,
> Can bribe the poor possession of a day!
> Lost herds and treasures we by arms regain,
> And steeds unrivall'd on the dusty plain:
> But from our lips the vital spirit fled,
> Returns no more to wake the silent dead.

410. **με** is object of φερέμεν (l. 411).

413. **ὤλετο,** 'is lost,' emphatic conclusion of future condition.

415. For long syllable before δηρόν see §§ 37; 62, 2.

416. This line, which is but a weak repetition, was omitted by Zenodotus and rejected by Aristarchus. The interpolator evidently did not feel the force of ἔσται (l. 413), which is understood also at the end of l. 415.

418. The meaning is: 'since there is no longer hope that you will gain the goal [i. e. 'the overthrow'] of lofty Troy.'——**δήετε,** cf. note on Π 852.

419. **ἔθεν,** § 110.

422. **γέρας,** 'meed,' 'honorable service.'

424. **σαῷ,** subjunctive, contracted from σαόῃ, like γνῷ (A 411) for γνόῃ. The clause expresses purpose.

425. **ἥδε** [μῆτις], i. e. the attempt to persuade me to return to active warfare.

426. **ἐμεῦ ἀπομηνίσαντος,** 'while I have given way to wrath, apart from my comrades' (ἀπο-), or perhaps simply 'during the outburst of my wrath.'

429. From the long speech of Achilles (ll. 307–429) one gets much insight into his character. He is high-mettled, and can not endure to be called second to anybody; he is far from mercenary, putting honor far above riches; on the other hand, he is unforgiving, treasuring an insult to himself until his enemy shall have drained his cup of bitterness to the last drop. It was not the loss of Briseis, of course, that wounded him so much as the sting to his pride inflicted by Agamemnon's act.

The more impassioned the speech, the less it yields to so concise analysis as is possible in the case of Odysseus's (note on l. 306). While Achilles heeds most of Odysseus's arguments, he does not answer them quite in order. To the words of Odysseus about the danger of the ships, he retorts that Agamemnon may consult with Odysseus and the rest of the princes how best to ward off the hostile fire (ll. 346, 347). He does not notice at

all the reference to his father's words that reminded him to be of gentle character. The gifts—a chief inducement in Odysseus's speech—he emphatically rejects (ll. 378–387), and with them the offer of Agamemnon's daughter in marriage (ll. 388–391). Already he has stated that he has gained enough (ll. 365–367); with this he will load his ships (l. 358), he says, in answer to Agamemnon's invitation to share in a future division of the spoil of Troy (ll. 277–282); in Phthia, his home, he will seek a wife (ll. 394–397), and there already Peleus has acquired property for him (l. 400). He nowhere shows signs of pity for the distress of the Greeks (cf. ll. 315, 316); he actually advises them to go home (ll. 417–420), alluding effectively to the words of Odysseus that Zeus manifestly favors the Trojans (ll. 236–238). As for winning great glory, great indeed is the cost (ll. 401–416), and in how unworthy a cause (ll. 337–343)! About the present success of Hector he cares just enough to remind the king that so long as he—Achilles—had a part in fighting, wall and moat were unnecessary (ll. 348–352) and Hector was far less venturesome (ll. 352–355).

434. εἰ μὲν δὴ *κτλ.*, 'if then you are really planning to return.'

437. λιποίμην, with passive sense, § 185.

438. σοὶ δέ μ' ἔπεμπε, 'bade me accompany you'; *σοί* is a dative of advantage, 'sent me along for you.' So the words seem to have been understood by Cicero who instances (*De Oratore*, III, 15, 57) "ille apud Homerum Phoenix, qui se a Peleo patre Achilli iuveni comitem esse datum dicit ad bellum, ut efficeret oratorem verborum actoremque rerum" ('the well-known Phoenix in *Homer*, who says he was given by father Peleus to the young Achilles for his companion in arms, to make him a speaker of words and a doer of deeds').

440. νήπιον *κτλ.*, 'a young lad, not yet familiar with leveling war nor with discussions [*ἀγορέων*, l. 441] in the assembly.'——**πολέμοιο**, syntax, § 174 (4).

441. ἵνα, 'where,' relative adverb.

445, 446. The sense is: 'not even if a god should promise to smooth away the wrinkles of my old age, and make me young, in manhood's bloom.'

447. Ἑλλάδα, see note on A 79.

480. ἄναχθ' = *ἄνακτα*.

481. ὡς εἴ τε, 'like as.'

482. πολλοῖσιν ἐπὶ κτεάτεσσιν, 'guardian of his great possessions': *ὧν . . . συνήγαγεν . . . φύλακα* (scholium). On this use of *ἐπί* cf. Z 424, Σ 529.

485. καί σε τοσοῦτον ἔθηκα, 'and I made you what you are.'

488, 489. 'Until I seated you on my knees and fed you with dainty food, carving for you first, and pressing the wine to [your lips].'——**ὄψου** is partitive genitive.——The dainty food may have been such as Astyanax

had (X 500, 501), 'who, seated on his father's knees, ate only marrow and rich fat of sheep.'

491. **οἴνου,** in construction like ὕψου, l. 489.

493. **ὅ** = **ὅτι,** § 123, 7. The gods granted no offspring to Phoenix in consequence of his father's curses.

496. **οὐδέ τί σε χρή,** 'it befits you not.'

499. **μέν,** § 31.

502–512. The allegory of the Suppliant Prayers. In the Λιταί Phoenix covertly alludes to Agamemnon, who, he suggests, is now penitent. Agamemnon was misguided and sinned, as in fact he himself confessed (l. 119), though not to Achilles. Now he makes full atonement. If Achilles will accept the atonement, he will be benefited thereby; if he spurns it, he will put himself in the wrong, becoming subject to the same sin of arrogance which before seized Agamemnon. And in his turn he will pay the penalty. The Prayers are appropriately called 'daughters of Zeus,' since Zeus is the god and protector of suppliants (ι 270).

503. As suggested by the scholia: the Prayers are called 'lame' because men come haltingly to ask forgiveness; 'wrinkled,' because the faces of the penitents express sorrow; 'downcast in gaze,' because they can not look straight at those whom they have wronged.

504. **ἀλέγουσι κιοῦσαι,** 'anxiously go.'——**Ἄτη** is sinful arrogance, blindness of heart, described T 91–94:

> πρέσβα Διὸς θυγάτηρ Ἄτη, ἣ πάντας ἀᾶται.
> οὐλομένη· τῇ μέν θ' ἁπαλοὶ πόδες· οὐ γὰρ ἐπ' οὔδει
> πίλναται, ἀλλ' ἔρα ἥ γε κατ' ἀνδρῶν κράατα βαίνει
> βλάπτουσ' ἀνθρώπους· κατὰ δ' οὖν ἕτερόν γε πέδησεν.

'August daughter of Zeus is Ate, who deludes all men. Hurtful one! Soft indeed are her feet, for she moves not on the ground, but over men's heads she walks, blinding mankind; and of two one at least she takes in her toils.' Cf. *Proverbs* xvi, 18: "Pride goeth before destruction, and a haughty spirit before a fall." An example was Uzziah (*II Chronicles* xxvi, 16): "But when he was strong, his heart was lifted up to his destruction."

505. **οὕνεκα,** in sense of τοὔνεκα.——With **πάσας** supply Λιτάς.

507. **αἳ δ' ἐξακέονται ὀπίσσω,** "while Prayers, to heal her wrongs, move slow behind" (Pope).

509. **δέ,** cf. l. 301.——**ὤνησαν, ἔκλυον,** § 184.——510. **ἀνήνηται, ἀναίνομαι.**

512. They pray 'that Ate may overtake him so that he may be blinded in mind and pay the penalty.'

513. **πόρε,** with τιμὴν ἕπεσθαι κτλ. as object, 'grant that respect attend.'

514. 'Pay such respect to the daughters of Zeus as bends the minds of other men, noble as they are,' to yield to Prayers.

515–517. A present contrary to fact condition, expressed in terms of the less vivid future, § 207, 1.

519. **νῦν δ'(ἐ)**, 'but as it is.'——**διδοῖ**, see note on l. 164.

522. **τῶν μὴ σύ γε** κτλ., 'do you not throw reproach on their words or on their coming [*πόδας*] hither. But your anger before this was no cause for blame at all.' The latter implies a converse statement: to continue in anger now, after the supplication of Agamemnon, does deserve reproach.

600. **μή τοι ταῦτα νόει**, i. e. like Meleager.

601. **ἐνταῦθα**, i. e. to such an extremity of obstinacy as is seen in the story of Meleager.——**φίλος**, § 169.

602. **ἐπὶ δώροις**, 'on condition of the gifts.'

605. **τιμῆς**, commonly explained as equivalent to *τιμήεις*, 'honored.'

608. **χρεώ**, supply *ἱκάνει*, or *ἵκει*, as l. 75.——**Διὸς αἴσῃ**, 'by the award [or 'allotment'] of Zeus,' by the fortune that Zeus has meted to me.

612. Cf. Verg. *Aen.* IV, 360:

Desine meque tuis incendere teque querellis.

'No more vex thee and me with thy complaints.'

615. **καλόν** [*ἐστι*], 'it is right.'——**κηδέμεν**, 'to injure.'

617. **λέξεο**, § 153.

618. **ἅμα δ' ἠόι** (§ 92) **φαινομένηφιν** (§ 155, 1), 'at daybreak.'

622. **νόστοιο μεδοίατο**, 'might bethink themselves to go.' This was a suggestion to Odysseus and Ajax that it was useless for them to tarry longer.

625. **μύθοιο τελευτή**, i. e. the object of our mission.

628. **ἕαται**, § 142, 4, b.

629. **θέτο**, 'has made.'

630. **σχέτλιος**, 'implacable!' § 170.——**οὐδὲ μετατρέπεται** κτλ., 'nor does he even heed the love of his comrades—that love with which we honored him' etc.

632. **νηλής**, 'unpitying!'——**κασιγνήτοιο φονῆος | ποινήν**, 'pay from the murderer of a brother': *παρὰ φονῆος*, in Attic. *ποινή* of this sort is the Anglo-Saxon wergild.

633. **ἢ** [**ποινὴν**] **οὗ παιδὸς . . . τεθνηῶτος**, 'or pay for his own son slain.' ——**παιδός** is objective genitive. This primitive custom of indemnity for manslaughter is alluded to also Σ 497–500. If not allowed to make this atonement, the guilty man had to flee the land. See Gardner and Jevons, *Manual of Greek Antiquities*, p. 407.——**ἐδέξατο**, § 184.

634. **ὁ μέν**, 'the slayer.'

635. **τοῦ δέ . . . κραδίῃ**, 'while the heart of the other,' i. e. the brother or father of the slain man.

636. Ajax, who before has been addressing Odysseus, now turns directly to Achilles, with *σοὶ δ' ἄλληκτόν τε* κτλ.

637, 638. Ajax either fails to understand or ignores the fact that Achilles is angry on account of his wounded honor, not on account of the loss of Briseis alone.

639. ἐπί, 'in addition to.'——**σὺ δ' ἵλαον ἔνθεο θυμόν,** 'then do you make the spirit in your breast gracious.' Ajax speaks to Achilles as to a god.

640. αἴδεσσαι δὲ μέλαθρον, 'and respect the roof' that shelters us. Cf. l. 204. We are your guests, Ajax means; then show us the respect that is our due, by yielding to us.——**δέ** (after *ὑπωρόφιοι*) = *γάρ*.

642. ὅσσοι, cf. l. 55.

645. The force of **τι** is very important: 'to a certain extent you have seemed to speak everything in harmony with my own desire.' But Achilles can not forgive Agamemnon, for all the pleading. And now the very thought of him calls forth another burst of anger. Attention is called, in the scholia, to Achilles's change of attitude in the course of this interview: to Odysseus he said that he should sail for home the next morning (ll. 357–361); and this is what Odysseus later reported to Agamemnon (ll. 682, 683, 690–692); to Phoenix he said that he would take into consideration the matter of going or staying (ll. 618, 619); and to Ajax he intimates that he will fight against the Trojans when dire necessity forces him (ll. 650–655).

646–648. ὁππότ' ἐκείνων μνήσομαι *κτλ.*, 'whenever I recall those deeds, how Atreus's son did me outrage in the presence of the Argives, as if I were some honorless outlander.'

647. ἀσύφηλον, translated 'outrage,' is doubtful in respect to meaning.

648. μετανάστην = Attic *μέτοικον*. The South African Uitlander (outlander) affords a suggestive modern instance of the prejudice against the intruding foreigner.

654. τῇ ἐμῇ κλισίῃ, 'this lodge of mine.'

657. παρὰ νῆας, cf. A 327.

668. While Scyros is still understood by some, as it was in ancient times, to have been a city of Phrygia, it is also identified with the island of that name. Accepting it as the well-known island, a scholiast relates that Achilles captured Scyros when the army was mustering at Aulis, because Dolopians were there who had revolted from the rule of Peleus; and he distributed the spoil among his companions in arms. Here too he became the father of Neoptolemus. According to this account, Achilles visited Scyros first when a warrior in full armor; and the later story of his rearing there was unknown to Homer. Later in the poem Achilles refers to his son Neoptolemus growing up in Scyros (T 326–333). And Neoptolemus is mentioned in the Odyssey as well, when Odysseus says he brought him away from Scyros (λ 509).

671. **δειδέχατ'(ο)**, § 142, 4, c; cf. note on l. 224.

673. **μ'** = *μοι*.

680. Cf. l. 347 for Achilles's own words.

684. **ἂν . . . παραμυθήσασθαι**, indirect form of **ἂν . . . παραμυθησαίμην**, l. 417. This is the only example in Homer of **ἄν** with infinitive of indirect discourse.——For ll. 684–687, cf. ll. 417–420. It is noticeable that Odysseus reports from Achilles only what Achilles said directly to him, and passes over what was said to Phoenix and to Ajax; see note on l. 645.

688. **εἰσί**, 'are here.'——**εἰπέμεν** (§ 212), 'to tell,' 'to confirm.'

694. This verse was rejected by the Alexandrians; it is probably introduced from elsewhere (cf. Θ 29), and in this context is inappropriate.

698. **μηδ' ὄφελες λίσσεσθαι**, 'would that you had not besought'; a wish impossible of fulfilment.

699. **διδούς**, 'offering.'——**καὶ ἄλλως**, 'even as it is.'

700. 'Now you have urged him far more to haughty thoughts.' Chapman translates:

> He's proud enough beside,
> But this ambassage thou hast sent will make him burst with pride.

701. **κεῖνον . . . ἐάσομεν**, 'let us leave him alone'; but the verb may be future indicative.——**ἤ . . . ἤ**, 'whether . . . or.'——On **κε** with subjunctive see § 192.

705. **τεταρπόμενοι**, *τέρπω*, § 128: 'having got enjoyment,' 'satisfied.'

706. **τὸ γὰρ** κτλ., 'for this [i. e. food and drink] is might' etc.

708. **ἐχέμεν** (§ 213), 'marshal.'

BOOK XV—O

592. **λείουσιν**, Attic *λέουσιν*, from *λέων*.

594. **θέλγε δὲ θυμὸν | Ἀργείων**, 'and charmed ["quenched," Chapman] the spirit of the Argives.'

595. **τοὺς δ'(έ)**, the Trojans.

597. **Πριαμίδῃ**, in apposition to *Ἕκτορι* (l. 596), and in emphatic position.

598, 599. **Θέτιδος δ' ἐξαίσιον ἀρὴν** κτλ., 'and might fulfil the unjust ["merciless," Voss] prayer of Thetis to the utmost' (*πᾶσαν*).——**ἐξαίσιον** = 'exceeding proper measure.' The point of view of the poet is characteristically Greek.

599. **τὸ . . . μένε**, 'was waiting for this.' The next line is an appositive to *τό*.

601. **παλίωξιν παρὰ νηῶν . . . Τρώων**, 'a rout ['pursuit back'] of the

Trojans from the ships.' This is the phrase seen in the title of the present book (occurring l. 69 also); yet it is not strictly correct, for the rout does not begin until the next book.

602. **θησέμεναι,** 'to make,' 'to cause.'

606. **βαθέης,** Attic *βαθείας*.

608. **ἀμφί,** adverb, § 168.

610. Lines 610–614 have from ancient times been suspected as an interpolation. They match the present context badly, for Zeus is known to be on Mount Ida, while *ἀπ' αἰθέρος* (l. 610) implies Olympus; the expression *πλεόνεσσ. . . . μοῦνον ἐόντα* (l. 611) is scarcely intelligible; further the cause here given for honoring Hector, *μυνυθάδιος . . . ἔσσεσθ'* (ll. 612 f.), is at variance with the reasons already introduced (ll. 596–599).

613. **ἐπώρνυε,** a thematic formation for *ἐπώρνυ* (§ 132): 'let approach.'

618. **ἴσχον γὰρ πυργηδὸν ἀρηρότες,** 'for they stood firm supporting one another [literally 'fitted'] like a tower,' i. e. in solid array. The simile beginning *ἠύτε πέτρη* is imitated by Vergil (*Aen.* X, 693–696):

> . . . velut rupes, vastum quae prodit in aequor,
> obvia ventorum furiis expostaque ponto,
> vim cunctam atque minas perfert caelique marisque,
> ipsa immota manens.

'Even as a rock that projects into the measureless sea, facing the raging winds and exposed to the deep, firmly meets all the violent menaces of heaven and sea, staying fast itself.'

620. **μένει . . . λαιψηρὰ κέλευθα,** 'firmly meets the swift assaults.'

623. **λαμπόμενος πυρί,** 'gleaming with fire,' in reference to the shining bronze armor.

626. **δεινός** must here be considered an adjective of two endings, one form serving for both masculine and feminine. The MSS. commonly read *ἀήτης*, masculine, however.

628. **τυτθόν,** 'by a little,' 'narrowly.'

630. Neither **ὅ γ'(ε)** nor **λέων** has a finite verb. *λέων* is taken up in *ὃ δέ* (l. 635); while *ὅ γ'(ε)* recurs as *Ἕκτορι* (l. 637). The translation should supply verbs where the English idiom demands.

632, 633. 'And among them is a herdsman that does not yet clearly know how to cope with a wild beast about the slaying of a crumpled-horned cow'; i. e. to prevent the slaying.

634. **ὁ μέν,** the herdsman.

635. **ὁμοῦ στιχάει,** 'walks with,' or 'along with.'

636. **ὑπέτρεσαν,** gnomic aorist.

637. **ἐφόβηθεν,** 'fled,' as regularly in Homer.

640 **ἀγγελίην** is cognate accusative after *οἴχνεσκε*.——**βίῃ Ἡρακληείῃ** is a periphrasis for 'mighty Heracles.' Translate, 'used to go on the mis-

sion of lord Eurystheus to mighty Heracles.' Eurystheus, fearing to meet Heracles personally, communicated with him through Copreus.

641. **πατρὸς . . . χείρονος** is in apposition to **τοῦ**: literally 'from him, a much worse father, he was born a better son.' Pope paraphrases:

> The son redeem'd the honours of the race,
> A son as generous as the sire was base.

642. **μάχεσθαι,** infinitive of specification, equivalent to **μάχην**. Cf. A 258.

643. **ἐτέτυκτο** (**τεύχω**) = **ἦν**.

644. **ὅς,** § 123, 4.

645. **στρεφθεὶς . . . μετόπισθεν,** 'as he turned back' in flight to the ships. To understand how it was possible for Periphetes to trip on his shield, the great shield of the Mycenaean type must be called to mind; cf. Introduction, 23.

650. Periphetes was indeed a warrior "at mischief taken" (cf. Dryden's *Palamon and Arcite*, III, 516); but he was not therefore spared by Hector, for this was no tournament of jousting knights.

651. **ἑταίρου,** genitive of cause.

652. **δείδισαν,** for **δέδϝισαν**, § 62, 1.

653-656. Three points in the flight of the Achaeans are pictured: driven before Hector they had turned their backs on the Trojans; (1) now 'they had come to be face to face with their ships' (l. 653); (2) now 'the foremost ships, the first that were hauled up, compassed them about,' and as they were streaming between them, 'the Trojans poured in after them' (l. 654); (3) now 'they retreated from the foremost ships by necessity and grouped themselves near the huts' (ll. 655, 656). It is generally understood that the ships were hauled up in several long rows, ranged one behind another.

653. **ἔσχεθον,** § 154, 2.

654. **τοὶ δ'(ἑ),** the Trojans.

656. **τῶν πρωτέων** (§ 70) agrees with **νεῶν**, l. 655, genitive of separation. The same ships are denoted as by **ἄκραι νῆες** above (ll. 653 f.).

660. **ὑπὲρ τοκέων,** 'in behalf of [i. e. 'by'] his parents,' with **γουνούμενος**. Compare **τοκέων** with **τοκήων** (l. 663), the same word; § 29.

661. **αἰδόα,** declined like **ἠώς**, § 92.

662. **ἐπί,** 'besides.' The sentiment is imitated by Vergil (*Aen.* X, 280–282):

> Nunc coniugis esto
> quisque suae tectique memor, nunc magna referto
> facta, patrum laudes.

'Now let every man remember his wife and his home, now let him recall the mighty deeds that gave his fathers glory.'

664. ὅτεῳ (§ 124) and ᾧ are datives of interest (advantage or disadvantage). The idea is, do all of you remember, 'both the man whose parents yet live, and the man whose parents are dead.'——ὅττεῳ, two syllables, § 43.

665. τῶν ὕπερ κτλ., 'I here beseech you by those that are not with us.'

668. ὤσεν, cf. A 220. No previous mention has been made of a cloud surrounding the Greeks.

670. πρός, 'in the direction of.'

671. ἐφράσσαντο (from φράζομαι), 'they saw.'

676. ἴκρι'(α), the Homeric ship had small decks fore and aft only.

679. ἀνήρ lacks a finite verb; so ὡς δ' ὅτ'(ε), which literally would be rendered 'and as [happens] when,' must here be translated simply 'like.' ——The idea is, like a skilful horseman Ajax leaped from deck to deck.

680. πολέων, § 106.——πίσυρας (§ 108, 4), a relic of Aeolic influence. ——συνναείρεται, aorist subjunctive, 'has hitched together.'

682. θηήσαντο, gnomic aorist (§ 184).

683. ὁ δ' ἔμπεδον κτλ., 'while he with steady poise [ἔμπεδον] and sure feet [ἀσφαλές] continually vaults [θρῴσκων] from horse to horse in succession [ἀμείβεται], as they course along.' The horseman is imagined as standing all the time.

690. ὀρνίθων πετεηνῶν, with ἔθνος (l. 691).

693. 'So Hector rushed straight toward a dark-prowed ship, dashing against it.'——νεός is a variety of partitive genitive.

697. φαίης κ'(ε), 'you would have thought' (§ 207).

701. Τρωσὶν δ' ἔλπετο θυμός means 'the Trojans' spirit hoped'; then ἑκάστου, a possessive genitive with στήθεσσιν, is added, regardless of the preceding Τρωσίν. 'Each man of the Trojans cherished in his breast the hope.'

705. Πρωτεσίλαον, the first of the Achaeans to land from his ship on Trojan soil (B 698, 702). He was slain by a Dardanian as soon as he set foot on the shore.

709. τόξων = τοξευμάτων.——ἀικάς belongs to ἀκόντων as well as to τόξων. ——ἀμφίς, 'at a distance from one another,' in contrast with ἐγγύθεν ἱστάμενοι (l. 710).

711, 712. πέλεκυς, an axe or hatchet, often double-edged, commonly used for cutting and hewing wood (cf. Γ 60 f., Π 483, 484).——ἀξίνη, 'battle-axe.'——ξίφος (like φάσγανον, cf. l. 713), 'sword.'——ἔγχος ἀμφίγυον, commonly explained as 'double-headed spear,' one end of which was used for thrusting, the other for fixing the spear in the ground (cf. Γ 135) when it was not in use.

714. ἄλλα . . . ἄλλα, 'some' . . . 'others,' in apposition to φάσγανα (l. 713). Swords fell from hands, if the hands that held them were maimed

or cut off; from shoulders, if the shoulders and the sword belts that they carried were slashed through. The sword belt probably passed over the right shoulder; and the sword, when not in use, dangled in its sheath at the left side.

716. **πρυμνήθεν,** used for a partitive genitive, § 172.

718. **οἴσετε,** § 153.

719. **πάντων . . . ἄξιον ἦμαρ,** 'a day worth all our former toils.'

721–723. Achilles, on the other hand, assigned a quite different reason for Hector's reluctance to fight, I 352 f.

723. **αὐτόν,** with *μ'(ε)* (l. 722).

728. We are to understand that Ajax, who had previously been springing from deck to deck of one ship after another, now stood at bay on the vessel of Protesilaus.

729. **θρῆνυν,** explained in the scholia as a 'thwart' (*καθέδραν*) for rowers or helmsman. There are various other conjectures about it, both ancient and modern.

736. **ἄρειον,** comparative of *ἀγαθόν*.

738. 'In which we may defend ourselves with citizens who would change the fortune of battle.'——**ἑτεραλκέα** means 'bringing defensive strength to the other side' that previously was getting the worse of the conflict.

739. **ἀλλ'(ἀ) . . . γάρ,** 'but [this is not to be considered] for.'

740. **πόντῳ κεκλιμένοι,** with "naught but seas behind" (Chapman).

741. 'Therefore delivery lies in might, not in flinching from battle.'

744. **χάριν Ἕκτορος ὀτρύναντος,** 'to serve Hector who urged him': **χάριν,** 'for the sake of,' is adverbial accusative.

745, 746. **οὔτασκε** and **οὖτα**: this verb (*οὐτάω, οὐτάζω*), like *τύπτω, νύσσω,* and *πλήσσω,* is regularly used of wounding by a thrust, the weapon not leaving the hand. Cf. E 336, Π 26. When the poet wishes to express the idea of hitting with a missile that is hurled from a distance he uses *βάλλω*.

BOOK XVI—Π

7. **τίπτε** (§ 48) **δεδάκρυσαι,** 'why pray are you in tears?'

9. **εἰανοῦ,** cf. *ἐανοῦ,* Γ 385.

11. **Πάτροκλε,** but *Πατρόκλεες* (l. 7), § 102.

16. 'At the death of both of whom we should be exceedingly distressed.'

20. 'O knight Patroclus,' the poet says with sympathy, directly addressing him.

21. **ὔέ,** § 107, 1.

24. **κέαται,** §§ 142, 4, b; 29.

25, 26. **βέβληται** and **οὔτασται**: see note on O 745.

27. Of Machaon, about whose wounding Patroclus had been sent to make inquiry of Nestor (A 608–615), he says not a word. Nor does Achilles question him about the errand.

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> And rough Hyrcanian tigers gave thee suck.—Dryden.

36. Lines 36–45 are taken, with necessary changes, from A 794–803; the former scene is the tent of Nestor whither Patroclus had been sent by Achilles to inquire after the wounded man (cf. p. 114). The lines are a part of Nestor's advice.

36. **θεοπροπίην,** cf. I 410–416.

40. 'And give me these arms of yours to gird on my shoulders.'

43. **ὀλίγη δέ τ'(ε)** *κτλ.*, the meaning is somewhat obscure, and capable of more than one interpretation: 'for short is the time to recover the breath in war,' or 'for only a little time is yet a chance to recover the breath in war.'——**τ'(ε)** marks the gnomic character of the statement.

46, 47. **ἦ γὰρ ἔμελλεν . . . λιτέσθαι,** 'for really he was fated to pray for evil death and doom for himself'; i. e. really what he was praying for was fated to be his own doom.

54. **ὅ τε** may be for **ὅς τε,** with **ἀνήρ** (l. 53) for its antecedent; or it may be for **ὅτι τε,** 'because.'

57. The city was Lyrnessus according to B 690.

59. Cf. I 648.——**μετανάστην** conforms to the case of an understood **με,** one object of the verb of depriving (**ἕλετο,** l. 58).

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105. **ἔχε,** 'was making,' 'gave out.'

106. **κάπ,** § 47. The shield of Ajax is thus described (H 219–223):

Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἠύτε πύργον,
χάλκεον ἑπταβόειον, ὅ οἱ Τυχίος κάμε τεύχων,
σκυτοτόμων ὄχ' ἄριστος, Ὕλῃ ἔνι οἰκία ναίων·
ὃς οἱ ἐποίησεν σάκος αἰόλον ἑπταβόειον
ταύρων ζατρεφέων, ἐπὶ δ' ὄγδοον ἤλασε χαλκόν.

'Ajax came near with his tower-like shield, bronze-covered, of seven ox-hides, which Tychius had wrought for him with pains—Tychius, who was far the best of the leather-workers and who dwelt in Hyle; he had made for him the shimmering shield of seven hides from well-fed bulls, and over all he forged an eighth layer of bronze.'

108. Supply *σάκος* as object of **πελεμίξαι.**

109. **ἔχετ'(ο),** 'was oppressed by,' 'suffered from.'——**κάδ,** § 47.

111. **ἀμ-πνεῦσαι,** for the prefix, § 47.——**πάντῃ** κτλ., 'and on all sides evil was set upon evil.' "Ill strengthen'd ill" (Chapman).

115. **αἰχμῆς,** with *ὄπισθεν.*——**παρὰ καυλόν,** 'by the end of the shaft.'

117. **αὔτως,** 'in vain.'

120. **ὅ,** 'that,' § 123, 7.——**μάχης ἐπὶ μήδεα κεῖρεν,** 'thwarted [literally 'mowed over,' 'cut short'] his plans for battle.'

123. Join **τῆς κάτ'(α).**

125. **Πατροκλῆα,** § 102.

126. **ὄρσεο,** § 153. So too **δύσεο** (l. 129).

127. **πυρὸς . . . ἰωήν,** 'the flare of fire.'

128. "May they not (as I fear they may) seize the ships and make it no longer possible to escape" (GMT. 261). For another example of this same subjunctive cf. B 195.

129. **θᾶσσον,** 'the sooner the better,' 'with all haste.'——**ἀγείρω,** subjunctive.

131–133 = Γ 330–332.

135–139 = Γ 334–338, with slight changes in last line.

139. **ἄλκιμα,** though plural, is used with *δοῖρε.* Patroclus apparently takes his own two spears.

144. **ἔμμεναι** denotes purpose.

147. **μεῖναι ὁμοκλήν,** 'to await the word of command.' While the warrior fought afoot, his charioteer held the chariot near by and waited intently for orders.

150. **ἅρπυια,** 'the storm-wind,' personified as female.

152. 'And in the side-traces he harnessed blameless Pedasus.' Why the extra horse was taken, is a difficult question. Under ordinary circumstances it might be supposed that the trace-horse would take the place of *one of* the regular pair, in case either of the latter should be wounded;

but here the regular pair were immortal. Yet, as an ancient commentator suggests, if Homer permitted the immortal gods to be wounded (as in Book V) why not immortal horses as well?

156. **οἳ δέ,** the verb of the predicate does not appear until l. 166, *ῥώοντ'(ο)*, before which the subject is repeated in *ἡγήτορες κτλ.*, l. 164.

157. **τοῖσίν τε πέρι κτλ.,** 'in whose hearts is exceeding great strength.'——**πέρι** is probably an adverb, 'exceedingly.'

160. **ἀπὸ κρήνης μελανύδρου** is to be translated with **λάψοντες** (l. 161).

162. **ἄκρον,** with *μέλαν ὕδωρ* (l. 161), 'the dark water at its surface.'——**φόνον αἵματος** = *αἷμα φόνου*, 'the blood of slaughter.'

163. **περιστένεται δέ,** 'although' etc.

199. **κρίνας,** 'separating,' 'marshaling.' Cf. B 446.——**δέ,** § 31.

200. **μοι,** 'I pray you.'

202. **ὑπό,** 'during.'

203. **χόλῳ,** 'on gall' (Attic **χολῇ**), instead of milk, is the traditional interpretation; but **χόλος** has its usual meaning in l. 206, and possibly here too. T. L. Agar (*Classical Review*, vol. xiii, p. 43) says: "'In wrath' is all that **χόλῳ** need imply. The child is supposed to inherit the mood of the mother at the time she suckles it."

207. **μ'** stands for *μοι* (or perhaps *με*) which is to be translated with *ἐβάζετε*. See note on I 59.——**πέφανται,** cf. note on B 122.

208. **ἕης,** solitary instance of this form, § 123, 2.

209. **ἔνθα,** 'therefore.'——**τις,** 'every man,' as often.

211. **ἄρθεν** (*ἀραρίσκω*), 'were fitted together,' 'pressed close.' The second aorist active of the same verb occurs as transitive in l. 212 (*ἀράρῃ*), but intransitive in l. 214 (*ἄραρον*).

213. **βίας ἀνέμων ἀλεείνων,** 'trying to escape the violent assaults of the winds.'

215. The idea is imitated by Vergil (*Aen.* X, 361):

haeret pede pes densusque viro vir.

'Foot presses on foot, and closely man on man.'

216. **λαμπροῖσι φάλοισι,** 'with splendid horns.' Cf. Introduction, 33.

217. **νευόντων,** 'as the warriors nodded.'

224. **οἴλων ταπήτων,** 'fleecy coverlets,' for beds and chairs.

225. **τετυγμένον,** 'well wrought.'

227. Hurried on by his quick imagination the poet does not trouble himself about strictly logical expression at this point.——**ὅτι μή,** 'except.'

228. Quantity of **τό,** § 38.

231. The poet imagines the lodge of Achilles, like Homeric houses in general, opening on an enclosure which contained an altar of **Ζεὺς ἑρκεῖος.**

233. Achilles prays to the great god of his own far distant land. The oracle of Zeus at Dodona is referred to in the Odyssey (*ξ* 327, *τ* 296) as a

637, 638. Ajax either fails to understand or ignores the fact that Achilles is angry on account of his wounded honor, not on account of the loss of Briseis alone.

639. ἐπί, 'in addition to.'——**σὺ δ' Ἵλαον ἔνθεο θυμόν,** 'then do you make the spirit in your breast gracious.' Ajax speaks to Achilles as to a god.

640. αἴδεσσαι δὲ μέλαθρον, 'and respect the roof' that shelters us. Cf. l. 204. We are your guests, Ajax means; then show us the respect that is our due, by yielding to us.——**δέ** (after *ὑπωρόφιοι*) = *γάρ*.

642. ὅσσοι, cf. l. 55.

645. The force of **τι** is very important: 'to a certain extent you have seemed to speak everything in harmony with my own desire.' But Achilles can not forgive Agamemnon, for all the pleading. And now the very thought of him calls forth another burst of anger. Attention is called, in the scholia, to Achilles's change of attitude in the course of this interview: to Odysseus he said that he should sail for home the next morning (ll. 357–361); and this is what Odysseus later reported to Agamemnon (ll. 682, 683, 690–692); to Phoenix he said that he would take into consideration the matter of going or staying (ll. 618, 619); and to Ajax he intimates that he will fight against the Trojans when dire necessity forces him (ll. 650–655).

646–648. ὁππότ' ἐκείνων μνήσομαι *κτλ.*, 'whenever I recall those deeds, how Atreus's son did me outrage in the presence of the Argives, as if I were some honorless outlander.'

647. ἀσύφηλον, translated 'outrage,' is doubtful in respect to meaning.

648. μετανάστην = Attic *μέτοικον*. The South African Uitlander (outlander) affords a suggestive modern instance of the prejudice against the intruding foreigner.

654. τῇ ἐμῇ κλισίῃ, 'this lodge of mine.'

657. παρὰ νῆας, cf. A 327.

668. While Scyros is still understood by some, as it was in ancient times, to have been a city of Phrygia, it is also identified with the island of that name. Accepting it as the well-known island, a scholiast relates that Achilles captured Scyros when the army was mustering at Aulis, because Dolopians were there who had revolted from the rule of Peleus; and he distributed the spoil among his companions in arms. Here too he became the father of Neoptolemus. According to this account, Achilles visited Scyros first when a warrior in full armor; and the later story of his rearing there was unknown to Homer. Later in the poem Achilles refers to his son Neoptolemus growing up in Scyros (T 326–333). And Neoptolemus is mentioned in the Odyssey as well, when Odysseus says he brought him away from Scyros (λ 509).

671. **δειδέχατ'(ο)**, § 142, 4, c; cf. note on l. 224.

673. **μ'** = *μοι*.

680. Cf. l. 347 for Achilles's own words.

684. **ἂν . . . παραμυθήσασθαι**, indirect form of **ἂν . . . παραμυθησαίμην**, l. 417. This is the only example in Homer of **ἄν** with infinitive of indirect discourse.——For ll. 684–687, cf. ll. 417–420. It is noticeable that Odysseus reports from Achilles only what Achilles said directly to him, and passes over what was said to Phoenix and to Ajax; see note on l. 645.

688. **εἰσί**, 'are here.'——**εἰπέμεν** (§ 212), 'to tell,' 'to confirm.'

694. This verse was rejected by the Alexandrians; it is probably introduced from elsewhere (cf. Θ 29), and in this context is inappropriate.

698. **μηδ' ὄφελες λίσσεσθαι**, 'would that you had not besought'; a wish impossible of fulfilment.

699. **διδούς**, 'offering.'——**καὶ ἄλλως**, 'even as it is.'

700. 'Now you have urged him far more to haughty thoughts.' Chapman translates:

> He's proud enough beside,
> But this ambassage thou hast sent will make him burst with pride.

701. **κεῖνον . . . ἐάσομεν**, 'let us leave him alone'; but the verb may be future indicative.——**ἢ . . . ἢ**, 'whether . . . or.'——On **κε** with subjunctive see § 192.

705. **τεταρπόμενοι**, *τέρπω*, § 128: 'having got enjoyment,' 'satisfied.'

706. **τὸ γὰρ** *κτλ.*, 'for this [i. e. food and drink] is might' etc.

708. **ἐχέμεν** (§ 213), 'marshal.'

BOOK XV—O

592. **λείουσιν**, Attic *λέουσιν*, from *λέων*.

594. **θέλγε δὲ θυμὸν | Ἀργείων**, 'and charmed ["quenched," Chapman] the spirit of the Argives.'

595. **τοὺς δ'(έ)**, the Trojans.

597. **Πριαμίδῃ**, in apposition to *Ἕκτορι* (l. 596), and in emphatic position.

598, 599. **Θέτιδος δ' ἐξαίσιον ἀρὴν** *κτλ.*, 'and might fulfil the unjust ["merciless," Voss] prayer of Thetis to the utmost' (*πᾶσαν*).——**ἐξαίσιον** = 'exceeding proper measure.' The point of view of the poet is characteristically Greek.

599. **τὸ . . . μένε**, 'was waiting for this.' The next line is an appositive to *τό*.

601. **παλίωξιν παρὰ νηῶν . . . Τρώων**, 'a rout ['pursuit back'] of the

Trojans from the ships.' This is the phrase seen in the title of the present book (occurring l. 69 also); yet it is not strictly correct, for the rout does not begin until the next book.

602. **θησέμεναι,** 'to make,' 'to cause.'

606. **βαθέης,** Attic *βαθείας*.

608. **ἀμφί,** adverb, § 168.

610. Lines 610-614 have from ancient times been suspected as an interpolation. They match the present context badly, for Zeus is known to be on Mount Ida, while *ἀπ' αἰθέρος* (l. 610) implies Olympus; the expression *πλεόνεσσ. . . . μοῦνον ἐόντα* (l. 611) is scarcely intelligible; further the cause here given for honoring Hector, *μινυνθάδιος . . . ἔσσεσθ'* (ll. 612 f.), is at variance with the reasons already introduced (ll. 596–599).

613. **ἐπώρνυε,** a thematic formation for *ἐπώρνυ* (§ 132): 'let approach.'

618. **ἴσχον γὰρ πυργηδὸν ἀρηρότες,** 'for they stood firm supporting one another [literally 'fitted'] like a tower,' i. e. in solid array. The simile beginning *ἠύτε πέτρη* is imitated by Vergil (*Aen.* X, 693–696):

> . . . velut rupes, vastum quae prodit in aequor,
> obvia ventorum furiis expostaque ponto,
> vim cunctam atque minas perfert caelique marisque,
> ipsa immota manens.

'Even as a rock that projects into the measureless sea, facing the raging winds and exposed to the deep, firmly meets all the violent menaces of heaven and sea, staying fast itself.'

620. **μένει . . . λαιψηρὰ κέλευθα,** 'firmly meets the swift assaults.'

623. **λαμπόμενος πυρί,** 'gleaming with fire,' in reference to the shining bronze armor.

626. **δεινός** must here be considered an adjective of two endings, one form serving for both masculine and feminine. The MSS. commonly read *ἀήτης*, masculine, however.

628. **τυτθόν,** 'by a little,' 'narrowly.'

630. Neither **δ γ'(ε)** nor **λέων** has a finite verb. *λέων* is taken up in *ὁ δέ* (l. 635); while *δ γ'(ε)* recurs as *Ἕκτορι* (l. 637). The translation should supply verbs where the English idiom demands.

632, 633. 'And among them is a herdsman that does not yet clearly know how to cope with a wild beast about the slaying of a crumpled-horned cow'; i. e. to prevent the slaying.

634. **ὁ μέν,** the herdsman.

635. **ὁμοῦ στιχάει,** 'walks with,' or 'along with.'

636. **ὑπέτρεσαν,** gnomic aorist.

637. **ἐφόβηθεν,** 'fled,' as regularly in Homer.

640 **ἀγγελίην** is cognate accusative after *οἴχνεσκε*.——**βίῃ Ἡρακληείῃ** is a periphrasis for 'mighty Heracles.' Translate, 'used to go on the mis-

sion of lord Eurystheus to mighty Heracles.' Eurystheus, fearing to meet Heracles personally, communicated with him through Copreus.

641. **πατρὸς . . . χείρονος** is in apposition to **τοῦ**: literally 'from him, a much worse father, he was born a better son.' Pope paraphrases:

> The son redeem'd the honours of the race,
> A son as generous as the sire was base.

642. **μάχεσθαι,** infinitive of specification, equivalent to **μάχην**. Cf. A 258.

643. **ἐτέτυκτο** (**τεύχω**) = **ἦν**.

644. **ὅς,** § 123, 4.

645. **στρεφθεὶς . . . μετόπισθεν,** 'as he turned back' in flight to the ships. To understand how it was possible for Periphetes to trip on his shield, the great shield of the Mycenaean type must be called to mind; cf. Introduction, 23.

650. Periphetes was indeed a warrior "at mischief taken" (cf. Dryden's *Palamon and Arcite*, III, 516); but he was not therefore spared by Hector, for this was no tournament of jousting knights.

651. **ἑταίρου,** genitive of cause.

652. **δείδισαν,** for **δέδϝισαν**, § 62, 1.

653–656. Three points in the flight of the Achaeans are pictured: driven before Hector they had turned their backs on the Trojans; (1) now 'they had come to be face to face with their ships' (l. 653); (2) now 'the foremost ships, the first that were hauled up, compassed them about,' and as they were streaming between them, 'the Trojans poured in after them' (l. 654); (3) now 'they retreated from the foremost ships by necessity and grouped themselves near the huts' (ll. 655, 656). It is generally understood that the ships were hauled up in several long rows, ranged one behind another.

653. **ἔσχεθον,** § 154, 2.

654. **τοὶ δ'(ἑ),** the Trojans.

656. **τῶν πρωτέων** (§ 70) agrees with **νεῶν**, l. 655, genitive of separation. The same ships are denoted as by **ἄκραι νῆες** above (ll. 653 f.).

660. **ὑπὲρ τοκέων,** 'in behalf of [i. e. 'by'] his parents,' with **γουνούμενος**. Compare **τοκέων** with **τοκήων** (l. 663), the same word; § 29.

661. **αἰδόα,** declined like **ἠώς**, § 92.

662. **ἐπί,** 'besides.' The sentiment is imitated by Vergil (*Aen.* X, 280–282):

> Nunc coniugis esto
> quisque suae tectique memor, nunc magna referto
> facta, patrum laudes.

'Now let every man remember his wife and his home, now let him recall the mighty deeds that gave his fathers glory.'

664. **ὅτεῳ** (§ 124) and **ᾧ** are datives of interest (advantage or disadvantage). The idea is, do all of you remember, 'both the man whose parents yet live, and the man whose parents are dead.'——**ὅττεῳ**, two syllables, § 43.

665. **τῶν ὕπερ** κτλ., 'I here beseech you by those that are not with us.'

668. **ὦσεν**, cf. A 220. No previous mention has been made of a cloud surrounding the Greeks.

670. **πρός**, 'in the direction of.'

671. **ἐφράσσαντο** (from *φράζομαι*), 'they saw.'

676. **ἴκρι(α)**, the Homeric ship had small decks fore and aft only.

679. **ἀνήρ** lacks a finite verb; so **ὡς δ' ὅτ'(ε)**, which literally would be rendered 'and as [happens] when,' must here be translated simply 'like.' ——The idea is, like a skilful horseman Ajax leaped from deck to deck.

680. **πολέων**, § 106.——**πίσυρας** (§ 108, 4), a relic of Aeolic influence. ——**συναείρεται**, aorist subjunctive, 'has hitched together.'

682. **θηήσαντο**, gnomic aorist (§ 184).

683. **ὁ δ' ἔμπεδον** κτλ., 'while he with steady poise [*ἔμπεδον*] and sure feet [*ἀσφαλές*] continually vaults [*θρώσκων*] from horse to horse in succession [*ἀμείβεται*], as they course along.' The horseman is imagined as standing all the time.

690. **ὀρνίθων πετεηνῶν**, with *ἔθνος* (l. 691).

693. 'So Hector rushed straight toward a dark-prowed ship, dashing against it.'——**νεός** is a variety of partitive genitive.

697. **φαίης κ'(ε)**, 'you would have thought' (§ 207).

701. **Τρωσὶν δ' ἔλπετο θυμός** means 'the Trojans' spirit hoped'; then *ἑκάστου*, a possessive genitive with *στήθεσσιν*, is added, regardless of the preceding *Τρωσίν*. 'Each man of the Trojans cherished in his breast the hope.'

705. **Πρωτεσίλαον**, the first of the Achaeans to land from his ship on Trojan soil (B 698, 702). He was slain by a Dardanian as soon as he set foot on the shore.

709. **τόξων** = *τοξευμάτων*.——**ἀικάς** belongs to *ἀκόντων* as well as to *τόξων*. ——**ἀμφίς**, 'at a distance from one another,' in contrast with *ἐγγύθεν ἱστάμενοι* (l. 710).

711, 712. **πέλεκυς**, an axe or hatchet, often double-edged, commonly used for cutting and hewing wood (cf. Γ 60 f., Π 483, 484).——**ἀξίνη**, 'battle-axe.'——**ξίφος** (like *φάσγανον*, cf. l. 713), 'sword.'——**ἔγχος ἀμφίγυον**, commonly explained as 'double-headed spear,' one end of which was used for thrusting, the other for fixing the spear in the ground (cf. Γ 135) when it was not in use.

714. **ἄλλα . . . ἄλλα**, 'some' . . . 'others,' in apposition to *φάσγανα* (l. 713). Swords fell from hands, if the hands that held them were maimed

or cut off; from shoulders, if the shoulders and the sword belts that they carried were slashed through. The sword belt probably passed over the right shoulder; and the sword, when not in use, dangled in its sheath at the left side.

716. πρυμνῆθεν, used for a partitive genitive, § 172.

718. οἴσετε, § 153.

719. πάντων . . . ἄξιον ἦμαρ, 'a day worth all our former toils.'

721–723. Achilles, on the other hand, assigned a quite different reason for Hector's reluctance to fight, I 352 f.

723. αὐτόν, with μ'(ε) (l. 722).

728. We are to understand that Ajax, who had previously been springing from deck to deck of one ship after another, now stood at bay on the vessel of Protesilaus.

729. θρῆνυν, explained in the scholia as a 'thwart' (καθέδραν) for rowers or helmsman. There are various other conjectures about it, both ancient and modern.

736. ἄρειον, comparative of ἀγαθόν.

738. 'In which we may defend ourselves with citizens who would change the fortune of battle.'——ἑτεραλκέα means 'bringing defensive strength to the other side' that previously was getting the worse of the conflict.

739. ἀλλ'(ἀ) . . . γάρ, 'but [this is not to be considered] for.'

740. πόντῳ κεκλιμένοι, with "naught but seas behind" (Chapman).

741. 'Therefore delivery lies in might, not in flinching from battle.'

744. χάριν Ἕκτορος ὀτρύναντος, 'to serve Hector who urged him': χάριν, 'for the sake of,' is adverbial accusative.

745, 746. οὔτασκε and οὖτα: this verb (οὐτάω, οὐτάζω), like τύπτω, νύσσω, and πλήσσω, is regularly used of wounding by a thrust, the weapon not leaving the hand. Cf. E 336, Π 26. When the poet wishes to express the idea of hitting with a missile that is hurled from a distance he uses βάλλω.

BOOK XVI—Π

7. τίπτε (§ 48) δεδάκρυσαι, 'why pray are you in tears?'

9. εἰανοῦ, cf. ἑανοῦ, Γ 385.

11. Πάτροκλε, but Πατρόκλεες (l. 7), § 102.

16. 'At the death of both of whom we should be exceedingly distressed.'

20. 'O knight Patroclus,' the poet says with sympathy, directly addressing him.

21. **ὑέ**, § 107, 1.

24. **κέαται**, §§ 142, 4, b; 29.

25, 26. **βέβληται** and **οὔτασται**: see note on O 745.

27. Of Machaon, about whose wounding Patroclus had been sent to make inquiry of Nestor (A 608–615), he says not a word. Nor does Achilles question him about the errand.

29. **ἀμήχανος**, 'unmanageable,' 'proof against entreaty,' 'unyielding.'

31. **τί σευ ἄλλος** κτλ., 'what good shall another—even a late-born man—have of you?' Neither your services nor your helpful example will make posterity grateful to you.

33. 'Pitiless! It seems then that your father is not the knight Peleus.' Cf. note on Γ 183.——Vergil imitates as follows (*Aen.* IV, 365–367):

> Nec tibi diva parens, generis nec Dardanus auctor,
> perfide, sed duris genuit te cautibus horrens
> Caucasus Hyrcanaeque admorunt ubera tigres.

> False as thou art, and more than false, forsworn;
> Not sprung from noble blood, nor goddess-born,
> But hewn from harden'd entrails of a rock;
> And rough Hyrcanian tigers gave thee suck.—Dryden.

36. Lines 36–45 are taken, with necessary changes, from A 794–803; the former scene is the tent of Nestor whither Patroclus had been sent by Achilles to inquire after the wounded man (cf. p. 114). The lines are a part of Nestor's advice.

36. **θεοπροπίην**, cf. I 410–416.

40. 'And give me these arms of yours to gird on my shoulders.'

43. **ὀλίγη δέ τ'(ε)** κτλ., the meaning is somewhat obscure, and capable of more than one interpretation: 'for short is the time to recover the breath in war,' or 'for only a little time is yet a chance to recover the breath in war.'——*τ'(ε)* marks the gnomic character of the statement.

46. 47. **ἦ γὰρ ἔμελλεν . . . λιτέσθαι**, 'for really he was fated to pray for evil death and doom for himself'; i. e. really what he was praying for was fated to be his own doom.

54. **ὅ τε** may be for *ὅς τε*, with *ἀνήρ* (l. 53) for its antecedent; or it may be for *ὅτι τε*, 'because.'

57. The city was Lyrnessus according to B 690.

59. Cf. I 648.——**μετανάστην** conforms to the case of an understood *με*, one object of the verb of depriving (*ἕλετο*, l. 58).

60. **προτετύχθαι**, *προ-τεύχω*.——**ἐάσομεν** may be aorist subjunctive. The sense is: 'let us suffer these wrongs to be things of the past.' Tennyson has the phrase in *The Princess*: "and let old bygones be."——**οὐδ' ἄρα πως ἦν**, 'for, it seems [*ἄρα*], it is not possible in any way'; cf. l. 33.

61. **ἦ τοι ἔφην γε**, 'yet I thought surely.'

62. **ἀλλ' ὁπότ' ἄν,** 'until.' For the thought cf. I 650–653.

69. **Τρώων** κτλ., 'the whole city of the Trojans is come against us, full of confidence.'

70. **θάρσυνος** = *τεθαρσηκυῖα.*

71–73. **τάχα** κτλ., 'quickly would they flee and fill the watercourses with their corpses, if lord Agamemnon were gentle-hearted toward me.' These lines (with 52–61 and particularly 84–87) have given much trouble, and critics generally have regarded them as quite inconsistent with the embassy of Book IX. Cauer however observes that the attitude of Achilles here harmonizes with his own words at the conclusion of the embassy (I 615 and 646 ff.). "Achilles is in fact not satisfied with the reparation offered [in Book IX]; there is no reparation for him; he ignores the attempt to make one" (Cauer, *Homerkritik*, p. 280).

73. **ἥπια εἰδείη,** see note on E 326; and on the condition, § 207, 1.

75. **ἀμῦναι** expresses purpose.

77. **κεφαλῆς,** 'throat' here.——With **Ἕκτορος** supply **ὄψ,** subject of *περιάγνυται.*

78. **ἀλαλητῷ,** cf. B 149.

81. **πυρός,** for construction cf. B 415, I 242.

83. **μύθου τέλος,** my 'chief injunction,' with reference to l. 87. For a similar expression see I 56.——**θείω,** § 149 (2).

84. For **ὡς ἄν** with subjunctive, § 196.

86. **πότι δ'(ἐ),** 'and besides.' For the apparent ignorance of the embassy and the offerings described in Book IX, see the note on l. 71.

90. **θήσεις,** 'you would make' in our idiom. Achilles is not jealous of any success that may come to Patroclus, of course. But he is apprehensive that, should such success be pushed too far, the Greeks would forget their helplessness and be less inclined to make him due amends. His wounded pride is always uppermost in his mind.

94 **ἐμβήῃ,** formed like *δώῃ* (l. 88) and *θήῃς* (l. 96), § 149 (1).

96. **τοὺς δέ,** the Trojans and the rest of the Greeks.

97–100. This unnatural prayer was regarded as an interpolation in ancient times also (by the Alexandrians Zenodotus and Aristarchus). The invocation of Apollo is very strange, for Apollo is a partizan of the Trojans (l. 94). **νῶιν** seems to be a blunder for *νῶι.* Cf. § 110. It must be translated as nominative, subject of **ἐκδυῖμεν,** which is an optative of wish.

100. **κρήδεμνα λύωμεν,** 'unloose the head-dress,' said metaphorically; the head-dress of Troy is the *Πέργαμος ἄκρη,* Z 512 (*ἱερή,* E 446), where are the seats of the gods and the *Πριάμοιο μέλαθρον* which Agamemnon (B 414) wishes to destroy (Studniczka).

102. At this point the poet returns to the battle being waged about the ship of Protesilaus, mentioned at the end of the preceding book.

105. **ἔχε,** 'was making,' 'gave out.'

106. **κάπ,** § 47. The shield of Ajax is thus described (H 219–223):

Αἴας δ' ἐγγύθεν ἦλθε φέρων σάκος ἠύτε πύργον,
χάλκεον ἑπταβόειον, ὃ οἱ Τυχίος κάμε τεύχων,
σκυτοτόμων ὄχ' ἄριστος, Ὕλῃ ἔνι οἰκία ναίων·
ὃς οἱ ἐποίησεν σάκος αἰόλον ἑπταβόειον
ταύρων ζατρεφέων, ἐπὶ δ' ὄγδοον ἤλασε χαλκόν.

'Ajax came near with his tower-like shield, bronze-covered, of seven ox-hides, which Tychius had wrought for him with pains—Tychius, who was far the best of the leather-workers and who dwelt in Hyle; he had made for him the shimmering shield of seven hides from well-fed bulls, and over all he forged an eighth layer of bronze.'

108. Supply *σάκος* as object of **πελεμίξαι.**

109. **ἔχετ'(ο),** 'was oppressed by,' 'suffered from.'——**κῶδ,** § 47.

111. **ἀμ-πνεῦσαι,** for the prefix, § 47.——**πάντῃ** *κτλ.*, 'and on all sides evil was set upon evil.' "Ill strengthen'd ill" (Chapman).

115. **αἰχμῆς,** with *ὄπισθεν.*——**παρὰ καυλόν,** 'by the end of the shaft.'

117. **αὔτως,** 'in vain.'

120. **ὅ,** 'that,' § 123, 7.——**μάχης ἐπὶ μήδεα κεῖρεν,** 'thwarted [literally 'mowed over,' 'cut short'] his plans for battle.'

123. Join **τῆς κάτ'(α).**

125. **Πατροκλῆα,** § 102.

126. **ὄρσεο,** § 153. So too **δύσεο** (l. 129).

127. **πυρὸς . . . ἰωήν,** 'the flare of fire.'

128. "May they not (as I fear they may) seize the ships and make it no longer possible to escape" (GMT. 261). For another example of this same subjunctive cf. B 195.

129. **θᾶσσον,** 'the sooner the better,' 'with all haste.'——**ἀγείρω,** subjunctive.

131–133 = Γ 330–332.

135–139 = Γ 334–338, with slight changes in last line.

139. **ἄλκιμα,** though plural, is used with **δοῦρε.** Patroclus apparently takes his own two spears.

144. **ἔμμεναι** denotes purpose.

147. **μεῖναι ὁμοκλήν,** 'to await the word of command.' While the warrior fought afoot, his charioteer held the chariot near by and waited intently for orders.

150. **ἅρπυια,** 'the storm-wind,' personified as female.

152. 'And in the side-traces he harnessed blameless Pedasus.' Why the extra horse was taken, is a difficult question. Under ordinary circumstances it might be supposed that the trace-horse would take the place of one of the regular pair, in case either of the latter should be wounded;

but here the regular pair were immortal. Yet, as an ancient commentator suggests, if Homer permitted the immortal gods to be wounded (as in Book V) why not immortal horses as well?

156. **οἳ δέ,** the verb of the predicate does not appear until l. 166, *ῥώοντ'(ο)*, before which the subject is repeated in *ἡγήτορες κτλ.*, l. 164.

157. **τοῖσίν τε πέρι κτλ.,** 'in whose hearts is exceeding great strength.'——**πέρι** is probably an adverb, 'exceedingly.'

160. **ἀπὸ κρήνης μελανύδρου** is to be translated with **λάψοντες** (l. 161).

162. **ἄκρον,** with *μέλαν ὕδωρ* (l. 161), 'the dark water at its surface.'——**φόνον αἵματος** = *αἷμα φόνου*, 'the blood of slaughter.'

163. **περιστένεται δέ,** 'although' etc.

199. **κρίνας,** 'separating,' 'marshaling.' Cf. B 446.——**δέ,** § 31.

200. **μοι,** 'I pray you.'

202. **ὑπό,** 'during.'

203. **χόλῳ,** 'on gall' (Attic **χολῇ**), instead of milk, is the traditional interpretation; but **χόλος** has its usual meaning in l. 206, and possibly here too. T. L. Agar (*Classical Review*, vol. xiii, p. 43) says: "'In wrath' is all that **χόλῳ** need imply. The child is supposed to inherit the mood of the mother at the time she suckles it."

207. **μ'** stands for *μοι* (or perhaps *με*) which is to be translated with *ἐβάζετε*. See note on I 59.——**πέφανται,** cf. note on B 122.

208. **ἕης,** solitary instance of this form, § 123, 2.

209. **ἔνθα,** 'therefore.'——**τις,** 'every man,' as often.

211. **ἄρθεν** (*ἀραρίσκω*), 'were fitted together,' 'pressed close.' The second aorist active of the same verb occurs as transitive in l. 212 (*ἀράρῃ*), but intransitive in l. 214 (*ἄραρον*).

213. **βίας ἀνέμων ἀλεείνων,** 'trying to escape the violent assaults of the winds.'

215. The idea is imitated by Vergil (*Aen.* X, 361):

haeret pede pes densusque viro vir.

'Foot presses on foot, and closely man on man.'

216. **λαμπροῖσι φάλοισι,** 'with splendid horns.' Cf. Introduction, 33.

217. **νευόντων,** 'as the warriors nodded.'

224. **οἴλων ταπήτων,** 'fleecy coverlets,' for beds and chairs.

225. **τετυγμένον,** 'well wrought.'

227. Hurried on by his quick imagination the poet does not trouble himself about strictly logical expression at this point.——**ὅτι μή,** 'except.'

228. Quantity of **τό,** § 38.

231. The poet imagines the lodge of Achilles, like Homeric houses in general, opening on an enclosure which contained an altar of **Ζεὺς ἑρκεῖος.**

233. Achilles prays to the great god of his own far distant land. The oracle of Zeus at Dodona is referred to in the Odyssey (ξ 327, τ 296) as a

place where his counsel is learned from a high-leafed oak; that is, from the sounds given by the rustling leaves. Its antiquity is mentioned by Herodotus (II, 52), who says that the oracle of Dodona was regarded as the oldest among the Greeks.

233. ἄνα, vocative of ἄναξ.

234. Σέλλοί (another reading is σ' Ἕλλοί) probably has an etymological connection with Ἕλληνες.

235. ἀνιπτόποδες, χαμαιεῦναι. "The Selli at Dodona were χαμαιεῦναι, i. e. abstained from sleeping in a bed, probably for the reason that the bed would become too holy for anyone else to occupy afterwards. They were also ἀνιπτόποδες, and the priest and priestess of Artemis Hymnia did not wash like other people [Pausanias, viii, 13, 1], doubtless because of the excessive sanctity of their persons, just as the Arabians of old might not wash or anoint the head."—F. B. Jevons, *Introduction to the History of Religion* (London and New York, 1896), p. 63; from the chapter on Taboo: its Transmissibility.

236–238. Cf. A 453–455.——εὐξαμένοιο agrees with the genitive (ἐμοῦ) implied in ἐμόν.

239. νηῶν ἐν ἀγῶνι, 'in the gathering place of the ships.'

242. ὄφρα, 'in order that,' followed by future indicative, εἴσεται (from οἶδα), with essentially the same force as the subjunctive. GMT. 324.

243. ἤ ῥα καὶ οἷος κτλ., 'whether our squire will be able ['understand how'] to fight alone, or then only his hands rage invincible, when I myself go into the moil of war.'

246. ναῦφι, § 155, 1.

250–252. Vergil imitates (*Aen.* XI, 794–798):

> Audiit et voti Phoebus succedere partem
> mente dedit, partem volucres dispersit in auras:
> sterneret ut subita turbatam morte Camillam,
> annuit oranti; reducem ut patria alta videret,
> non dedit, inque notos vocem vertere procellae.

'Apollo heard and silently granted half his prayer, the other half he scattered to the fleet winds: he assented to his entreaty that he might strike down the bewildered Camilla in unexpected death; he did not grant that the lofty home of his fathers should witness his return, but the blasts carried his words forth on the breezes.'

252. ἀπονέεσθαι, for long ᾱ cf. B 113, I 20.

255. δ'(έ) = γάρ.

258. ὄφρ'(α), 'until.'——μέγα φρονέοντες, 'in high spirits.'

260. ἔθοντες, 'as their custom is.'

261. A probable interpolation, because, as the ancient commentators observed, the line is tautological: αἰεί is practically equivalent to ἔθοντες,

κερτομέοντες to ἐριδμαίνωσιν, ὁδῷ ἔπι to εἰνοδίοις. Besides, κερτομέοντες, which elsewhere means to 'vex by words,' here has the special meaning of 'torment by acts.' Translate, 'always tormenting wasps that have their nests by the road.'

262. 'They make a common pest for many men.'——τιθεῖσιν, for τιθέ-νσιν. Cf. B 255, διδοῦσιν, Γ 152, ἱεῖσιν.

263, 264. παρά goes with κιών. 'If a wayfaring man passes by and unwittingly disturbs them.'——For the omission of κε(ν) before κινήσῃ see § 197.

265. The verbs πέτεται and ἀμύνει agree with the adjective πᾶς ('every one'), instead of the real subject. πᾶς itself is in partitive apposition to οἵ (l. 264).

266. τῶν, 'of these,' i. e. the wasps.

271. τιμήσομεν, what mood and tense? §§ 145, 196.

272. With θεράποντες supply ἄριστοί εἰσιν, 'and whose squires are best.'

273, 274 = A 411, 412.

278. The poet in his omniscience naturally says that it was Patroclus whom the Trojans saw; it is not necessary to understand, however, that the Trojans at once recognized the man in Achilles's armor as Patroclus; indeed, l. 281 implies that they thought he was Achilles. But as a matter of fact, the poet lays no further stress on the disguise, which was apparently of little effect.

280. ὀρίνθη, 'was shaken,' 'was dismayed.'

281. ἐλπόμενοι, 'believing'; the participle agrees with φάλαγγες except in gender, in respect to which it follows the sense.

289. ὦμον, construction, § 180.

290. μιν ἀμφί, for ἀμφί μιν. Cf. § 168.——φόβηθεν, 'fled.' See note on Z 278.

294. λίπετο, 'was left,' § 185.

296. δμαδος κτλ., 'incessant din arose.'

297. The appropriateness of the simile is emphasized by the fact that the poet has already alluded to the Trojans as a 'dark cloud' (l. 66).

298. κινήσῃ, 'drives,' 'banishes' with the wind.

299, 300. 'And there shine forth all the outlooks and jutting peaks and the dells, and from heaven the vast ether shows through the riven clouds' (literally 'breaks forth beneath').

Tennyson renders the parallel passage (Θ 557, 558):

> And every height comes out, and jutting peak
> And valley, and the immeasurable heavens
> Break open to their highest.

——ἔφανεν (l. 299) and ὑπερράγη (l. 300) are gnomic aorists (§ 184).

302. ἐρωή, 'respite,' 'cessation.' See note on B 179.

303. **οὐ γάρ πώ τι,** 'for not yet in any degree.'——**ὑπ' Ἀχαιῶν,** 'driven by the Achaeans.'

422. **αἰδώς,** nominative used in exclamation, § 170.——**θοός,** 'quick' for battle.

423. **δαείω,** 'learn,' § 149 (a); formed like *δαμείω*.——Presumably Sarpedon knows that the man is not Achilles.

424. **ὅς τις ὅδε,** 'who this man is that.'

430. **κεκλήγοντες,** a perfect participle (cf. *κλάζω*) inherited from the Aeolic songs. Such perfect participles, with the inflection of the present, were regular in the Aeolic dialect (Cauer, *Homerkritik*, pp. 38, 101).

432. **κασιγνήτην ἄλοχόν τε,** Vergil's "Iovisque | et soror et coniunx" (*Aen.* I, 46 f.).

433. For **ὤ μοι ἐγών** Plato (*Republic*, III, 388 c) has *αἴ αἴ ἐγών*, an expression useful as an interpretation: 'woe, woe is me!' i. e. to me.——**μοι** is a dative of the person interested; **ἐγών** is nominative in exclamation.——**ὅ τε** = 'that.'

434. **μοῖρ'** (*ά*) (*ἐστι*), ''tis fated.' Even Zeus himself feels subject to the decrees of fate; his only query is whether he shall delay the fulfilment.

438. **ἤδη . . . δαμάσσω,** 'shall at once allow him to be slain.'

441. **πάλαι πεπρωμένον αἴσῃ,** 'long since doomed to fate,' i. e. to death.

442. **ἄψ** implies a reversal of the doom.

443. **ἐπαινέομεν,** future, § 151.

445. **ζών** = *σάον* (a reading introduced by some editors).

446. **φράζεο, μή τις . . . ἐθέλῃσι καὶ ἄλλος,** 'see to it that no one else too shall desire.' This negative object clause is equivalent to the familiar Attic *ὅπως μή* with the future indicative (GMT. 341, 352). The latter (Attic construction) Homer never uses.

449. **υἱέες,** § 107.——**ἐνήσεις** (*ἐνίημι*), 'will arouse in.' Such sons of immortals were Ialmenus, son of Ares; Menesthius, son of Spercheius; Eudorus, son of Hermes; Achilles, son of Thetis; and Aeneas, son of Aphrodite.

454. 'Send [i. e. 'command to go'] Death and sweet Sleep to carry him.'——**Θάνατον** and **Ὕπνον** are subjects of **φέρειν,** on which see § 211.

455. **εἰς ὅ κε** = Attic *ἕως ἄν*.

456. In the **pre-Homeric days** of Greece it is probable that bodies were embalmed (Helbig, *Hom. Epos*², pp. 51–56). This is a natural inference from the remains found preserved at Mycenae, after three thousand years. And the following reminiscences of the custom appear in the Homeric poems: *ταρχύω* (ll. 456, 674; H 85) is undoubtedly another form of the later *ταριχεύω*, 'embalm' (cf. *τάριχος*, 'mummy'), used by Herodotus, for example, in his description of the Egyptian process of mummifying (Herod. II, 85 ff.); the body of Patroclus was preserved by a sort of em-

balming, Τ 38, 39; the body of dead Hector was not burned until twenty-two days after his death (Ω 31, 413, 664, 784), and Achilles's body was kept seventeen days (ω 63); jars of honey were laid away with the ashes of the dead (Ψ 170, ω 68), the significance of which act lies in the fact that honey was anciently used as a preservative.——In **Homeric times** the dead were burned and their ashes, gathered in urns, were buried. So *ταρχύειν* came to mean simply 'bury.' Over the ashes a mound of earth (*τύμβος*, l. 457) was raised, and surmounted by an upright gravestone (*στήλη*, l. 457).——In **historical times** cremation seems to have given way largely, but by no means entirely, to ordinary interment.

457. τὸ γὰρ γέρας *κτλ.*, Vergil's "qui solus honos Acheronte sub imo est" (*Aen.* XI, 23), 'for this is the only boon in deepest Acheron.'

466. τόν repeats the object, *Θρασύμηλον*.

467. δεύτερος ὁρμηθείς: Patroclus was first to attack, Sarpedon 'second' (*δεύτερος*).——**ὁ δέ** continues the same subject, contrary to later usage. Cf. Α 191.——Perhaps **οὔτασεν** is here used for *ἔβαλεν*: if so, the usage is exceptional. See note on Ο 745.

469. μακών, *μηκάομαι*.

470. τὼ δὲ διαστήτην, 'the two other horses [the immortal pair] sprang apart.'

471. σύγχυτ'(ο) (*συγχέω*), 'were entangled.'——**παρήορος**, the 'trace-horse,' Pedasus.

472. τοῖο *κτλ.*, 'for this [the disorder of horses and reins] Automedon found an end,' i. e. 'remedy.'

473. ἄορ is a synonym of *ξίφος* and *φάσγανον*. See notes on Ο 711 and 714.——**παρὰ μηροῦ**, 'from the thigh,' because the sheath of the sword hung by the thigh.

474. οὐδ' ἐμάτησεν, 'without delay.' Others render, 'nor did he labor in vain.'

475. 'The two horses were set straight [in line with the pole of the chariot] and were pulled up tight in the reins.'

476. συνίτην, *σύνειμι* (*εἶμι*).

477. Presumably it is the second of his two spears that Sarpedon now uses, unless the first was recovered (l. 466). The Homeric warrior regularly carried two spears (Γ 18, Λ 43, Π 139).

479. ὤρνυτο, cf. note on Γ 349.

481. ἔρχαται (*ἔργω* or *ἐέργω*), § 142, 4, c; literally 'are confined.' 'He hit him just where the midriff is locked about the throbbing heart.'——On **ἀδινόν** see Β 87.

482. The second **ἤριπε(ν)** is to be translated as present, § 184.

484. νήιον εἶναι, 'to be a ship-timber.'

487. ἀγέληφι, dative here, § 155, 1.

491. **μενέαινε,** 'was filled with fury.'

492. **πέπον,** cf. I 252.

494. **τοι ἐλδέσθω** κτλ., 'let your yearning be for grievous battle.'

496. **Σαρπηδόνος,** for *ἐμεῖο*, with emphasis.——**ἀμφί,** § 168; the genitive with *ἀμφί* is found also Π 825, Σ 20, etc.

501. **ἔχεο κρατερῶς,** 'hold out stoutly.'

502, 503. **μιν . . . ὀφθαλμοίς,** § 180.

506. **ἵππους,** that had belonged to Sarpedon and Thrasymelus.

507. **ἐπεὶ λίπεν ἅρματ' ἀνάκτων**: either 'since the chariot of their masters had been abandoned' or 'since the chariot had been bereft of its masters,' as suggested in the scholia.——**λίπεν** (= *ἐλίπησαν*) in sense of *ἐλείφθησαν* is a solitary and suspicious instance of this form.——**ἅρματα** seems to be plural used for singular, as illustrated in Γ 29, *ὀχέων*, and A 14, *στέμματ'(α)*.

663. **οἳ δ' (ἑ),** Patroclus and his companions.

667. **εἰ δ' ἄγε,** cf. A 302.——**κελαινεφὲς αἷμα** κτλ. to **Σαρπηδόνα** (l. 668), 'cleanse the dark blood from Sarpedon, when you have gone out of the range of missiles.'——**κάθηρον** takes two accusatives, like a verb of depriving.

671. 'Send him to be [i. e. 'let him be'] borne along with' etc.

674, 675 = 456, 457.

687. The conclusion of a past contrary to fact condition.——**κῆρα . . . θανάτοιο,** 'fate of death.'

689, 690. These gnomic lines are wanting in some MSS., including the best, Venetus A. They look like an interpolation from another passage (P 177, 178).

690. **ὀτὲ δ' (ἑ),** 'and then again,' 'and at another time.'

692. Cf. Vergil (*Aen.* XI, 664, 665):

> Quem telo primum, quem postremum, aspera virgo,
> deicis? aut quot humi morientia corpora fundis?
>
> Who foremost, and who last, heroic maid,
> On the cold earth were by thy courage laid?—Dryden.

700. **ἐυδμήτου ἐπὶ πύργου,** perhaps the famous tower over the Scaean gate (Γ 149).

706. **δεινὰ δ' ὁμοκλήσας,** see note on E 439.

707. **οὔ νύ τοι αἶσα,** 'not at all is it your portion,' 'it is not decreed.'

708. **πέρθαι,** §§ 131, 185.

714. **ἁλῆναι,** *εἵλω*.

720. **μιν,** object of *προσέφη*.

721. **οὐδέ τί σε χρή,** 'it becomes you not at all' to withdraw; 'it ill becomes you.' Cf. I 496.

722. 'Oh that I were as much superior to you [in position and power]

as I am your inferior!' Attic Greek would require ἦν rather than εἶην. Cf. § 202.

723. τῷ, 'then.'——στυγερῶς, 'hatefully'; here, 'to your hurt.'

724. ἔφεπε, 'drive . . . after,' has ἵππους as direct object and Πατρόκλῳ dependent on the prefix.

726. ἅμ, § 47.

727. Κεβριόνῃ, Hector's charioteer.

735. τόν οἱ περὶ χεὶρ ἐκάλυψεν = χειροπληθῆ (cf. Xen. *Anab.* III, 3, 17), 'filling the hand,' 'as large as his hand could hold.'

736. ἧκε, ἵημι.——οὐδὲ δὴν χάζετο φωτός, a somewhat obscure parenthesis: 'nor long did he hold back from his man' (probably Hector), i. e. 'no laggard was he in the attack.'

738. ἀγακλῆος, like Πατροκλῆος, § 102.

740. οὐδέ . . . ἔσχεν | ὀστέον, 'nor did the bone hold,' i. e. 'stay fast.'

742. αὐτοῦ, 'there.'

743. εὐεργέος, three syllables, § 43.

745. The speech of Patroclus is of course ironical.——ὡς, 'how,' introducing an exclamation.

747. Perhaps additional point is given to Patroclus's sarcasm by picturing Cebriones in the act of seeking what was to the Homeric Greeks an ignoble food. Homeric warriors eat beef and pork, but no shellfish; neither in the diet of the luxurious Phaeacians nor in that of the suitors of Penelope are shellfish included. The companions of Odysseus ate shellfish when half-starved only.

753. ἔβλητο, 'is struck,' 'is wounded,' gnomic aorist, with passive meaning, §§ 184, 185.——ἑή τέ μιν κτλ., 'and his own might is his undoing.'

757. κταμένης (κτείνω), another aorist middle with passive meaning, § 185.

758. μέγα φρονέοντε, cf. l. 258.

761. ἵεντ'(ο) (*Fιεμαι*), 'strove.' This verb is to be kept distinct from the middle of ἵημι, with which it has two tenses, present and imperfect, identical in inflection. The Homeric aorist is εἰσάμην or ἐεισάμην.

762. κεφαλῆφιν, § 172.——The object of λάβεν, μεθίει, and ἔχεν (l. 763) is Κεβριόνην understood.

764. σύναγον . . . ὑσμίνην, *committebant proelium.*

768. ἔβαλον, § 184.

769. πάταγος, supply γίγνεται.——With ἀγνυμενάων understand the genitive plural of the trees mentioned in l. 767. Vergil imitates by "stridunt silvae" (*Aen.* II, 418).

771. οὐδ' ἕτεροι, 'and neither side.'

772. ἔμφ', with Κεβριόνην. For accent see § 168.

776. λελασμένος ἱπποσυνάων, 'forgetful of his horsemanship.'

778. ἀμφοτέρων limits βέλε'(α).

789. **δεινός,** to be translated in the Homeric order.——**ὁ μέν,** Patroclus; **τόν,** Apollo.

790. **ἀντεβόλησεν,** Apollo is subject.

794. **καναχὴν ἔχε,** cf. Π 105.

795. **αὐλῶπις** and **τρυφάλεια,** see Introduction, 33.

796. **πάρος γε μὲν οὐ θέμις ἦεν,** 'formerly however it was not natural' or 'usual' (Cauer, *Die Kunst des Übersetzens*², pp. 25, 26).

801. **οἱ,** Patroclus.——**ἄγη,** *ἄγνυμι.*

802. **κεκορυθμένον,** 'tipped with bronze'; cf. Γ 18.

808. **ἡλικίην,** in meaning here equivalent to *ὁμηλικίην,* Γ 175.——**ἐκέκλιστο,** *κλίνομαι.*

810. **ἀφ' ἵππων,** 'from their chariots.'

811. **διδασκόμενος πολέμοιο,** § 174 (2).

813. **ὁ μέν,** Euphorbus.

814. **ἐκ χροός,** of Patroclus.

820. **κατά,** 'down through.'

823. **σῦν,** 'wild boar.'

826. **πολλά,** cognate accusative with *ἀσθμαίνοντα.*——**τ'** may be a relic of an original *Ϝ'* (i. e. *ἑ*).

827. **πεφνόντα** agrees with *υἱόν,* one of the two objects of **ἀπηύρα** (a verb of depriving).

828. **ἀπηύρα,** § 63, 4.

833. **τάων,** with reference to *γυναῖκας* (l. 831); it is used with *πρόσθ'(ε)*: 'for the protection of these.'

834. **ὀρωρέχαται,** *ὀρέγνυμι,* § 142, 4, c; in meaning equivalent to *ὁρμῶνται* or *ἐκτέαται* (*ἐκτείνω*).

836. **ἦμαρ ἀναγκαῖον** = *δούλιον ἦμαρ,* Z 463.

837. **δειλ'** (i. e. *δειλέ*), Latin *miser.*

839. **πρὶν . . . πρίν** (l. 840): as usual, the former **πρίν** must be omitted in translation.——**ἰέναι,** § 213.

841. **αἱματόεντα,** for construction cf. *ῥωγαλέον,* note on B 416.

846. **αὐτοί,** 'alone.'

847. **τοιοῦτοι,** 'such as you are.'

850. Apollo overpowered Patroclus with the consent of Zeus and in accord with fate; so these three are regarded as a single cause. Euphorbus is the second agent.

852. This prophecy accords with the ancient belief that just before death a man has an insight into the future.——**οὔ θην οὐδ' αὐτός,** the repetition of the negative gives emphasis: 'surely [*θην*] not even you yourself shall live for long.'——**βέῃ,** present with future meaning, like *δήετε,* 'you shall find,' I 418, and *κακκείοντες,* 'to go to rest,' A 606. Compare the common Attic examples, *ἔδομαι,* 'I shall eat,' *πίομαι,* 'I shall drink.'

854. **δαμέντ'**(ι) agrees with **τοι** (l. 852). *δαμῆναι* would give the sense more exactly.

857. Compare Verg. *Aen.* XI, 831 (= XII, 952):

vitaque cum gemitu fugit indignata sub umbras.

'And the spirit with a sigh fled chafing to the shades below.' Also Matthew Arnold's *Sohrab and Rustum*:

And from his limbs
Unwillingly the spirit fled away,
Regretting the warm mansion which it left,
And youth, and bloom, and this delightful world.

——**ἀνδροτῆτα** must be scanned with the initial syllable short—apparently a metrical irregularity.

860, 861. **τίς δ' οἶδ', εἴ κ' Ἀχιλεὺς . . . φθήῃ . . . τυπείς,** 'who knows if haply Achilles shall first be smitten,' or in our idiom, 'who knows whether Achilles shall not first be smitten?' GMT. 491.

861. **ἀπὸ θυμὸν ὀλέσσαι,** infinitive of result, 'so as to lose his life.'

867. It was Poseidon (Ψ 277 f.) who gave these horses to Peleus on the occasion of his marriage to Thetis (Σ 84 f.).

BOOK XVIII—Σ

1. The allusion is to the fighting in Book XVII.

3. **ὀρθοκραιράων,** 'with upright horns,' applicable not only to cattle, but also to Homeric ships, which seem to have had up-reaching bows and sterns, horn-like and of equal height.

7. **ἀτυζόμενοι πεδίοιο,** 'fleeing bewildered over the plain'; a similar genitive occurs Γ 14, Z 507, etc.

8. **μὴ δή μοι κτλ.,** "may the gods not bring to pass—as I fear they may—bitter woes for my soul." GMT. 261. Cf. B 195, Π 128.

12. Achilles suspects the truth, as the poet said, l. 4.

13. **σχέτλιος,** 'persistent fellow!' or 'my reckless comrade!' § 170. ——**ἦ τ' ἐκέλευον,** 'and yet I bade him,' Π 87 ff.

15. **ἦος,** Attic **ἕως.**

19. **ἦ μὴ ὤφελλε** *κτλ.*, a wish impossible of fulfilment.

33. **ὃ δ' ἔστενε,** the only audible mark, thus far, of Achilles's intense grief. Note the swift change of subject.

34. **δείδιε,** Antilochus is again the subject; the form in this instance is commonly called a pluperfect with imperfect ending, and so translated by the past tense.——The subject of **ἀπαμήσειε** is Achilles.——**σιδήρῳ,** 'with

his iron' (sword). The use of bronze was of course older than that of iron. Weapons and instruments of bronze were characteristic of the Mycenaean age. They belonged also to the early Homeric age—at least to that part during which the epic style was developing. So the poets sang on about weapons of bronze even after the use of iron became common. The knowledge of iron must have been widespread, however, when the Iliad was completed. The allusion in this line is a bit of evidence in the matter. ——Cauer, *Homerkritik*, pp. 179–187. Professor Ridgeway (*The Early Age of Greece*, vol. i, pp. 294–296) also calls attention to the general use of iron in the Homeric age "for all kinds of *cutting* instruments, and for agricultural purposes." This prevalence of iron is in fact one of the chief differences between the Homeric and the Mycenaean civilizations.

35. ὤμωξεν, Achilles is subject.

36. Thetis, it seems, had returned to the home of her father. This was in the deep sea

μεσσηγὺς δὲ Σάμου τε καὶ Ἴμβρου παιπαλοέσσης (Ω 78).

39–49. These "Hesiodic" lines are probably a late addition to the poem. Vergil introduces some of the names, *Aen.* V, 825, 826:

> laeva tenent Thetis et Melite Panopeaque virgo,
> Nesaee Spioque Thaliaque Cymodoceque.

50. 'And the shining-white cave, too, was filled with them.'

53. εἴδετ'(ε) (*οἶδα*), Attic *εἰδῆτε*.——ἔνι, § 167.

56. ὁ δ' ἀνέδραμεν κτλ., parenthetical. The conclusion to l. 55 begins with l. 57; *ἐπιπροέηκα* (l. 58) is subordinate in importance, however, to *ὑποδέξομαι* (l. 59).

57. φυτὸν ὥς γουνῷ ἀλωῆς, 'like a tree on the orchard-slope.'

61. μοι, dative of interest, 'before me,' 'in the world with me.'

75. For Achilles's prayer see A 409; Thetis carries it to Zeus, A 509, 510; Achilles mentions its fulfilment, Π 236, 237.

82. ἴσον ἐμῇ κεφαλῇ, 'equally with my own life.' A scholiast quotes the Pythagorean dictum: "*τί ἐστι φίλος; ἄλλος ἐγώ.*"

83. θαῦμα ἰδέσθαι, 'a marvel to see.'

85. βροτοῦ ἀνέρος ἔμβαλον εὐνῇ, 'forced you to share a mortal's couch.' The fact is alluded to again in this book, ll. 432–434. The story is (scholium, Venetus A, on A 519): Zeus became enamored of Thetis, daughter of Nereus, and passionately pursued her. But in the region of Caucasus he was restrained by Prometheus, who warned him that the son born of Thetis would be mightier than his own father; Zeus, fearing that his rule might be overthrown, heeded the warning; and he wedded Thetis to a mortal instead, Peleus, son of Aeacus. From this union sprang Achilles, who was in fact mightier than his father Peleus, as well as all the other warriors of his time.

86. **ἁλίῃσιν,** here a substantive, 'goddesses of the sea.'

88. There is an ellipsis after *νῦν δ'(ἐ)* of a thought like 'the gods forced you to wed a mortal'; the verb of the implied thought is in a *secondary* tense, and so permits the optative *εἴη* after *ἵνα.*——**καὶ σοί,** 'you too.'

89. **παιδός,** objective genitive after *πένθος.*

93. **ἕλωρα,** the 'plundering,' i. e. 'despoiling.'

95. 'Short-lived, then, you will be, my son, to judge by your words.' ——**οἷ' ἀγορεύεις** = 'because you speak such words.'

98. Thetis's words of remonstrance, with the warning of death, serve but to inflame Achilles the more.——**ἐπεὶ οὐκ ἄρ' ἔμελλον,** 'since I was not destined, it seems.'

100. **ἐμεῦ δὲ δέησεν** *κτλ.*, 'and he needed me to keep from him calamity.' ——**ἀρῆς ἀλκτῆρα,** literally 'a warder against calamity.'

101. The conclusion is found in l. 114, as the punctuation indicates. Achilles's mood is seen in the passionate, disconnected utterance.

103. **Ἕκτορι,** in Attic prose, *ὑφ' Ἕκτορος.*

105. **οἷος,** for quantity of penult see § 28.

106. **δέ,** 'although.'

107. **ὡς,** in force like *εἴθε,* with *ἀπόλοιτο,* optative of wish.

108. **ἐφέηκε,** § 184.

109. **καταλειβομένοιο,** 'trickling' into the throat, or perhaps 'dripping' from the rocks or trees where wild bees have their hives.

110. **ἠύτε καπνός,** i. e. as smoke from a little fire increases to an immense volume. Cf. "Behold, how great a matter a little fire kindleth!" *St. James* iii, 5.

112. Cf. Π 60.

113. **θυμόν,** 'anger.'

114. **κεφαλῆς,** 'soul,' 'comrade.'

117. **οὐδὲ . . . οὐδέ,** 'no, not even.'——**βίη Ἡρακλῆος,** cf. Ο 640. Zeus could not keep his own son Heracles alive, says Achilles; how then may you hope to save me?

120. **εἰ δή,** 'since in fact.'

122-124. 'And may I bring many a deep-bosomed Trojan and Dardanian woman to wipe the tears from her tender cheeks with her two hands and to sob bitterly.'

124. **ἀδινόν,** cf. note on Β 87.

125. **γνοῖεν,** also optative of wish; its final force is so strongly felt, however, that the scholiasts interpreted it as *ἵνα γνοῖεν.*——**δηρόν,** the sixteen days (as reckoned by Faesi) that have elapsed since Achilles retired from active warfare seem a long time, indeed, to the warrior.

130. **μετὰ Τρώεσσιν** in prose would be expressed with slightly changed point of view, *ὑπὸ Τρώων.*

134. **μή πω καταδύσεο** (§ 153), *μή* with the *aorist* imperative is a very rare and poetic construction (GMT. 260).

135. **πρίν . . . ἴδηαι,** note omission of *κε* or *ἄν*, as always after *πρίν* with subjunctive in Homer. This relic of the original paratactic construction is illustrated by translating, 'sooner than this you shall see' etc.—GMT. 639. It is not suggested that this translation be retained here, however. ——*ἐν*, 'before.'

136. **νεῦμαι,** *νέομαι* (§ 42).

138. **πάλιν τράπεθ' υἱος ἑῆος,** 'turned away from her noble son.'

139. **ἀλίῃσι,** an adjective.

147. **ἐνείκαι,** *φέρω*. It is a common story that Thetis made Achilles invulnerable except in the heel by dipping him in the Styx (cf. Servius on Verg. *Aen.* VI, 57, and Statius, *Achilleïs*, I, 269). The story is not known to Homer, however; nor is the test of the "fire-bath" (scholium on Π 37), by which Thetis sought to separate the mortal parts from the immortal, mentioned in the Homeric poems.

150. **φεύγοντες,** 'driven in flight.'

151, 152. The protasis occurs, after a repeated apodosis, in l. 166.

153. 'For now again the foot-soldiers and chariots of the Trojans overtook him.'

155. **μετόπισθε ποδῶν λάβε,** 'seized him by the feet, behind.'

157. **δύ' Αἴαντες,** the two Ajaxes were defending the corpse from behind, during the retreat. In the previous book (Ρ 722 ff., 735) Menelaus and Meriones are said to have been carrying Patroclus on high in their arms; here, perhaps we are to imagine the body laid on the ground again.——**θοῦριν ἐπιειμένοι ἀλκήν,** 'clothed in impetuous strength,' cf. Α 149.

159. For quantity of ultima of **κατά** and **μέγα** (l. 160) see § 38.

165. **ἤρατο** (preferably written *ἤρετο*), from *ἄρνυμαι*.

167. **θωρήσσεσθαι,** limiting *ἄγγελος ἦλθε*, 'had come as a messenger for his arming,' 'had come to bid him arm.'

168. Note that the ultima of **Διός** receives the ictus (l. 32); a slight pause must be made after the word.

174. **ἠνεμόεσσαν,** §§ 35, 159.

175. **ἐπ-ιθύουσι**: a participle corresponding with **ἀμυνόμενοι** (l. 173) might be expected; instead, the appositive form is abandoned and a finite verb introduced. The poem affords several parallels of this construction; they are interesting as showing the poet's attitude toward his work. He is drawing a picture in words, and hurried on by his imagination he neglects strictly logical construction. Cf. l. 537 and note.

177. **ἀνὰ σκολόπεσσι,** 'on the palisade' of Troy.

178. **σέβας δέ σε** *κτλ.*, 'and let awe come over your heart [§ 180] at the

thought of Patroclus's becoming the sport of Trojan dogs.' The construction is the same as after *νεμεσίζομαι*, accusative and infinitive.

180. **σοὶ λώβη**, supply *ἔσται*.——**ἠσχυμμένος**, 'disfigured.'

188. **ἴω**, deliberative subjunctive, § 194.

189. **οὐ . . . εἶαε**, 'forbade.'

191. A remarkable line because it contains no correct caesural pause; one may not occur before *γάρ* (§ 14), and '*Ἡφαίστοιο πάρ*' are inseparable.

192. On **ἄλλου . . . οἶδα** see § 174 (4).——*τοῦ* or *ὅτευ* (relative 'whose') might be expected instead of the interrogative **τεῦ**. But compare a similar instance in Attic prose: *ἥδιστ' ἂν ἀκούσαιμι τὸ ὄνομα τίς* (i. e. 'of the man *who*') *οὕτως ἐστὶ δεινὸς λέγειν κτλ.* (Xen. *Anab.* II, 5, 15.) [The common (but unsatisfactory) explanation of *ἄλλου . . . τευ* is that the expression has been attracted from the accusative to the case of the following interrogative *τεῦ*.]

197. **ὅ** = *ὅτι*.

198. **αὔτως**, 'just as you are,' i. e. without armor.

201. Cf. note on Π 43.

Lines 202–231 have been translated by Tennyson under the title, "Achilles over the Trench."

205. **δῖα θεάων**, 'goddess of goddesses.'

206. **αὐτοῦ**, the cloud.

207. **καπνός**, the smoke implies the presence of flame; cf. the use of *κάπνισσαν* (B 399), 'lighted fires'; and with the combined radiance (*αὐγή*, l. 211) of the fire itself and its reflection in the smoke the bright cloud on Achilles's head is compared.

208. **τηλόθεν**, to the poet, remote from the island that he is describing, the gleam rises 'from afar.'

209. **οἳ δέ**, 'the townspeople.' For the meaning of the rest cf. B 385.

210. **ἄστεος ἐκ σφετέρου**, i. e. from their walls and towers.

212. **περικτιόνεσσιν ἰδέσθαι** (§ 211), 'for their neighbors to see.'

213. **αἴ κέν πως**, 'in the hope that.'——**ἀρῆς ἀλκτῆρες**, cf. l. 100.

215. **ἀπὸ τείχεος**, 'at a distance from the wall.' Cf. I 87 and p. 83.

219. With **ἀριζήλη** supply *γίγνηται*. A somewhat free version (partly taken from Tennyson's lines) is: 'and "like the clear voice when a trumpet shrills" on account of life-rending enemies that beleaguer a town.' The trumpet is blown to warn the townspeople against the foe; so the agency expressed by *δηίων ὕπο* is indirect; later writers would here rather use *διά* with the accusative [Monro, *Homeric Grammar*², § 204 (3)]. The trumpet was never used in battles of Homeric heroes; apparently the poet drew upon the life of his own day for a striking illustration.

220. Note the scansion (§§ 28, 70).

222. How account for the long ultima of *ἄιον*? § 37.——**ὄπα** is

feminine (cf. A 604); so **χάλκεον** must here be used as an adjective of two endings.

223. **πᾶσιν ὀρίνθη θυμός,** "the minds of all were startled" (Chapman).

226. **δεινόν,** 'terribly,' with *δαιόμενον* (l. 227).

231. **ἀμφί,** 'about,' used vaguely; a more definite word would be *ὑπό*: cf. the phrase *ὑπὸ δουρὶ δαμῆναι* (Γ 436, Δ 479, Ρ 303), 'be subdued under the spear,' and *ὑπὸ δουρὶ πέρθαι* (Π 708), 'be sacked under the spear.' The locative sense 'around' is not unsuited to *ὀχέεσσι*, however. Translate, 'beneath their own chariots and spears.' The situation is illustrated by a quotation from Π 378, 379, where likewise there was great confusion:

ὑπὸ δ' ἄξοσι φῶτες ἔπιπτον
πρηνέες ἐξ ὀχέων, δίφροι δ' ἀνακυμβαλίαζον.

'And under the axles [of their own chariots] the men fell headlong from the cars, and the chariots fell rattling over.' Here (Σ 231) there is the additional idea that the men were transfixed by their own (or possibly one another's) spears in the accident of falling.

233. **λεχέεσσι,** same as *φέρτρῳ* (l. 236).

240. **ἀέκοντα νέεσθαι,** 'to go unwilling,' i. e. to set before its time. The long third day of battle that began with A—the twenty-sixth day of the poem—is ending (cf. p. 114).

244. **ὑφ' ἅρμασιν** *κτλ.*, 'the swift horses that were under the chariots.' 'From under,' a tempting translation, would be *ὑφ' ἁρμάτων* (cf. *ὑπὲξ ὀχέων*, Θ 504), a metrically impossible expression.

245. This self-called assembly was in the plain (l. 256).——**πάρος** (Attic *πρίν*), with infinitive, like Z 348.

246. **ὀρθῶν δ' ἑσταότων** depends on *ἀγορή*: 'and they stood up during the assembly.' It was no time nor place for sitting, as the custom was in an *ἀγορή*.——**ἑσταότων** agrees with a genitive, 'of them,' understood.

248. **δέ,** 'although.'

250. **ὄρα** (Attic *ἑώρα*) **πρόσσω καὶ ὀπίσσω,** cf. A 343.

254. **ἀμφὶ . . . φράζεσθε,** i. e. *περισκέψασθε*.

256. **δέ** = *γάρ*.——**τείχεος,** the wall of Troy.

258. **ῥηϊτεροι πολεμιζέμεν,** in construction like *ἀργαλέος ἀντιφέρεσθαι*, A 589.

259. One night only—and that just before this twenty-sixth day—had the Trojans spent in dangerous proximity to the Achaean ships, so far as the account in our Iliad informs us (last part of Θ).

260. Supply *ἡμᾶς* as subject of **αἱρησέμεν.**

262. 'Such is his furious spirit, he will not desire.'

264. **μένος Ἄρηος δατέονται,** 'divide the might of Ares,' i. e. share the successes and rebuffs of war.

269. **τις,** 'many a man.'

270. **γνώσεται,** 'shall know him' from sad experience.——**ἀσπασίως** κτλ., 'joyfully shall he reach sacred Troy, whoever escapes.'

272. **Τρώων,** with πολλούς (l. 271).——**αἴ γὰρ δή** κτλ., 'I pray that such words [ὧδε, 'thus,' as I have said] may be far from my hearing.' A scholiast neatly paraphrases: εἴθε δὴ τοῦτο οὐχ ὅπως μὴ ('not only not') ἴδοιμι, ἀλλὰ μηδὲ ('not even') ἀκούσαιμι.

274. **νύκτα μέν** has as correlative πρῶι δ'(έ) (l. 277).——**εἰν ἀγορῇ σθένος ἕξομεν,** 'in the gathering place [of Troy] we shall hold back our troops.'——**σθένος** = δύναμιν, στρατιάν (scholiast). The word is not so used elsewhere by Homer, but the use is not without parallel in Attic poetry.

275. **σανίδες τ' ἐπὶ τῇς ἁραρυῖαι,** 'and the two-leaved doors that fit upon them.'

276. **ἐζευγμέναι,** 'yoked,' fastened with bolts (ὀχῆες). See Schuchhardt, *Schliemann's Excavations*, p. 105, where the great gate of Tiryns is described.

278. **τῷ δ'(έ),** Achilles, unnamed as before, l. 257.

279. **περὶ τείχεος,** 'for the [city] wall,' like l. 265.

281. **ἠλασκάζων,** intensive form; to be associated with ἠλάσκουσιν, B 470, and ἀλάομαι, 'wander.'

282. **εἴσω,** within the city.

283. **πρίν μιν** κτλ., in construction like A 29.

285. **ταῦτ'(α)** κτλ., § 121.

286. Hector disdainfully applies a shameful word, **ἀλήμεναι** (from εἴλω), to the retreat proposed by Polydamas (ll. 254, 255).

287. **ἑελμένοι,** εἴλω.

288. **μέροπες**: note the ictus on the short ultima in spite of the fact that no pause follows, an evident reminiscence of the familiar μερόπων ἀνθρώπων, A 250, etc.

289. **μυθέσκοντο,** 'used to speak of [the city] as'; with double accusative.

290. **δόμων,** genitive of separation after ἐξαπόλωλε, 'have been lost out of the houses.'

292. **περνάμεν'(α),** 'sold,' in trade; to support the besieged city and pay the allies (cf. note on I 402).

298. **τελέεσσιν** = τάξεσιν.

299. **ἐγρήγορθε** (ἐγείρω), perfect imperative active (probably), second person plural, 'keep awake.' The form is equivalent to ἐγρηγόρατε. Compare πέποσθε (Γ 99).

300. To cast a slur on Polydamas, Hector suggests that his counsel betrays over-anxiety about saving his property; and as the course that Polydamas advises will lead only to the destruction of the city and the consequent loss of everything, Hector proposes with fine irony that advocates of this course at once share their goods with the mass of the Trojans,

who—rather than the Achaeans—ought to be allowed to enjoy them, if the goods are bound to perish anyway.

302. **τῶν,** relative; translate by conjunction (γάρ) and demonstrative: 'for it is better that every man of them [τῶν] should enjoy them.'

304. **ἐγείρομεν,** aorist subjunctive.

305. **παρὰ ναῦφιν,** 'from beside the ships.'

306. **αἴ κ' ἐθέλῃσι,** add μάχεσθαι.

308. **κε φέρῃσι,** an emphatic future, here contrasted with the optative, κε φεροίμην, on which *less* stress is laid. Monro, *Homeric Grammar*[2], § 275 (b).

309. 'Ares "is our common lord" [Chapman] and often slays the would-be slayer.' Compare Z 339, νίκη δ' ἐπαμείβεται ἄνδρας, with note; and Λ 537, ἐπιμιξ δέ τε μαίνεται Ἄρης, 'Ares rages indiscriminately.' A similar sentiment is found in Cicero, *Pro Milone*, 21, 56.

314. With **αὐτὰρ Ἀχαιοί** the narrative continues the scene described in ll. 231–238; before, the mournful procession was pictured; now the chief figures are evidently in the lodge of Achilles.

316. **ἀδινοῦ ἐξῆρχε γόοιο,** 'led the choking cry of sorrow.'——For **ἀδινοῦ** see note on B 87.

318. **ὥς τε** (always two words in Homer), 'like.'——For quantity of **τε** see § 38.

319. **ὕπο,** 'by stealth.'

322. **εἰ,** 'in the hope that.'

325. **ἐν μεγάροισιν,** 'in the home of my father' (Peleus). Nestor tells (Λ 765 ff.) how he and Odysseus went to Phthia, in the time before the Trojan war, to enlist warriors; and there they secured not only Achilles, but Patroclus as well; Menoetius, the father of the latter, was likewise in Phthia at the time. This occasion is alluded to also in I 253. Why Patroclus was brought up away from his home, Opus, is told in Ψ 84 ff. When a young boy, he accidentally killed a companion in a quarrel; and his father brought him, an exile from home in consequence, to Phthia, where King Peleus kindly received him and made him the companion and squire of his own son.

326. **περικλυτὸν υἱόν,** 'his son grown famous.'

327. **ἐκπέρσαντα** and **λαχόντα** (λαγχάνω), with υἱόν (l. 326).——**ληΐδος αἶσαν,** 'allotment of booty.' Evidently it was later than this that Thetis imparted to Achilles his destiny.

329. **ὁμοίην,** here 'the same.'

333. **εἶμ' (ι)** has future meaning as in Attic Greek.

338. **αὔτως,** 'as you are,' cf. l. 198.

341. **καμόμεσθα,** 'won with toil.'

342. **πόλις,** § 103.

345. λούσειαν ἄπο, a verb of cleansing, takes two accusatives; cf. Π 667 f. and note.——**βρότον,** to be distinguished from *βροτόν*.

346. κηλέῳ, two syllables; similarly, *ἐννεώροιο* (l. 351) must be read with four syllables (§ 43).

352. λεχέεσσι, to be thought of as something different from the improvised *λεχέεσσι* of l. 233.——**ἑᾱνῷ,** the *ᾱ* (long) proves this to be the adjective, 'enveloping.'

357. ἔπρηξας καὶ ἔπειτα, 'really then you have worked your will.' Zeus speaks with irony; he was not unaware of the part played by Here, after all; cf. l. 168 and ll. 181–186.

358. ἦ ῥά νυ κτλ., 'is it true then, as it seems, that the long-haired Achaeans are your own children?' i. e. because you care for them as for your own flesh and blood. The idiom *βα . . . ἐγένοντο,* 'were all the time, it now appears,' is familiar: cf. Γ 183, Π 33.

360, 361 = Α 551, 552.

361. μῦθον, here 'question.'

362. 'Surely now [*μὲν* (= *μὴν*) *δή*], even a man [*καὶ βροτός τις*], I suppose [*που*], although he is mortal and knows not so many counsels [as I], is likely to accomplish [his purpose] with regard to a fellow man.'——That **ἀνδρί** is dative of disadvantage is suggested by the parallel expression, *Τρώεσσι . . . κακὰ ῥάψαι* (l. 367).

364. πῶς δὴ ἐγώ γ'(ε) belongs to *ὄφελον* (l. 367): 'why then ought not I.'

365. ἀμφότερον, adverbial. 'Both because [indicated by dative] . . . and because [*οὕνεκα*].'

369. That the poet imagines the workshop of Hephaestus on Olympus is shown by ll. 148 and 616.

371. For some famous works of Hephaestus see note on Α 608.

372. ἑλισσόμενον, 'bustling.'

373. σπεύδοντα, 'busily at work.'——**πάντας,** 'in all.'

375. 'Placed golden wheels beneath the support [or 'feet'] of them each.'——**ὑπό** belongs to *θῆκεν*.——**πυθμένι** is dative after *ὑπό*, locative in origin.——**σφ'(ι)** with its appositive *ἑκάστῳ* is dative of interest.——A spinning basket for wool, provided with wheels—given to Helen by Egyptian Alcandre—is mentioned, δ 125–135. Such contrivances with wheels date back to the old Phoenicians (according to Helbig, *Hom. Epos*², p. 108, footnote 13, who compares among other illustrations *I Kings* vii, 27–38).

376. οἱ = *αὐτῷ*.——**θεῖον δυσαίατ' ἀγῶνα,** 'might enter the assembly of the gods.'

377. θαῦμα ἰδέσθαι, cf. l. 83.

378. τόσσον, adverbial, 'so far.'——**ἔχον τέλος** = *τετελεσμένοι ἦσαν*. 'And they were [so far =] almost completed, only the cunningly wrought ears were not yet fixed on.'

379. 'These he was preparing to fit, and was forging the rivets.'

380. **ἰδυίῃσι πραπίδεσσιν,** cf. A 608.

383. **ἀμφιγυήεις,** cf. A 607.

384 = Z 253, where see note.

385. **τανύπεπλε,** for meaning see Introduction, 20.

386. **πάρος γε** κτλ., 'hitherto, at least, you have not at all been used to visit us often.'

387. **ξείνια** [δῶρα], 'entertainment' = **ξεινήια,** l. 408.

390. **ποσίν,** 'for the feet.'

392. **ὧδε,** 'so,' 'as you are,' with a gesture of hurry, nearly equivalent to 'at once.'

393. Hephaestus, in his workshop, very likely does not see Thetis, but shouts out the following reply to Charis.

394. For **δεινή τε καὶ αἰδοίη** see Γ 172.——**ἔνδον,** is 'in my hall.'

395–397. A different account from that given in A 591.

405. **ἴσαν,** here from **οἶδα,** not **εἶμι.**

409. **ὅπλα,** 'tools' of a smith, here.

410. **πέλωρ,** 'monster' because big and strange in looks.

414. **ἀμφί,** adverb (§ 168), 'on both sides.'

416. **θύραζε,** 'forth' from his workshop into the hall (**μέγαρον**) where Thetis was; cf. ll. 393, 394.

418. **ζωῇσι νεήνισσιν ἐικυῖαι,** 'like living maidens.' Yet there is no reason to believe that the poet was familiar with the sculptor's art; quite the contrary, for this had not yet been developed in Greece. (See E. A. Gardner's *Handbook of Greek Sculpture*, pp. 68, 69.) These golden maidens —like the gold and silver hounds, immortal, that guarded either side of the door of Alcinous's palace (η 91–94), or like the intelligent ships of the Phaeacians (θ 556–563) that needed neither pilots nor rudders—are simply pictures of the poet's fancy. They belong in the same fairyland with the 'automatic' tripods (ll. 373 ff.) and bellows (ll. 468 ff.).

420. **ἀθανάτων δὲ θεῶν** κτλ., 'and they have knowledge of handiwork from the immortal gods.'

421. **ὕπαιθα,** 'at the side of,' to support his tottering steps.——**ἕρρων,** not simply moving, but 'limping,' 'moving with difficulty' or pain. Cf. I 364, 377.

424, 425. The same words were used by Charis (ll. 385, 386).

427. **εἰ τετελεσμένον ἐστίν,** 'if it can be accomplished.'

431. **ἐκ πασέων** (§ 70), 'more than all goddesses beside.'

432. **ἀλιάων,** cf. l. 86.——**δάμασσεν,** 'made subject,' 'forced to wed.' Cf. l. 85. The goddess Here assumes the responsibility in Ω 59 ff.:

> **αὐτὰρ Ἀχιλλεύς ἐστι θεᾶς γόνος, ἣν ἐγὼ αὐτὴ**
> **θρέψα τε καὶ ἀτίτηλα** ('nursed') **καὶ ἀνδρὶ πόρον παράκοιτιν** ('wife'),
> **Πηλεῖ.**

434. πολλὰ μάλ' οὐκ κτλ., 'very much against my will,' because she knew in advance, a scholiast says, the troubles that would follow her marriage.

435. ἄλλα δέ μοι νῦν, complete with Ζεὺς ἄλγε' ἔδωκεν (l. 431).

436. δῶκε, subject, Zeus.——γενέσθαι τε τραφέμεν τε reminds one of A 251, τράφεν ἠδ' ἐγένοντο. τράφεν, however, is passive in form, while τραφέμεν is the second aorist active infinitive, but intransitive and equivalent to the aorist passive in meaning.

437-443 = 56–62.

444, 445. Cf. Π 56, 58.

446. τῆς (genitive of cause) ἀχέων, 'grieving on account of her.'——φρένας ἔφθιεν, like φθινύθεσκε φίλον κῆρ, A 491.

455. πολλὰ κακὰ ῥέξαντα, 'after he had made much havoc,' to be translated after Μενοιτίου . . . υἱόν.

457. τὰ σὰ γούναθ' ἱκάνομαι, 'I have come to these knees of yours,' i. e. 'I beseech you.' Cf. A 407, etc.

460. ἃ γὰρ ἦν οἱ [ὅπλα], 'for the arms that he had.'

464. δυναίμην, Attic Greek would express the wish with the indicative rather (§ 202): εἰ γὰρ ἐδυνάμην. 'Would that I were able to hide him far from horrid-sounding death.'——For ὧδε see ὡς (l. 466).

465. ἱκάνοι, protasis of condition.

466. ὧδε (l. 464) . . . ὡς, 'as surely as.'——οἷά τις, 'so wonderful that many a man' shall marvel.

467. θαυμάσσεται is very likely aorist subjunctive in a relative clause of purpose (not an Attic construction), although, so far as form goes, the verb may be future indicative (§ 145) as well.——For πολέων (also O 680, etc.) see § 106.

470. πᾶσαι, 'in all,' like πάντας, l. 373.

471. παντοίην . . . ἀντμήν, 'blasts of every degree,' i. e. violent or gentle or any grade between.

472. 'To assist [§ 211] him now when working fast, and now again after whatever manner Hephaestus desired and the work was being finished'; i. e. and now in turn to accommodate his wish and the demands of the work.

473. ἐθέλοι and ἄνοιτο are protases of the past general condition. ἄνοιτο, however, is a suspicious form because the initial vowel is short, although it ought to be long; a proposed emendation is ἀνάγοι, 'demanded' (van Herwerden).—Van Leeuwen, *Enchiridium*, § 257.

The Shield of Achilles

In shape, the shield may have been of the Mycenaean type (for which Reichel argues), covering the person from head to foot (Introduction, 23);

or it may have been smaller, and round, the well-known later form. The poet says that it was composed of five layers (πτύχες), but gives no further information as to the material, unless the passage in Υ (ll. 270–272) be cited, the genuineness of which was suspected even in antiquity:

> . . . ἐπεὶ πέντε πτύχας ἤλασε κυλλοποδίων,
> τὰς δύο χαλκείας, δύο δ' ἔνδοθι κασσιτέροιο,
> τὴν δὲ μίαν χρυσῆν.

'For five layers the lame god had forged, two of bronze, and two inside, of tin, and one of gold.'

Of whatever value the lines may be, they indicate at least a feeling that the five layers were composed of metal, rather than of the usual material, ox-hide. This has been the prevailing view from ancient times; and indeed metal layers are not out of harmony with Hephaestus's other works: the shield-strap of silver (l. 480), the helmet-plume of gold (l. 612), and the leggings or greaves of tin (l. 613). It is usual to assume that the five layers varied in diameter, the largest lying undermost and the others following in order of size. The smallest was a round boss on the outside of the shield. The edges thus formed five concentric rings, and the central boss was encircled by four zones. It is a shield of this pattern that has suggested to archaeologists the common distribution of the scenes on Achilles's shield into *five* fields.

Reichel, who gives a new interpretation to ἄντυξ, maintains that the ἄντυγα τρίπλακα (ll. 479, 480) is a threefold rounded surface (*gewölbte Fläche*). This, he thinks, means three layers of bronze of decreasing sizes, which probably covered five layers of hide (l. 481). So he has three concentric fields, instead of five, on which to distribute the scenes. Such a shield of hide covered with bronze more nearly resembles the normal Homeric form: the shield of Ajax, for example, may be compared (note on Π 106). But in many other respects Reichel's views about the shield of Achilles are decidedly antagonistic to those generally received.

It has been debated whether the pictures on the shield are altogether a creation of the poet's fancy, or whether they had a basis in fact. On the whole, the most reasonable conclusion is that actual models of the various scenes did exist and had been seen by the poet—whether Phoenician or Egyptian works of art, or Greek imitations, or, as is not improbable, original Greek works of the Mycenaean type. The technique that the poet had in mind is quite probably that seen in the Mycenaean dagger blades, a bronze plate on which are inlaid figures in gold, electrum (an alloy of gold and silver), and a black enamel. (See Tsountas and Manatt, *The Mycenaean Age*, pp. 201, 202; Schuchhardt, *Schliemann's Excavations*, pp. 229–232.)

The position of the various pictures on the shield is not clearly indi-

cated by the poet. The ocean, to be sure, he distinctly locates (l. 608) around the rim; and it is a natural inference that the heaven, earth, and sea (ll. 483–489) occupy the center. Beyond this, however, there is no certain clue. On the three zones between the ocean and the central disk

THE SHIELD OF ACHILLES

After Brunn, *Griechische Kunstgeschichte*, Book I (München, 1893), p. 74.

the other pictures are to be arranged—from the center outward, as some contend, or from the ocean inward, according to others. Of chief importance to observe is the antithetical arrangement, not only of different scenes in pairs, but even of different parts of the same scene.

The poet's object is evidently to present a view of contemporary life—of the world as he knew it. Conspicuous by their absence are scenes of the sea and ships.

[Among important or recent works on the whole subject: Helbig, *Das homerische Epos*[2], pp. 395–416; Murray, *History of Greek Sculpture*[2],

vol. i, chap. iii; E. A. Gardner, *Handbook of Greek Sculpture*, pp. 69–72; Reichel, *Homerische Waffen*[2] (Wien, 1901), pp. 146–165; A. Moret in *Revue archéologique*, vol. xxxviii (mars–avril, 1901), *Quelques scènes du Bouclier d'Achille et les tableaux des tombes égyptiennes*. The last named is interesting for its illustrations.]

479. **ἄντυγα . . . τρίπλακα,** 'threefold rim.' The reference may be to three thicknesses of metal about the rim to give strength; or to a threefold ornament of metal rings or bands about the circumference of the shield (Helbig, *Hom. Epos*[2], pp. 385, 386).

480. **ἐκ δ' (ἑ),** 'and from it he let hang'; **βάλλε,** here rendered freely, is understood.

486. **Ὠαρίωνος,** MSS. **Ὠρίωνος,** 'of Orion.'

488. **ἥ τ' αὐτοῦ στρέφεται,** 'which turns in the same place.'

489. In the knowledge of the Homeric Greeks this northern constellation (Ursa Maior) alone did not set; the other northern stars seem not to have been reckoned.

490. The **city in peace**, which is placed in contrast with the city in war (ll. 509–540), contains in itself two opposed scenes: the happy marriage (ll. 491–496) and the trial (ll. 497–508).

491. **γάμοι, εἰλαπίναι,** etc., the plural seems to refer here, as often, to different parts of but *one* object; a marriage, a feast, etc.

493. **ἠγίνευν** (*ἀγινέω*) for **ἠγίνεον,** § 42.——**πολύς,** 'loud.'

495. **βοὴν ἔχον,** cf. note on Π 105.

496. **θαύμαζον,** 'gazed in wonder.'

497. The **trial scene** begins. No attempt is made in these notes to set forth all the possible interpretations of ll. 497–508. For further explanations reference may be made to Schömann's *Antiquities of Greece*, English translation by Hardy and Mann (London, 1880), *The State*, pp. 27, 28; to Walter Leaf, *Journal of Hellenic Studies*, vol. viii, pp. 122 ff.; and to Gardner and Jevons, *Manual of Greek Antiquities*, pp. 407–409. The whole description of the trial scene is so vague and confused that a question has arisen whether the poet was not trying to describe some actually existing work of art of which he but imperfectly understood the meaning. A similar criticism has been applied to others of the scenes also.——**εἰν ἀγορῇ,** 'in the gathering place.'

498. **εἵνεκα ποινῆς,** see notes on I 632, 633.

499. **ὃ μὲν εὔχετο** κτλ., 'the one man claimed that he had made payment in full, but the other denied that he had received anything.'

501. 'And both were eager to get a decision before a referee.'——The literal meaning of **πεῖραρ** in this instance is probably 'end.'

502. **ἀμφὶς ἀρωγοί,** literally 'dividedly helping' (cf. B 13 for **ἀμφίς**); 'divided in approval,' 'taking sides.'

503. **γέροντες,** 'elders,' who formed the council.

505. There was but one scepter, which a herald put into the hand of the elder who was about to speak his judgment. Cf. A 234 ff., Γ 218.—— **κηρύκων,** 'from the heralds.'

506. **τοῖσι,** 'with these [continuing the plural idea, *σκῆπτρα*] then they sprang up and in turn gave their decisions.'

507. **δύω χρυσοῖο τάλαντα,** not a very large sum in Homer's time. Cf. note on I 122.

508. 'To give to him among them [the elders] who should speak the most righteous judgment.' Probably the two talents were deposited at the beginning of the trial, one by each litigant; they seem to be intended for the elder whose decision prevails.

509 ff. The probable interpretation of the somewhat confused narrative of the **siege scene** is as follows: The enemy's army in two divisions (**δύω στρατοί,** l. 509) is besieging a city; they are considering (1) whether to continue their attacks with the hope of ultimately sacking the city, or (2) whether to propose terms of peace, the condition being, after an ancient custom, equal division of property (l. 511) in the city between besiegers and besieged. The citizens, however, who are quite unwilling to come to terms (l. 513), form an ambush near a stream (l. 521), where the enemy's cattle must come for water. The ambush is successful, they capture the cattle (l. 528) and kill the herdsmen (l. 529). The enemy, who are sitting in council, hear the commotion, and hurry (ll. 530–532) to the spot; whereupon a fierce battle is joined (ll. 533–540).

509. Probably the poet had in mind an actual picture of a siege, in which the city occupied the center of a group, and the enemy held either side; so he speaks of *two* armies. See the picture in Dr. A. S. Murray's restoration (*History of Greek Sculpture*, chap. iii) or Helbig's *Plate I* (*Hom. Epos*).

510. **δίχα κτλ.,** they were divided (**δίχα** = 'in two ways') in counsel.

511. **ἄνδιχα πάντα δάσασθαι.** Similarly (X 117–120) Hector debates with himself whether he shall try to make terms with the Greeks by proposing to divide equally between them and the Trojans the property of Troy.

512. **ἔργεν,** cf. I 404.

513. **οἳ δ'(έ),** the townspeople, who were being besieged.——**λόχῳ,** 'for an ambush.'

515. **ῥύατ'(ο),** 'were defending' (§ 142, 4, b).——**ἐφεσταότες,** with **ἄλοχοι** and *τέκνα*, an agreement in sense; for *τέκνα* includes 'boys.'

516. **οἳ δ' ἴσαν,** 'and the men of the city were going forth' into ambush.

517. **ἕσθην** (*ἕννυμι*), third person dual of the pluperfect; cf. **ἕσσο,** Γ 57.

519. **ἀμφίς**, 'apart,' not associated with the fighters (Van Leeuwen). ——**λαοὶ δ' ὑπ'(ο)**, 'and the men beneath,' i. e. depicted below the gods, who were of towering stature.

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545. **δ'(έ)**, § 31.

546. **τοὶ δέ**, 'and others.'——**ἀν' ὄγμους**, 'along the furrows.'

548. **ἀρηρομένῃ κτλ.**, 'and it was like real plowed land, although it was made of gold.'

549. **πέρι**, 'exceeding great' wonder.

552. **μετ' ὄγμον**, 'after the swath,' i. e. 'in swaths.'

556. **πάρεχον**, 'supplied' sheaves, to the binders.

559. The feast is prepared with due reference to the sacrificial side (*cf.* *ἱερεύσαντες*), which is regularly seen in Homeric banquets.

560. '[Women] were sprinkling white barley in abundance [on the

meat] for the reapers' dinner.' In the Odyssey also (ξ 77) we read that Eumaeus, the swineherd, roasted pork for Odysseus; then he served it, all hot; 'and he sprinkled white barley' thereon (ὁ δ' ἄλφιτα λευκὰ πάλυνεν).

562. **ἀνά,** 'throughout it.'

563. 'And it [the vineyard] was set [or 'bristled'] everywhere with poles of silver.'

564. With **κυανέην κάπετον** understand **ἔλασσεν,** for the meaning of which cf. A 575, I 349.——*κύανος* was evidently used like the many-hued gold and the tin and the silver, for inlaying; it has been shown to have been a blue glass paste (cf. Schuchhardt, *Schliemann's Excavations*, pp. 117, 118).

565. **αὐτήν,** the vineyard.

567. **ἀταλὰ φρονέοντες,** for meaning see foot-note on Z 400.

568. **φέρον,** to the wine vat.

570. **ἱμερόεν,** a 'yearning' melody, cognate accusative with **κιθάριζε.** The usual translation is 'lovely' tune.——**ὕπο,** 'to its accompaniment'; the lyre accompanied his song.——The Linus song was a plaintive melody, apparently widely known in very early times. "Linos is the same as **Αἴλινος,** the refrain of the Phoenician lament (*ai lênu*, 'woe to us') which was introduced into Greece, where it was supposed to mean 'Woe, Linos.' Hence the mythical name, Linos. The lament was sung throughout the Semitic world by the women, 'weeping for Tammuz'" (Sayce, *Ancient Empires of the East, Herodotos*, I–III, p. 168). So much for the origin of the name. The meaning of the song to the Greeks themselves is more important. The Argive story (Pausanias, I, 43, 7; cf. II, 19, 8) ran that Linus was the son of Apollo and Psamathe, daughter of a king of Argos; the boy was exposed by his mother for fear of her father and was torn to pieces by shepherd dogs. The story symbolizes the tender bloom of nature which droops and dies before the glowing heat of Sirius, the dog-star.

571, 572. **τοὶ δὲ** κτλ., 'while the others [youths and maidens] stamping the ground in unison accompanied the boy with song and plaintive cry, tripping with their feet.'

574. **χρυσοῖο,** genitive of material.

575. **κόπρου,** 'cow-yard.'

583. **λαφύσσετον,** irregular for **λαφυσσέτην,** imperfect, third person dual.

584. **αὔτως,** cf. B 342.

585. **δακέειν,** 'as to biting,' infinitive of specification. The dogs, refusing to bite, were keeping out of the lions' way.

589. **σταθμούς** κτλ., "stables, cottages, and cotes" (Chapman). The cottages were roofed (*κατηρεφέας*), the cotes (*σηκούς*) very likely not.

590. **χορόν,** 'dancing place.' Some render by 'dance.'

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537. **ἕλκε** (subject, *κήρ*), in place of which **ἕλκουσα** might be expected; but the poet is busy picturing the scene in striking phrase; he does not take the trouble to heed logical construction (Cauer, *Homerkritik*, p. 261). Cf. l. 175 and note.——**ποδοῖιν** (§ 172), 'by the feet.'

539. **ὠμίλευν**, subject, the men.

541. **ἐτίθει** = *ἔτευξ'(ε)* (l. 483), *ποίησε* (l. 490). It is probable that the series of pictures beginning with this line is intended to illustrate occupations of the various seasons (ll. 541–589). Spring is represented by the plowing (ll. 541–549), summer by the reaping and harvest feast (ll. 550–560), autumn by the vintage (ll. 561–572), and winter by the herding (ll. 573–589). The last scene is also marked as belonging to winter by the mention of the 'noisy river' (*ποταμὸν κελάδοντα*, l. 576), for in Greece the rivers are swollen only at the end of the rainy season of autumn (Reichel).

545. **δ'(ἑ)**, § 31.

546. **τοὶ δέ**, 'and others.'——**ἀν' ὄγμους**, 'along the furrows.'

548. **ἀρηρομένῃ** *κτλ.*, 'and it was like real plowed land, although it was made of gold.'

549. **πέρι**, 'exceeding great' wonder.

552. **μετ' ὄγμον**, 'after the swath,' i. e. 'in swaths.'

556. **πάρεχον**, 'supplied' sheaves, to the binders.

559. The feast is prepared with due reference to the sacrificial side (cf. *ἱερεύσαντες*), which is regularly seen in Homeric banquets.

560. '[Women] were sprinkling white barley in abundance [on the

meat] for the reapers' dinner.' In the Odyssey also (ξ 77) we read that Eumaeus, the swineherd, roasted pork for Odysseus; then he served it, all hot; 'and he sprinkled white barley' thereon (ὁ δ' ἄλφιτα λευκὰ πάλυνεν).

562. **ἀνά,** 'throughout it.'

563. 'And it [the vineyard] was set [or 'bristled'] everywhere with poles of silver.'

564. With **κυανέην κάπετον** understand **ἔλασσεν,** for the meaning of which cf. A 575, I 349.——*κύανος* was evidently used like the many-hued gold and the tin and the silver, for inlaying; it has been shown to have been a blue glass paste (cf. Schuchhardt, *Schliemann's Excavations*, pp. 117, 118).

565. **αὐτήν,** the vineyard.

567. **ἀταλὰ φρονέοντες,** for meaning see foot-note on Z 400.

568. **φέρον,** to the wine vat.

570. **ἱμερόεν,** a 'yearning' melody, cognate accusative with *κιθάριζε*. The usual translation is 'lovely' tune.——**ὕπο,** 'to its accompaniment'; the lyre accompanied his song.——The Linus song was a plaintive melody, apparently widely known in very early times. "Linos is the same as **Αἴλινος,** the refrain of the Phoenician lament (*ai lênu*, 'woe to us') which was introduced into Greece, where it was supposed to mean 'Woe, Linos.' Hence the mythical name, Linos. The lament was sung throughout the Semitic world by the women, 'weeping for Tammuz'" (Sayce, *Ancient Empires of the East, Herodotos*, I–III, p. 168). So much for the origin of the name. The meaning of the song to the Greeks themselves is more important. The Argive story (Pausanias, I, 43, 7; cf. II, 19, 8) ran that Linus was the son of Apollo and Psamathe, daughter of a king of Argos; the boy was exposed by his mother for fear of her father and was torn to pieces by shepherd dogs. The story symbolizes the tender bloom of nature which droops and dies before the glowing heat of Sirius, the dog-star.

571, 572. **τοὶ δὲ** *κτλ.*, 'while the others [youths and maidens] stamping the ground in unison accompanied the boy with song and plaintive cry, tripping with their feet.'

574. **χρυσοῖο,** genitive of material.

575. **κόπρου,** 'cow-yard.'

583. **λαφύσσετον,** irregular for *λαφυσσέτην*, imperfect, third person dual.

584. **αὔτως,** cf. B 342.

585. **δακέειν,** 'as to biting,' infinitive of specification. The dogs, refusing to bite, were keeping out of the lions' way.

589. **σταθμούς** *κτλ.*, "stables, cottages, and cotes" (Chapman). The cottages were roofed (*κατηρεφέας*), the cotes (*σηκούς*) very likely not.

590. **χορόν,** 'dancing place.' Some render by 'dance.'

594. **ἀλλήλων** κτλ., 'taking one another's hands by the wrist.'

595. **λεπτὰς ὀθόνας,** 'fine garments' of linen.

596. **εἵατ'(ο),** pluperfect of ἔννυμι. The youths' tunics, too, were probably made of linen. It would seem that in the process of weaving, the linen threads were sometimes moistened with oil, to make them pliable and shining. So 'slightly shining with oil' means that these garments had not yet lost the impress of their dressing of oil, that they were brand-new.

598. **ἐξ,** 'dangling from.'

599. **ὁτὲ μέν,** correlative with **ἄλλοτε δ'(έ)** (l. 602), 'sometimes' . . . 'and at other times.'——**θρέξασκον,** see τρέχω.——**ἐπισταμένοισι,** 'cunning.'—— The meaning is this: the boys and girls at one time would grasp one another's hands, form a circle, and whirl around like a potter's wheel; at another time they would form parallel lines facing each other; then they would run to meet or perhaps pass through each other's line.

602. **ἐπὶ στίχας,** 'in rows,' 'in lines,' like Γ 113.——**ἀλλήλοισιν,** the connection is obscure: interpreting as ἀντιμέτωποι ἀλλήλοις γιγνόμενοι (scholium) one may translate: 'forming [in rows] face to face with each other.'

604. **τερπόμενοι,** with ὅμιλος, agreement according to sense.

606. **μολπῆς ἐξάρχοντος,** supply ἀοιδοῦ, 'as the minstrel struck up his song.'

612. **ἧκεν,** 'let fall,' 'let flow down.'

613. **κνημῖδας** κτλ., 'greaves of pliant tin.' So greaves as well as baldric (of silver, l. 480) and helmet plume (of gold, l. 612) and shield were extraordinary and more splendid than commonly. See Introduction, 30.

617. **τεύχεα μαρμαίροντα,** Vergil's "arma radiantia" (*Aen.* VIII, 616).

BOOK XIX—T

1. This line marks the beginning of the twenty-seventh day of the poem—the fourth day of battle, which is the last that the Iliad contains. The day is not ended until the twenty-second book (X) is done.

3. **ἡ δ'(έ),** Thetis.

8. **ἐάσομεν** = ἐάσωμεν.

9. **ἐπεὶ δὴ πρῶτα,** 'since once for all,' like A 235.

10. **δέξο,** § 131.

16. **ὡς . . . ὥς,** like A 512, 513.——With the sentiment a scholiast compares π 294 (= τ 13): αὐτὸς γὰρ ἐφέλκεται ἄνδρα σίδηρος, 'steel alone draws

a man to itself,' i. e. even the sight of weapons fires men. Compare note on Σ 34.

21. **οἷ' ἐπιεικὲς** κτλ., 'such as 'tis meet for the works of the immortals to be, but for no mortal man to finish.'

24. **μοι,** 'before my eyes,' or 'ah me!' Cf. Σ 61.——**υἱόν** is naturally and simply taken as object of **καδδῦσαι** (**καταδῦσαι**) in the next line; like **καταδῦσα Διὸς δόμον** (Θ 375), 'entering the house of Zeus.' Cf. **μιν . . . ἕδυ,** l. 16. Some editors prefer to make it divide with **νεκρόν** (l. 26) the function of object of **ἀεικίσσωσι.**

27. **ἐκ δ' αἰὼν πέφαται** (root **φεν**), 'for his life is slain and fled' (**ἔκ**).——**σαπήῃ,** supply **νεκρός** as subject.

30. **τῷ,** 'for him,' i. e. 'from him.'

31. **μυίας,** in apposition to **φῦλα** (l. 30), instead of **μυιάων,** as B 469.

32. **κῆται,** probably for an original **κέεται** = **κείεται,** subjunctive of **κεῖμαι.**

33. **αἰεὶ τῷδ' ἔσται** κτλ., 'always shall his flesh be sound [as now] or even better' than now; for the gods are all-powerful; **θεοὶ δέ τε πάντα δύνανται** (κ 306).

35. **ἀποειπών,** with ictus on **ο,** § 39. Cf. **σμερδαλέα ἰάχων** (l. 41).

39. **κατὰ ῥινῶν,** 'down through the nostrils.' For the embalming see note on Π 456.

42 ff. The sense is: even those that formerly remained behind among the collected ships on this occasion went to the assembly (l. 45).

43, 44. 'Both those that were pilots and held the rudders of the ships and those that were stewards.'

46. **δέ,** 'although,' like Σ 248.

47. Diomedes had been wounded by Paris in the foot with an arrow (Λ 377); Odysseus had been hit by Socus in the side with a spear (Λ 437).

50. **μετὰ πρώτῃ ἀγορῇ,** 'in the front of the assembly,' a place of distinction.

56, 57. **ἦ ἄρ τι** κτλ., 'as it now appears [**ἄρ**], was this strife [**τόδε**] really [**ἦ**] better for us both, for you and for me, when we two' etc.

61, 62. **τῷ,** 'then.'——**ὀδὰξ ἕλον** κτλ., 'would have bitten the immeasurable earth, at the hands of their enemies'; the poet has in mind the throes of death.——**ἐμεῦ ἀπομηνίσαντος,** cf. I 426.

63. **μέν,** 'to be sure.'——**τό,** 'this,' i. e. the matter of our strife; supply **ἦν.**

65. Cf. note on Π 60.

67. **οὐδέ τί με χρή,** cf. I 496, Π 721.

71. **ἰαυέμεν,** the poet seems to have in mind the boastful words of Polydamas (Σ 259), when he puts this expression into the mouth of Achilles. ——**ἀλλά τιν' οἴω** κτλ., 'but I think many a one will joyfully bend his

knees to rest.' Compare with the idea here expressed Σ 270 f. The strain of flight on the Trojans' part is imagined as intense.

276. **αἰψηρήν**, adjective in sense of adverb, 'quickly.'

278. **δῶρα**: these are the gifts which were once before (in I) offered to Achilles through Odysseus, and rejected by him. But now (in T) Odysseus, accompanied by the sons of Nestor and other Greeks, has brought them from Agamemnon's lodge to Achilles, in the assembly. The poet enumerated them a few lines before this:

ἑπτὰ μὲν ἐκ κλισίης τρίποδας φέρον οὓς οἱ ὑπέστη,
αἴθωνας δὲ λέβητας ἑείκοσι, δώδεκα δ' ἵππους·
ἐκ δ' ἄγον αἶψα γυναῖκας ἀμύμονα ἔργα ἰδυίας
ἕπτ', ἀτὰρ ὀγδοάτην Βρισηΐδα καλλιπάρῃον.
χρυσοῦ δὲ στήσας Ὀδυσεὺς δέκα πάντα τάλαντα
ἦρχ', ἅμα δ' ἄλλοι δῶρα φέρον κούρητες Ἀχαιῶν (T 243–248).

Agamemnon then sacrificed and swore a solemn oath that he had not laid hand on Briseis (ll. 249–266). Cf. I 264–276.

281. **εἰς ἀγέλην**: Achilles seems to have had a number of horses taken from the enemy, apparently chariot-steeds whose masters he had slain.

284. **ἀμφ' αὐτῷ χυμένη** (*χέω*), similar in meaning to **Πατρόκλῳ περικείμενον** (l. 4).

287. **Πάτροκλε**, note the short penult (§ 4).——**μοι δειλῇ κτλ.**, 'dearest to my wretched heart.'——**δειλῇ** of course agrees with *μοι*.——For construction of **θυμῷ** compare A 24.

290. **ἂψ ἀνιοῦσ'(α)**, 'on my return'; she has been absent since A 348. ——**ὥς μοι κτλ.**, 'how evil after evil always waits on me!'

291. **ἄνδρα**, perhaps Mynes (l. 296); but Homer does not inform us.

293. **μοι μία . . . μήτηρ**, cf. Γ 238.

294. With *κασιγνήτους* (l. 293) a participle in agreement—like **δεδαϊγμένους**—after **εἶδον** (l. 292) would be expected; instead the poet breaks off the grammatical sequence (making an "anacoluthon") and begins a new sentence at this point: **οἳ πάντες**, 'they all.'

297. **κλαίειν**, to be taken closely with **ἔασκες** (l. 295).

298. **ἄξειν**: editors commonly supply 'Achilles' as subject of this infinitive and of **δαίσειν** (l. 299); the sudden change of subject is not at all un-Homeric.

393. **λέπαδν'(α)**, 'breast-bands,' broad strips of leather passing about the breasts and shoulders of horses, like collars, and fastened to the yoke. See illustration in the Vocabulary.——**ἔσαν**, 'put,' 'set,' commonly taken as aorist of *ἵημι*, may also come from *ἔννυμι* or *ἕζω*.

396. **ἐφ' ἵπποιιν**, 'on the chariot,' as usual.

401. 'Now bethink yourselves how to save your charioteer in some other [i. e. 'better'] way' than you cared for Patroclus.——**σαωσέμεν** is

probably a mixed aorist infinitive (§ 153). By 'charioteer' Achilles means himself, although strictly the word designates Automedon.

406. **ζεύγλης,** perhaps the cushion under the yoke to ease the horses' necks. See the Vocabulary.

409. A reminder of Thetis's words, Σ 96.

410. **θεός,** cf. note on l. 417.

415. **νῶι δὲ καί** κτλ., 'for we two would race even with the blast of Zephyrus,' their father, according to Π 150.

417. **θεῷ τε καὶ ἀνέρι,** it is the dying Hector who reveals their names: **Πάρις καὶ Φοῖβος Ἀπόλλων,** X 359.

418. **ἐρινύες** κτλ., 'the Erinyes restrained his voice,' for, says the scholiast, they are watchful against violations of the law of nature. There is no doubt that Homer has lately been lapsing into fairy-land.

421. **ὅ** = ὅτι.

423. **πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο,** 'until I have given the Trojans quite enough of war'; **ἄδην** (originally an accusative) **ἐλάσαι** means literally 'to drive to satiety.'

BOOK XXII—X

1. See note on T 1.——**πεφυζότες,** 'panic-stricken'; cf. **φύζα,** I 2.

7. **Φοῖβος Ἀπόλλων,** who had assumed the likeness of Trojan Agenor (as related Φ 600).

9. **αὐτὸς θνητὸς ἐών** agrees with the subject of **διώκεις** (l. 8); **θεὸν ἄμβροτον,** with the object **με** (l. 8). 'And have you not even yet discovered [me = **με,** an instance of prolepsis] that I am a god?' asks Apollo in derision.

11. Another taunting question: 'really now, are you not at all interested in the battle with the Trojans, whom you have routed?'——**Τρώων πόνος** = **τὸ κατὰ τῶν Τρώων ἔργον** (scholium). **Τρώων** seems to be objective genitive.

12. **ἅλεν,** εἕλω.

13. **τοι μόρσιμος,** 'at your hand doomed to die.'

16. **ἢ** κτλ., 'else surely' etc.

19. **τίσιν,** accusative of **τίσις.**

20. **τισαίμην . . . παρείη,** probably both verbs would be imperfect indicatives in Attic Greek (§ 207, 1), as protasis and apodosis of a present contrary to fact condition.

21. **μέγα φρονέων,** 'in high spirits.'

22. Note quantity of ultima of **σευάμενος.**——Regularly two horses draw the Homeric chariot; to one of such a pair Achilles is compared.

23. **τιταινόμενος πεδίοιο,** 'stretching over the plain' (§ 171), i. e. galloping at full speed.

24. **λαιψηρά,** for *λαιψηρῶς.*

26. **πεδίοιο,** as in l. 23.

27. **ὡς τ' ἀστέρ'** (l. 26), . . . **ὃς ῥα κτλ.,** 'like the star that rises in the late summer-time.'——**ὀπώρης,** genitive of "time within which."

30. **τέτυκται** = *ἐστί.*

31. Imitated by Vergil, *Aen.* X, 273 f.:

> Sirius ardor,
> Ille sitim morbosque ferens mortalibus aegris.

'The heat of Sirius—that brings thirst and plagues to wretched men.'

34. **ἀνασχόμενος,** object understood, *χεῖρας.*——**ἐγεγώνει** (from *γέγωνα*), 'he called out.'

38. **μοι,** dative of person interested: 'I pray you.'——**ἀνέρα τοῦτον,** 'the man yonder,' your foe.

41. **σχέτλιος,** an exclamation: 'implacable' (Achilles)! Cf. I 630.——**αἴθε θεοῖσι κτλ.,** a grim wish, the sting lying in *δσσον ἐμοί* (l. 42). It amounts to *εἴθε ἐχθρὸς τοῖς θεοῖς γένοιτο* (scholium).

46. Lycaon and Polydorus have both been slain by Achilles in the course of the present day's battle.

47. **ἁλέντων** (*εἷλω*), genitive absolute with *Τρώων.*

49. **ἦ τ' . . . ἔπειτα,** 'surely in that case.'

51. **πολλά,** a 'large dowry'; see note on l. 472.

59. **πρὸς δ'(έ),** 'and besides.' *πρός* is an adverb here.——'Have pity on me, unfortunate that I am [**τὸν δύστηνον**], while I yet live.'

60. **ἐπὶ γήραος οὐδῷ,** 'on the threshold of old age,' i. e. at the end of life, when one's race has been run; the threshold from which one steps into death.

61. **ἐπ-ιδόντα,** 'after beholding' many evils, which are enumerated in the following lines.

62. **ἑλκηθείσας,** cf. Z 465.

65. **νυούς,** 'daughters-in-law.'

66. **πρώτῃσι θύρῃσιν,** 'at the front gate,' the entrance into the courtyard (*αὐλή*), guarded by great folding doors (*θύρῃσιν*); also referred to below (l. 71), *ἐν προθύροισι.*

67. **ἂν** (l. 66) . . . **ἐρύουσιν,** future indicative (§ 190).

68. **τύψας ἠὲ βαλών,** 'smiting' (perhaps with a sword) 'or hitting from afar' (as with a hurled spear); so the words are commonly distinguished; cf. note on O 745.

70. **οἵ,** 'these,' i. e. the dogs.——**πέρι,** like Π 157.

71. **κ'(ε)** (l. 70) . . . **κείσοντ'(αι),** § 190.——**νέῳ δέ τε κτλ.,** 'but for a young man it is in all respects becoming' etc.

73. **πάντα,** subject of *ἐστί,* to be supplied.——**ὅττι φανήῃ,** 'whatever appears.'

80. **κόλπον ἀτιεμένη,** 'undoing the bosom' or 'baring the bosom.' Perhaps with her left hand Hecabe unclasped her peplus at the right shoulder; then with the right hand (*ἑτέρηφι*) she lifted up her breast. Her left breast remained covered. On women's dress see Introduction, 17.——**ἑτέρηφι,** literally 'with her other' (hand).

82. **τάδε,** 'this breast of mine.'

83. **ἐπέσχον,** in meaning the same as *ἐπισχών,* I 489.

84. **φίλε τέκνον,** agreement according to sense, as below (l. 87), *θάλος, ὄν.*

85. **μηδὲ πρόμος** *κτλ.,* 'and do not stand as champion against this foe.' Cf. l. 38.

86. **σχέτλιος,** cf. l. 41.

88. **οὐδ' ἄλοχος πολύδωρος,** supply *κλαύσεται.*——For **πολύδωρος** cf. note on Z 394.—**ἄνευθε . . . μέγα νῶιν,** 'very far from us.'

91. **πολλά,** for quantity of ultima see § 38.

94. **βεβρωκὼς κακὰ φάρμακ'(α)** = Vergil's "mala gramina pastus" (*Aen.* II, 471).

95. **ἑλισσόμενος περὶ χειῇ,** 'coiling around in his hole,' cf. A 317.

101. The speech of Polydamas occurs in Σ 254 ff.

102. **ὕπο,** 'during.'——**τήνδ'(ε),** the night just past.

109. **ἄντην,** with an understood *ἐλθόντα,* agreeing (as does *κατακτείναντα*) with *ἐμέ,* the understood subject of *νέεσθαι*: it would be far better for me to meet Achilles 'face to face' and then to slay him and return, or to be slain by him in a glorious struggle.

110. **αὐτῷ** may be dative of agent with *ὀλέσθαι* (cf. *Ἀχιλῆι δαμασθείς,* l. 55); or it may be taken with *ἐμοί* (l. 108) in the sense, 'or myself to be slain.'——The force of **κεν** is not obvious, for the infinitive does not stand in indirect discourse. The reading may be wrong.

111. A long protasis begins here and continues through l. 121; there the construction abruptly ends. The poet neglects to supply the apodosis.

113. **ἀντίος ἔλθω,** like *ἀντίος ἐλθών,* B 185, with genitive.

114. **Ἑλένην καὶ κτήμαθ'** (= *κτήματα*), objects of *δωσέμεν* (l. 117), which is an infinitive in indirect discourse after *ὑπόσχωμαι.*

116. **ἥ τ' ἔπλετο νείκεος ἀρχή,** 'which [i. e. the carrying off of Helen and the treasures] was the beginning of the strife.' The relative agrees with the predicate noun; its antecedent is the general idea that has preceded, rather than any particular word or words.

117, 118. **Ἀτρεΐδησιν,** indirect object of *δωσέμεν.*——**ἄγειν** expresses purpose.——Before **ἅμα δ' ἀμφίς** understand *εἰ δέ κεν ὑπόσχωμαι,* 'and if I promise that at the same time we will divide the other treasures equally with the Achaeans.'——**ἀμφίς** means here (as Σ 502, B 13) 'into two [op-

posed] parts.' The same sort of proposition for raising a siege was alluded to in Σ 511; and perhaps, as a scholiast suggests, the half of the wealth of Troy is the ποινή which Agamemnon announced that he would fight for (Γ 290).

119. Τρωσίν, 'from the Trojans.'——μετόπισθε, 'afterward.'——γεροίσιον ὅρκον, 'an oath sworn by the elders' in behalf of the people.——With ἕλωμαι understand εἰ δέ κεν.

121. This verse, wanting in the best MS., Venetus A, and others, may have crept in from Σ 512.

123. 'I fear I shall come and supplicate him, while he will not pity me,' Hector's hurried way of saying, 'I fear that when I come' etc., 'he will not pity me.' With this use of the independent subjunctive with μή, implying fear, compare B 195, Π 128, Σ 8, and GMT. 261. But according to Kühner-Gerth (§ 394, 4, b), μὴ . . . ἵκωμαι is a hortatory subjunctive, like δύω, Z 340, ἴδωμ'(αι), X 450; the meaning then would be: 'let me not' or 'I *will* not come and supplicate him, for he will not pity me.'

125. αὔτως, 'just as I am,' i. e. unarmed.

126. 'By no means may I now chat with him, "beginning at the oak or rock," as a maid and a lad gossip.'——ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης ὁαριζέμεναι is a gnomic expression (παροιμία) which seems to allude to old folk-stories (e. g. how the first men grew out of trees and rocks). A scholiast interprets it, ληρῶδες ἀρχαιολογίας διηγεῖσθαι, which amounts pretty nearly to 'make silly gossip over ancient stories.' Some prefer to interpret the words literally of a maid and a young shepherd talking 'from an oak or rock' where they are sitting.

130. εἴδομεν (i. e. εἰδῶμεν), cf. Z 340 and § 193.

133. Πηλιάδα μελίην, cf. Π 143 f.

137. φοβηθείς, 'in flight.'

139. Cf. Verg. *Aen.* XI, 721 ff.:

> quam facile accipiter saxo sacer ales ab alto
> consequitur pennis sublimem in nube columbam,
> comprensamque tenet pedibusque eviscerat uncis.

'As easily as the falcon, bird of augury, from his high cliff overtakes in flight a dove soaring in the clouds, and seizes and holds her, and rends her with his crooked talons.'

141. ὀξὺ λεληκώς (λάσκω), 'with shrill cry.'

142. ταρφέ'(α), 'again and again.'

145. ἐρινεόν, mentioned Z 433.

146. They ran along the wagon-road under the city-wall; yet the road seems to have been somewhat distant from the wall.

148. For quantity of ultima of ἀναΐσσουσι see note on B 465.

151. θέρεϊ, 'in the summer.'

153. ἐπ' αὐτάων . . . ἐγγύς, 'near by them.'

156 = I 403.

157. With φεύγων supply ὁ μέν, i. e. Hector.

160. ποσσίν, 'in the foot-race.' Cf. Verg. *Aen.* XII, 764 f.:

> neque enim levia aut ludicra petuntur
> praemia, sed Turni de vita et sanguine certant,

said of the struggle between Aeneas and Turnus.

> No trivial prize is play'd, for on the life
> Or death of Turnus, now depends the strife.—Dryden.

163. τό is demonstrative, agreeing with ἄεθλον. A free rendering is 'there.'

164. ἀνδρός limits ἄεθλον, a prize "in grateful honour of the mighty dead" (Pope). The allusion is to funeral games.

176. δαμάσσομεν, for meaning cf. Π 438.

179–181 = Π 441–443.

183. Τριτογένεια: this epithet, best rendered 'Tritogeneia,' was not quite understood by the Greeks themselves. See note on B 103.——θυμῷ πρόφρονι, 'in earnest.'

188. The poet who describes this race can hardly have thought of the heroes as armed with the big, heavy shields.

189. ὄρεσφι = ἐν ὄρεσι or διὰ ὀρέων.

190. Homer uses διὰ with accusative where Attic Greek uses the genitive. Cf. note on B 57.

192. ἀλλά, 'yet' the dog.

194–196. 'And as often as he made for the Dardanian gate, to dash before it [i. e. 'to take refuge'] under the well-built towers, in the hope that' etc. ὁρμάω with the genitive is illustrated also in Δ 335, Τρώων ὁρμήσειε, 'make for the Trojans.'——It is possible, however, to understand ἁίξασθαι as complementary infinitive, so that the construction becomes, 'and as often as he started to rush before the Dardanian gates'; then πυλάων would limit ἀντίον.——For Δαρδανιάων see note on B 809.

196. οἱ, 'from him.'

197. 'Just so often Achilles headed him off [παραφθάς] before [προπάροιθεν] he escaped, and drove him back [ἀποστρέψασκε] to the plain.'

198. ποτὶ πτόλιος, 'on the side of the city,' i. e. on the inside.

199 ff. Cf. Verg. *Aen.* XII, 908–914:

> Ac velut in somnis, oculos ubi languida pressit
> nocte quies, nequiquam avidos extendere cursus
> velle videmur, et in mediis conatibus aegri
> succidimus, non lingua valet, non corpore notae
> sufficiunt vires, nec vox aut verba sequuntur:
> sic Turno, quacumque viam virtute petivit,
> successum dea dira negat.

And as, when heavy sleep has clos'd the sight,
The sickly fancy labours in the night:
We seem to run; and destitute of force,
Our sinking limbs forsake us in the course:
In vain we heave for breath; in vain we cry:
The nerves unbrac'd their usual strength deny,
And on the tongue the faultering accents die:
So Turnus far'd, whatever means he try'd,
All force of arms, and points of art employ'd,
The fury flew athwart, and made th' endeavour void.—Dryden.

199. **δύναται,** supply *τις*.

200. **ὅ . . . τόν . . . ὅ,** 'the one' . . . 'the other' . . . 'the other.'

201. **ὅ,** Achilles; **τόν,** Hector; **οὐδ' ὅς,** 'nor the latter' (Hector).

202. 'How would Hector have escaped death'—not ultimately, of course, but—'even up to this time unless' etc.?

205. **ἀνένευε,** 'nodded "no."'

212. **Ἕλκε δὲ μέσσα λαβών,** 'and taking them [*τάλαντα*, the balances] by the middle, he raised them up.' The heavier fate was the doomed one.

213. **ᾤχετο,** subject, *αἴσιμον ἦμαρ*, i. e. *κήρ*.

216, 217. **νῶι ἔολπα . . . οἴσεσθαι** *κτλ.*, 'I think that we two shall carry off great glory' etc.

219. **πεφυγμένον γενέσθαι,** cf. Z 488.

220 **μάλα πολλὰ πάθοι,** 'should give himself ever so much trouble.'

229. **ἠθεΐ'(ε),** cf. Z 518.

231. **στέωμεν,** second aorist subjunctive of *ἵστημι*. A preferable spelling would be the regular *στήομεν* (§ 149), with *η* pronounced short, as in *δήιος* often; some MSS. in fact read *στέομεν*. The form in the text must be pronounced with synizesis.

234. **γνωτῶν,** 'brothers,' as in Γ 174.

235. **νοέω φρεσί** = *ἐν νῷ ἔχω*.

236. **ὅς,** irregularly lengthened.

250. **σ'(ε) . . . φοβήσομαι,** 'will flee from you.'

253. **ἕλοιμι,** in sense of 'slay'; its passive is **ἁλοίην**.

254. **θεοὺς ἐπιδώμεθα** (*ἐπι-δίδωμι*), 'let us take the gods to ourselves' as witnesses; 'let us make' them 'our' witnesses.

255. **ἁρμονιάων,** used only here in the figurative meaning, 'compact.'

265. **φιλή-μεναι,** § 131.

266. **ἕτερον,** 'either you or I'; cf. E 288, 289.

268. **παντοίης** *κτλ.*, cf. Matthew Arnold's *Sohrab and Rustum:*

Speak not to me of truce, and pledge, and wine!
Remember all thy valour; try thy feints
And cunning!

271. **δαμάει,** future (§ 151).

274. **ἠλεύατο,** *ἀλέομαι*.

279. οὐδ' ἄρα πώ τι . . . ἠείδης, 'and after all, it seems, you do not know' etc. Cf. note on Γ 183.

280. ἠείδης, § 136, 10.——ἦ τοι ἔφης γε, 'to be sure [or 'although'] you thought you did.' Cf. Π 61, Γ 215.

281. ἐπίκλοπος . . . μύθων, 'deceitful of speech'; with τις, 'a man of cunning words.' You think you can frighten me by your bold speech so that I shall run, as before; and then you may transfix me as I flee; but you shall not (l. 283); I will face you squarely now (l. 284).

284. ἰθὺς μεμαῶτι (μοι), 'as I press straight on' to meet you.——δόρυ is understood with ἔλασσον.

285. εἴ τοι ἔδωκε θεός, in ironical reference to ll. 270 f., where Achilles boasts of Athene as his ally.

286. ὡς . . . κομίσαιο, for construction see note on Σ 107.

293. οὐδ' ἄλλ' ἔχε μείλινον ἔγχος: what had become of his second spear, if he carried one, the poet does not say. See note on Π 477.

294. In Λ 32–35 Agamemnon's shield is described; 'and on it were twenty bosses of tin, all white.' In this description there is a suggestion as to the meaning of λευκάσπιδα.

301. ἦ γάρ κτλ., 'long since, it seems, this must have been the pleasure of Zeus' etc. The comparative φίλτερον means that this doom of Hector 'rather' than any other fate was the pleasure of Zeus.

305. 'But [only] when I have done some great deed and one for men hereafter to learn of.' Cf. Β 119.

307. How may one account for the quantity of τό? § 37.

308. ἁλείς, 'gathering himself together,' from εἴλω.

313. πρόσθεν . . . κάλυψεν, for meaning compare note on Ε 315.

315. τετραφάλῳ, see Introduction, 33.

316. ἃς . . . ἵει . . . θαμείας, 'which [plumes] Hephaestus let fall thick' etc.

319. ἀπέλαμπ'(ε), supply σέλας, 'radiance,' as subject—unless the verb be used impersonally.

321. ὅπῃ εἴξειε μάλιστα, to find 'where it [χρώς] would best give way' to his spear. Or the verb may be used impersonally (cf. Σ 520), 'where there was the best opportunity.'

322. This difficult line seems to contain two expressions, parallel in meaning, either of which may be eliminated without affecting the sense:

(*a*) τοῦ δὲ καὶ ἄλλο μὲν ἔχε χρόα χάλκεα τεύχη, 'now bronze armor protected his body in other parts' [literally 'as for the rest'].

(*b*) τοῦ δὲ καὶ τόσον μὲν ἔχε χρόα χάλκεα τεύχη, 'now bronze armor protected nearly all [literally 'so far protected'] his body.'

Construction (*b*) has been explained in a note on Σ 378; it occurs also in Δ 130. The combination of the two is found again in Ψ 454.

324. **φαίνετο δ'(έ)**, subject, *χρώς* : 'but his flesh was exposed'; we say, 'he was exposed.'——**ἦ κληῖδες** *κτλ.*, 'where the collar-bones part the neck from the shoulders.'

325. **λαυκανίην**, 'at the gullet,' may be regarded as an appositive to **αὐχέν'(α)** (l. 324). This construction has been from ancient times recognized as difficult.——**ἵνα τε** *κτλ.*, Vergil's "qua fata celerrima" (*Aen.* XII, 507).

329. **ὄφρα** *κτλ.*, the purpose is not that of the spear (*μελίη*, l. 328), but of the fate (*μοῖρα*, l. 303) that directed it.

333, 334. **τοῖο δ' ἄνευθεν** *κτλ.*, 'while distant from him I—his avenger, far mightier [than you]—was left behind at the hollow ships.'

343. **με** (l. 342) . . . **λελάχωσι** (*λαγχάνω*), 'make me to share in,' 'may give me my portion' of fire. For Homeric burial customs see note on Π 456.

345. **γούνων**, cf. l. 338.

346–348. 'Would that anger and rage drove me—even me—to slice your flesh and eat it raw, for what you have done me, as surely as there is none that will ward the dogs from your head!' For the construction compare Σ 464–466, with notes.

350. **στήσωσ'(ι)** (*ἵστημι*), 'weigh.'

352. **οὐδ' ὧς** *κτλ.*, 'not even at this price' shall your mother place *you* on a funeral bed.

354. **πάντα**, agreeing with *σε* understood.

356. **προτι-όσσομαι**, 'I gaze upon' you.

358. **τοί τι θεῶν μήνιμα**, 'a cause of wrath against you on the part of the gods.'——**θεῶν**, subjective genitive. The sense is, consider lest my death shall stir the gods to wrath against you.

363. Cf. note on Π 857.

372. **πλησίον ἄλλον**, cf. B 271.

373. **μαλακώτερος ἀμφαφάεσθαι**, is 'softer to handle.'

375. **τις**, 'many a man.'

379. **ἐπεί**, first in the line, in spite of the short initial syllable (§ 36).

380. **κακὰ πόλλ' . . . ὅσ' οὐ**, 'more evils than.'

381. **εἰ δ' ἄγετ'(ε)**, cf. note on A 302.

384. **καὶ Ἕκτορος** *κτλ.*, the genitive absolute here expresses concession.

386. **ἄκλαυτος**, 'unwept,' in the ceremonial way.

389. The subject of **καταλήθοντ'(αι)** is indefinite: "they," i. e. 'the dead.' *θανόντες*.

395. **μήδετο**, with two accusatives, 'devised . . . for.'

396. **ποδῶν** limits **τένοντε**, 'the tendons of both feet.'

397. **ἐξήπτεν**, 'attached thereto.'

400. **μάστιξέν ῥ' ἐλάειν**, supply *ἵππους* as subject of the infinitive, which is intransitive, 'he whipped his steeds to a run.'

401. **τοῦ δ' . . . ἑλκομένοιο,** with *κονίσαλος*, 'and from him as he was being dragged a cloud of dust arose.'

406. **καλύπτρην,** see Introduction, 21.

409. **κωκυτῷ . . . οἰμωγῇ,** datives of manner and means, 'were overcome with wailing and lamentation'; the former is used of the women, as the scholiast says, the latter of the men.

410. **τῷ** is neuter: 'and it was quite like to this, as if' etc. The sense is: such cries of grief were heard as would be raised if all beetling Troy were blazing in fire from the citadel down.

414. **κόπρον,** 'dirt' or 'dust.' The expression *κυλινδόμενος κατὰ κόπρον* has many ancient parallels, e. g. *Jeremiah* vi, 26: "O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes." *Micah* i, 10: "In the house of Aphrah roll thyself in the dust."

416. **σχέσθε,** 'hold off.'

418. **λίσσωμ'(αι),** § 193.

420. **τοιόσδε,** 'such as I,' 'as gray as I.'

424. **τῶν,** genitive of cause. Compare Hector's words to Andromache, Z 450–454.

425. **οὗ . . . ἄχος,** 'grief for whom' (objective genitive).

426. **ὡς ὄφελεν,** what sort of wish? § 203.

427. **τῷ κε κορεσσάμεθα,** 'then we should have satisfied ourselves,' 'have had our fill.'

430. **ἀδινοῦ** *κτλ.*, see note on Σ 316.

431. **βείομαι,** probably parallel with *βέομαι*. See note on Π 852.

435. **δειδέχατ'(ο),** for the form see I 224 and 671.

438. **Ἕκτορος** limits *πέπυστο* (§ 174, 1).

441. **δίπλακα πορφυρέην,** cf. Γ 126.

448. So when Euryalus's mother heard of his death (Verg. *Aen.* IX, 476): "excussi manibus radii," 'the shuttle fell from her hands.'

450. **ἴδωμ'(αι),** for subjunctive see § 193.——**ὅτιν'(α)** = Attic **ἅτινα** (§ 124).

451, 452. **ἐν δέ μοι** *κτλ.*, 'and in my own breast my heart bounds up to my mouth.'

454. **αἳ γὰρ ἀπ' οὔατος** *κτλ.*, cf. note on Σ 272.

457. **μιν καταπαύσῃ ἀγηνορίης ἀλεγεινῆς,** lest he 'have checked him from his woful valor.' Andromache uses **ἀλεγεινῆς** with reference to herself, meaning *τῆς ἐμοὶ λυπηρᾶς* (scholium), 'that causes me distress,' because it carries Hector into danger.

459. **τὸ δν μένος** *κτλ.*, 'yielding in that mighty spirit of his to none.'——**μένος** is accusative of specification.

468. **δέσματα** is a general word, to which **ἄμπυκα** (l. 469), etc., are in apposition. Apparently the poet gives here the complete head-dress of an Homeric woman.

469. ἄμπυκα seems to indicate the same as στεφάνη (cf. Σ 597), a metal diadem, especially of gold. Helbig, explaining differently from Studniczka, illustrates κεκρύφαλον and πλεκτὴν ἀναδέσμην from Etruscan monuments, suggesting that the former was a high, stiff cap, around which was wound the twisted band (πλεκτὴ ἀναδέσμη), both useful and decorative (*Das homerische Epos*², pp. 219–226).

470. κρήδεμνον, see Introduction, 21.

472. Ἠετίωνος, see Z 395.——**ἕδνα,** gifts of cattle, etc., originally paid by the suitor to the bride's father, to win his bride. In the course of the Homeric age—centuries long—the practice of buying the bride, which is here distinctly referred to, underwent a change, as did many other ancient Homeric customs. It is certainly true that the Homeric poetry continued into a time when the old custom was abandoned and that of historic Greece the rule; that is, into a period when, so far from having to purchase his bride, the suitor received a dowry along with her at the time of marriage. To the older period belongs the adjective ἀλφεσίβοιαι (Σ 593). But to the new custom there are distinct references in X 51,

πολλὰ γὰρ ὤπασε παιδὶ γέρων ὀνομάκλυτος Ἄλτης,

and I 147 f.,

ἐγὼ δ' ἔπι μείλια δώσω
πολλὰ μάλ', ὅσσ' οὔ πώ τις ἑῇ ἐπέδωκε θυγατρί.

(Cf. Cauer, *Homerkritik*, pp. 187–195.)

474. ἀτυζομένην ἀπολέσθαι (§ 212) 'dazed unto death,' i. e. so that she was like one dead.

477. ἰῇ . . . αἴσῃ, 'for one and the same portion,' or 'doom.'

484. νήπιος αὔτως, cf. Z 400.

487. φύγῃ, 'survives'; subject, the child Astyanax.

488. τοι, remote dative of the person interested, 'you know he will always have toil and distress hereafter.'

489. ἀπουρήσουσιν, § 63, 3.

491. πάντα, 'completely,' adverbial.

493. 'Pulling one by the cloak, and another by the tunic.'

494, 495. 'And among them, when they are touched with pity, one puts a cup to his [i. e. the boy's] lips for a little time, and moistens his lips, to be sure, but does not moisten his palate.' For meaning of ἐπέσχεν cf. l. 83 of this book and I 489; for the tense see § 184.

498. οὕτως, for meaning cf. Σ 392, ὧδε.

500. With this line the description of the orphaned boy returns to Astyanax. From l. 487 to l. 499 the description has been of a general character, and is certainly inapplicable to any probable situation of Priam's grandson Astyanax, even if he should lose his father. Aristarchus was for removing these lines altogether.

505. ἂν . . . πάθῃσι, 'he shall suffer,' § 192.
506, 507. See note on Z 402, 403.
513. ὄφελος, for construction cf. πῆμα, Γ 50.
514. εἶναι, 'that they may be.'

BOOK XXIV—Ω

It is in the evening of the thirty-eighth day of the poem that Priam comes to ransom Hector.

472. ἔν = ἔνδον.——μιν, Achilles.
473. εὗρ'(ε), subject, Priam.
480, 481. 'And as when dense blindness of heart seizes a man, so that he slays a fellow in his fatherland and comes to the land of strangers.'
489. ἀμῦναι expresses purpose.
496. ἰῆς ἐκ νηδύος, of Hecabe (Hecuba).
499. καὶ αὐτός, 'even alone.'
503. αὐτόν, supply με.
506. χεῖρ' = χεῖρε: 'to take to my lips the hands of the man that has murdered my sons.' Compare l. 478. Others understand χεῖρ' = χεῖρα (or read χείρ' = χειρί), and translate: 'to reach [with] my hand to the mouth [or 'chin'] of the man' etc., comparing A 501.
510. ἐλυσθείς, 'rolled up.' "Low on earth" (Pope).
523. κατακεῖσθαι, 'to sleep,' undisturbed.
524. 'For no good comes of' etc.
528. κακῶν, supply ἕτερος μέν, 'the one.'——ἐάων, § 99.
529. 'To whomsoever Zeus gives of these, when he has mingled them' (i. e. the good and the bad gifts).——τερπικέραυνος, § 59.——On this story of the jars is perhaps founded the Epimetheus-Pandora myth, that appears first in Hesiod, *Works and Days*, ll. 69–104.
535. ἐπ'(ί), 'extending over,' 'among.'
543. εἶναι, imperfect infinitive, 'were.'
544. 'All the territory that Lesbos bounds' (ἐντὸς ἐέργει).——ἄνω (limiting ἐέργει) = 'upward,' from the south, Lesbos being a southern boundary.
545. καὶ Φρυγίη καθύπερθε, 'and Phrygia on the east,' according to a scholiast; the poet "bounds the kingdom of Priam on the south by Lesbos, on the east by Phrygia, and on the north by the Hellespont."
546. τῶν, the inhabitants of the region just defined, genitive (here only) with κεκάσθαι: 'among people of this region you used to rank first, they say, in wealth and sons.'——On κεκάσθαι cf. εἶναι (l. 543).

551. πρὶν καὶ κακὸν κτλ., cf. A 29. For the subjunctive cf. § 191.

556. σὺ δὲ τῶνδ' ἀπόναιο, 'and may you have joy of this' (ransom).

557. ἔασας, 'spared.'

558. Bracketed because missing in many MSS., and evidently added by somebody who misunderstood the meaning of ἔασας (l. 557) and thought the sense must be somehow completed.

563. σέ, an instance of anticipation (prolepsis): 'I know that a god led you hither.' Cf. note on B 409.

569. ἐάσω, in meaning like ἔασας, l. 557.

570. καὶ ἱκέτην κτλ., 'even though you are a suppliant.'

577. κήρυκα, Idaeus, crier of the aged king (τοῖο γέροντος).

581. δοίη, subject, Achilles.

595. καὶ τῶνδ'(ε), 'even of these treasures,' in an offering to the dead.

597. ἔνθεν, 'from which.'

598. τοίχου τοῦ ἑτέρου, see note on I 219.

603. τῇ περ κτλ., 'although her twelve children' etc.

608. τεκέειν, understand Leto as subject.

610. κέατ'(ο), § 29.

614–617. These lines look like a later addition to the story just recited; for nothing has previously been said which would lead one to believe that Niobe herself was turned to stone; in fact the point of the whole recital lies in the statement that Niobe forgot her sorrow enough to eat food (l. 613). And how could a stone eat food? as a scholiast pertinently suggests. The Alexandrians (Aristophanes, Aristarchus) rejected the lines altogether.

A later myth does make Niobe herself one of those turned to stone. The scholiast, repeating her story, adds: "So Zeus took pity on Niobe who was weeping over such a great misfortune and changed her to stone, as even up to the present time she is seen by all on Phrygian [τῆς Φρυγίας] Sipylus, shedding fountains of tears." Pausanias (2d century A. D.) was acquainted with this Niobe, and repeats the story of the tears (I, 21, 5; VIII, 2, 3), evidently alluding to a stream of water trickling down over a face of natural rock. But it seems to be hardly possible to-day to identify "with any approach to certainty or even probability" such a Niobe as he describes. The (formerly) so-called Niobe of Mt. Sipylus is really a sculpture representing "Mother Plastene," i. e. Cybele [cf. Frazer, *Pausanias's Description of Greece* (London, 1898), vol. iii, pp. 552–555].

616. ἐρρώσαντο, here 'dance' (§ 184).

617. θεῶν ἔκ κήδεα πέσσει, 'she nurses her god-given sorrows.'

630. ὅσσος ἔην οἷός τε, 'how tall and how handsome he was.'

635. λέξον, root λεχ, 'make me to lie down,' 'give me a bed.'

638. With this long wakefulness of Priam a scholiast compares the

vigil of Odysseus, who, while piloting his raft, went without sleep for seventeen days, and then swam with the aid of a life-buoy (Leucothea's veil) for three days continuously (ε 278, 279, 388 ff.).

644. αἰθούσῃ, see notes on l. 673 and Z 243.——The lodge of Achilles grows in grandeur, as the poet proceeds. It is described as if furnished like the Homeric prince's palace, in many respects.

645. The **τάπητας** were spread on the *ῥήγεα* (cf. note on Π 224); on these Priam was to sleep, with woolen blankets to draw over him (*καθύπερθεν ἕσασθαι*).

650. λέξο, intransitive; compare the transitive **λέξον,** l. 635.

660. εἰ . . . δή, 'since really,' like A 61.

661. ῥέζων is equivalent to the protasis of a condition.——**κεχαρισμένα θείης,** 'you would do welcome things,' 'you would gratify me.'——**κε** goes with *θείης*.

662. ἐέλμεθα, *εἴλω*.——**τηλόθι δ' ὕλη** *κτλ.*, 'and the wood is far to bring.'

665. δαινυῖτο, present optative, formed without thematic vowel.

673. ἐν προδόμῳ δόμου: this expression locates the *αἴθουσα* of l. 644 immediately before the entrance to the large room of Achilles's lodge.

683. οὔ νύ τι *κτλ.*, 'have you not the least fear of trouble [*κακόν*], [to judge] by the way that you yet sleep'?

684. εἴασεν, 'spared,' as before.

686. σεῖο *κτλ.*, 'and for your life,' genitive of price with *δοῖεν ἄποινα*.

687. παῖδες τοὶ *κτλ.*, 'those sons [of yours] left behind.'

On the morning of the thirty-ninth day of the poem Priam comes to Troy, with Hector's body. For nine days preparations for the burial are making and wood for the pyre is hauled. The next two days are occupied with Hector's burial and the funeral feast. (Cf. note on A 8.) The Iliad ends with the words (l. 804) *ὣς οἵ γ' ἀμφίεπον τάφον Ἕκτορος ἱπποδάμοιο.*

A TABLE OF PARALLEL REFERENCES

To accompany the citations of Goodell's *School Grammar of Attic Greek* (GG.) made in the preceding notes. Similar articles are here indicated in Babbitt's *Grammar of Attic and Ionic Greek*, 1902; Goodwin's *Greek Grammar* (revised and enlarged), 1892; and Hadley's *Greek Grammar* (revised by Allen), 1884.

Goodell	Babbitt	Goodwin	Hadley-Allen
34 a, b	66	120	107
136	111	268	206
182, 1	136	361, 1	254, 1
216	....	....	286
284	206, N.	747	433 a
285	206, N.	763; cf. 485	389 c
454 d	522	1258	826
460	567, 1	1400	897
464	529	1260	841
467 c	565	1304, 1; 1335	858
468 b	606	1340; 1397	895, N.
470 b	588 (2)	1402, 2; 1512	871 a
506	352 and N.	1085, 4	729 f
524 b	380	1186	769 a
530 a	329, 1	1049	712
536 a	331	1051	715
539	318	915	626
549 a	443, 1	981	654
549 b	443, 1 {second part}	983 (a)	654 e
551 d	447	949	658
554 a	457, 2	977, 1	673 b
562	635	cf. 1516, 1; 1526	cf. 938; 952
570 c	638	1519	948
571	630; 631	927	940
593 b	656, 2	1573	979
616 a	623; 625	1434; 1431, 1	916; 914 B (1)
616 b	624; 625	1431, 2; 1436	914 B (2); 917
618	620	1428	cf. 912
621 a	....	1600	1011 a
628	442 a	[See note on A 242]	1055, 2
632 A	cf. 151; 438	cf. 436; 1428, 2	cf. 1054, 1; 860
644 b and d	627; 627 a	1469–1471	924 a
647	602	1390	893
649	606	1397	895
650	604; 609	1403; 1393, 1	898; 894, 1
651 (1)	605	1408	900
651 (2)	610	1393, 2	894, 2
672	441, N. 2	....	1050, 4 b
672 d	441, N. 2	....	1050, 4 d, e

A SHORT HOMERIC GRAMMAR

[redacted]

A SHORT HOMERIC GRAMMAR

PART I.—THE DACTYLIC HEXAMETER

§ **1.** The **rhythm** of the Greek hexameter depends on the **time occupied in pronouncing successive syllables**, and is quite independent of word accent. It resembles, therefore, modern music rather than English poetry. There is, indeed, a regular recurrence of metrically stressed syllables (§ 8), but rhymed syllables are rare and perhaps accidental.

§ **2.** A **short syllable** contains a short vowel; this may be followed by a single consonant, either in the same word or in the next.

§ **3.** A syllable may be **long** either by nature or by position:

1. By **nature**, if it contains a long vowel or a diphthong. E. g. *ἠχή*, *τευχεύσῃ*.

2. By **position**, if its vowel, although naturally short, is followed by two (or three) consonants or a double consonant (**ζ**, **ξ**, **ψ**).—**φ**, **χ**, and **θ** do not have the value of double consonants. E. g. in A 10, *νοῦσον ἀνᾶ στρατὸν ὦρσε κακήν, ὀλέκοντο δὲ λᾱοί*, the final syllable of *ἀνά* and the penult of *ὀλέκοντο* are long by "position."

It does not matter whether the two consonants are both in the same word with the short vowel or not. One may end the word, and the other begin the next; or they may both begin the next word.

§ **4.** Although a mute and a following liquid generally have the value of two consonants (§ 3, 2), and in combination

with a preceding short vowel regularly make a long syllable, it occasionally happens that such a syllable is short if the liquid is λ or ρ. E. g. the ultima of πτερόεντα is not lengthened in the often repeated line,

A 201, etc., καί μιν φωνήσᾱς ἔπεα πτερόεντα προσηύδᾱ. Cf. Γ 414, σχετλίη, of which the first syllable is short.

§ 5. Each verse contains six **feet**, corresponding to bars in music; and each foot, except the last, consists of one long syllable followed by two short ones, or of two long syllables. Two short syllables are equivalent in value to one long.

§ 6. A foot is thus indicated, graphically: | — ⏑ ⏑ | or | — — |; or in musical notation, if a long syllable be represented by a quarter note:

| ♩ ♪ ♪ | or | ♩ ♩ |

§ 7. The **sixth foot** always consists of two syllables; and these may be both long, or one long (the first) and one short.

§ 8. The first syllable of each foot is emphasized in oral reading. This stress of the voice is called **ictus** (Latin for 'blow,' 'beat' in time); it is thus indicated, ⌒. The syllable that receives the ictus is called the **thesis** (Greek θέσις, a 'setting down,' as of the foot in marching); the rest of the foot —either one long syllable or two short syllables—the **arsis** (Greek ἄρσις, a 'lifting,' as of the foot in marching).

§ 9. Roman writers referring these terms to the falling and rising inflection of the voice used them in exactly the reverse way. Some modern books continue the Roman use.

§ 10. The foot that consists of a long and two short syllables is called a **dactyl**. Two long syllables in one foot compose a **spondee**. One long and one short syllable, found only in the sixth foot (§ 7), make a **trochee**.

The whole verse (ἔπος) is called **dactylic hexameter**; sometimes, from its subject, **heroic hexameter**.

§ **11.** In the first five feet the poet used dactyls or spondees at his pleasure, but dactyls seem to have been preferred in certain places, e. g. in the third foot, and in the fourth foot before the bucolic diaeresis (§ 19). The fifth foot, in particular, is generally a dactyl; yet here too a spondee is not uncommon; such lines are called **spondaic lines**, and are said to occur, in Homer, in the proportion of one to eighteen. They are much less frequent in Vergil.

Lines containing no dactyls are very rare.

§ **12. Pauses.**—If a word ends within a foot (i. e. if the foot is cut in two), the interruption is called **caesura** (Latin for 'cutting'). If the end of a word coincides with the division between two feet (i. e. with the bar of musical notation), the coincidence is called **diaeresis** (Greek διαίρεσις, 'division').

It is at these points, after a caesura or a diaeresis, that the voice may pause in reciting a verse. But unless a caesura or diaeresis coincides with a natural pause in sense, it is generally neglected; where such a coincidence does occur, however, the **principal caesura** or **principal diaeresis** is said to be found. Every verse contains at least one pause—almost always a principal caesura.

§ **13.** Following is a metrical scheme indicating the commonest position of the principal caesura (‖) and diaeresis (×):

– ⏑ ⏑ | – ⏑ ⏑ | – ⏑ ‖ ⏑ | – ⏑ ⏑ × – ⏑ ⏑ | – ⏑ ⏑ ∧

The sign ∧ denotes a rest equivalent to one short syllable.

§ **14.** A caesura can not occur before enclitics or other words that can not begin a sentence (γάρ, δέ, ἄρα, etc.), or after proclitics.

§ **15.** If a caesura occurs after the thesis of a foot, it is called **masculine**; if in the arsis, that is, between two short syllables, it is called **feminine**.

§ **16.** The **third foot** generally contains the **principal caesura**. The feminine caesura is more frequent than the masculine in this foot, the proportion between the two being approximately 4 to 3 (based on La Roche's figures). For examples of the feminine caesura see B 400–410; of the masculine, A 1 and 8.

§ **17.** A not uncommon pause is the **masculine caesura of the fourth foot.** E. g. A 3 (after ψυχάς) and A 7 (after ἀνδρῶν).

§ **18.** Such verses (indicated in § 17) often have a pause after the thesis of the second foot also. E. g.

A 106, μάντι κακῶν, ‖ οὔ πώ ποτέ μοι ‖ τὸ κρήγυον εἶπας.

§ **19.** Diaeresis is not so important as caesura in constituting a pause. The principal diaeresis, when it occurs, is commonly found between the fourth and fifth feet. This is known as the **bucolic diaeresis,** because it was a favorite with the bucolic poets, of whom the most famous was Theocritus (third century B. C.). How significant it is in Homer may be seen from the fact that the narrative sometimes comes to a complete stop at this point, and a new subject is introduced, as in A 348 and 430.

§ **20.** Less common than the bucolic diaeresis is the one that sometimes occurs between the first and second feet. E. g.

A 32, ἀλλ' ἴθι, | μή μ' ἐρέθιζε, ‖ σαώτερος ὥς κε νέηαι.
x

§ **21.** A caesura that was almost always avoided by the Greek epic poets is the feminine caesura of the fourth foot. But compare B 479,

Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

§ **22.** To accustom the ear to the rhythm of the Greek dactylic hexameter it is advisable to read the lines aloud from the very beginning of the study of Homer. The natural flow of the hexameter, in perfect time, soon becomes a matter of instinct and requires little conscious foresight.

§ **23.** Lines 1 and 2 of Book I (A) are scanned:

Μῆνιν ἄ|ειδε, θε|ά, || Πη|ληιά|δεω Ἀχι|λῆος
⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ || — | ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ ⏑ ∧

(For -εω pronounced as one syllable see § 43.)

οὐλομέ|νην, || ἣ|μυρί' Ἀ|χαιοῖς | ἄλγε' ἔ|θηκεν.
⏑ ⏑ ⏑ | ⏑ || — | ⏑ ⏑ ⏑ | ⏑ — | ⏑ ⏑ ⏑ | ⏑ ⏑ ∧

Lines 43–47 of A thus:

ὣς ἔφατ' | εὐχόμε|νος· || τοῦ | δ' ἔκλυε | Φοῖβος Ἀ|πόλλων.
⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ || — | ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ —

βῆ δὲ κατ' | Οὐλύμ|ποιο || κα|ρήνων | χωόμε|νος κῆρ,
⏑ ⏑ ⏑ | ⏑ — | ⏑ ⏑ || ⏑ | ⏑ — | ⏑ ⏑ ⏑ | ⏑ —
x

(The caesura of this line is slight; observe the bucolic diaeresis.)

τόξ' ὤ|μοισιν ἔ|χων || ἀμ|φηρεφέ|ᾱ τε φα|ρέτρην·
⏑ — | ⏑ ⏑ ⏑ | ⏑ || — | ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ —

(For long -ᾱ of fifth foot see § 33.)

ἔκλαγ|ξαν δ' ἄρ' ὀ|ιστοὶ || ἐπ' | ὤμων | χωομέ|νοιο,
⏑ — | ⏑ ⏑ ⏑ | ⏑ ⏑ || ⏑ | ⏑ — | ⏑ ⏑ ⏑ | ⏑ ⏑ ∧

(For short -οι of third foot see § 25, 1.)

αὐτοῦ | κῖνη|θέντος· || ὃ | δ' ἦιε|νυκτὶ ἐ|οικώς.
⏑ — | ⏑ — | ⏑ ⏑ || ⏑ | ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ —

§ **24.** Important to observe: (*a*) Elisions are indicated by the apostrophe (§ 40) and need give no further concern. (*b*) When, at the beginning of a word, a breathing is written over the *first* of two consecutive vowels (as in ὁ ι στοί), the vowels are of course pronounced as separate syllables.

§ **25. Hiatus** (Latin for 'gaping') occurs when a word ending in a vowel immediately precedes another which begins with a vowel. It may be avoided, of course, by elision, as ἔφατ'(ο) εὐχόμενος. It is chiefly found under the following conditions:

1. If the first of the two words ends in a long vowel or a diphthong which is regarded and used as a short syllable. **This shortening of a final long vowel or diphthong in the**

arsis, before an initial vowel of the following word, is very common. E. g.

A 14, ἑ|κηβόλου | ²Απόλ|λωνος.
⏑|⏓ ⏑ ⏑ | ⏓ — |⏓ ⏑ ∧

A 15, χρῡσέῳ ἀ|νὰ κτλ. (-εῳ is pronounced as one syllable; cf. § 43).
⏓ ⏑ ⏑|⏓

Γ 164, οὔ τί μοι | αἰτίη | ἐσσί· ‖ θε|οί νύ μοι | αἴτιοί | εἰσιν.
⏓ ⏑ ⏑ | ⏓⏑⏑ | ⏓ ⏑ ‖ ⏑|⏓ ⏑ ⏑ | ⏓⏑⏑ | ⏓ ⏑ ∧

a. Final -αι and -οι, though short in determining word accent, are metrically long except under the condition just noted.

2. If the first word ends in -ι (dative singular of third declension) or -υ. E. g. B 6, Ἀγαμέμνονι οὖλον. Ω 387, σύ ἐσσι. But many such instances (e. g. A 393) must be referred to § 25, 3.

3. If the first word is followed by a natural pause (§§ 16, 19, 20). E. g.

(*a*) Feminine caesura of third foot:

A 27, ἢ νῦν δηθῡνόντα ‖ ἢ ὕστερον αὖτις ἰόντα.

(*b*) Masculine caesura of third foot:

A 114, κουριδίης ἀλόχου, ‖ ἐπεὶ οὔ ἑθέν ἐστι χερείων.

(*c*) Bucolic diaeresis:

B 3, ἀλλ' ὅ γε μερμήριζε κατὰ φρένα, | ὡς Ἀχιλῆα.
x

(*d*) Diaeresis after first foot:

I 247, ἀλλ' ἄνα, | εἰ μέμονάς γε κτλ.
x

After the formula αὐτὰρ ὅ at the beginning of a line hiatus is several times found (as in A 333), although there is actually no pause in sense.

4. If the first word ends with the thesis of a foot, even when no natural pause occurs at that point. E. g.

A 30, ἡμετέ|ρῳ ἐνὶ | κτλ.
⏓⏑⏑|⏓ ⏑⏑ |

§ **26.** Hiatus is not regarded when elision has already taken place. E. g.

A 2, μῦρί' Ἀχαιοῖς ἄλγε' ἔθηκεν.

§ **27.** Hiatus seems to occur in some places where it really did not exist in the original words of the poet. This is because he or his predecessors pronounced an initial letter, usually **digamma** (ϝ), which later disappeared (cf. § 61). E. g.

A 7, Ἀτρεΐδης τε ϝάναξ κτλ.

Shortening of Long Syllables

§ **28.** In accordance with the principle of § 25, 1, even a long vowel or a diphthong within a word is sometimes shortened in the arsis of a foot, before another vowel. E. g.

B 415, δηί|οιο. Π 235, χαμαι|εῦναι. Σ 105, οἷος.
⏑⏑|⏓⏑ ⏑⏑|⏓– ⏑⏑

§ **29.** Not infrequently such a vowel or diphthong is written short in the text, if the meter requires it. So two spellings of the same word may be found. E. g.

νέας (A 487), νῆας (A 12). ὑός (A 489), υἱός (A 9). Ἄρεος (T 47), Ἄρηος (B 110). ὠκέα (B 786) for ὠκεῖα. ἔαται (Γ 134), ἧατ'(αι) (B 137). Πηλέος (Π 203), Πηλῆος (I 147). ὀλοῇς (X 65), ὀλοιῇσι (A 342). κέατ'(ο) (Ω 610), κείατο (Λ 162).

§ **30.** Even before a single consonant, a vowel originally long is sometimes shortened in the arsis. E. g.

Ἀπόλλων (A 43), Ἀπόλλωνος (A 14). πρῖν (B 344), πρίν (B 348). χρῦσεος (Z 320), χρῡσέῳ (A 15).

§ **31.** The vowel thus shortened (cf. § 30) may be written short, giving rise to two spellings of the same word (cf. § 29). E. g. μέν, μήν (and μᾶν). Similarly ἀτάρ and αὐτάρ.

δέ used as a continuative 'then'—including "δέ in apodosis"—is equivalent in force to a weakened δή. Whether the two words are really identical in origin, however, is disputed.

Lengthening of Short Syllables

§ **32.** A short final syllable is sometimes used for a long syllable in the thesis of a foot if a metrical pause follows. E. g.

A 19, ἐκπέρ|σαι Πριά|μοιο πό|λιν, || ἐὺ | δ' οἴκαδ' ἵ|κέσθαι.
⏑ – | ⏑ ⏑⏑ | ⏑ ⏑ ⏑ | ⏑ || ⏑⏑ | ⏑ ⏑ ⏑ | ⏑ –

A 153, δεῦρο μα|χεσσόμε|νος, || ἐπεὶ | οὔ τί μοι | αἴτιοί | εἰσιν.
⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ || ⏑⏑ | ⏑ ⏑ ⏑ | ⏑⏑ | ⏑ ⏑ ∧

So too A 226, 244, 527, B 24, 71, Γ 24, etc.

§ **33.** Not rarely the ictus itself seems to lengthen a short final syllable, even when no pause follows. E. g.

A 45, ἀμ|φηρεφέ|α τε φα|ρέτρην.
– | ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ –

B 39, θήσειν | γὰρ ἔτ' ἔ|μελλεν κτλ.
⏑ – | ⏑ ⏑ ⏑ | ⏑ ⏑

B 169, μῆ|τιν ἀτά|λαντον.
– | ⏑ ⏑⏑ | ⏑ ⏑

Compare A 342, B 233, etc.

§ **34.** Initial syllables of words that could not otherwise be introduced into the hexameter are sometimes lengthened by the ictus. E. g.

A 265, ἀθανά|τοισιν. So too διογε|νής (A 489), ἀπονέ|εσθαι (B 113).
⏑ ⏑⏑ | ⏑ ⏑ ⏑⏑ | ⏑ ⏑⏑ | ⏑ –

§ **35.** The vowel thus lengthened is often written long in the text. E. g.

A 2, οὐλομένην (Attic ὀλομένην). A 155, βωτιανείρῃ (βόσκω, 'feed,' and ἀνήρ). A 252, ἠγαθέῃ (ἄγα-, 'very'). B 77, ἠμαθόεντος (ἄμαθος, 'sand'). B 89, εἰαρινοῖσιν (ἔαρ, 'spring'). B 448, ἠερέθονται (ἀείρω, 'raise'). B 460, δουλιχοδείρων (δολιχός, 'long').

Compare εἰν ἀγορῇ (I 13) for ἐν ἀγορῇ.

§ **36.** The initial syllable of the first foot is sometimes lengthened apparently by the ictus alone. E. g. Γ 357, διά. X 379, ἐπεί.

§ **37.** In many instances where a short syllable seems to be used for a long, closer examination shows that it is really long

by position. The value of a consonant (especially digamma) often remains, even when the letter itself has disappeared from the text. E. g.

A 416, μά|λα δ[ϝ]ήν. A 515, ἔ|πι δ[ϝ]έος. B 190, κα|κὸν ὥς.

So too Γ 2, 230, etc.

Whether the initial consonant of ὡς, 'like,' was ϝ or *y* is uncertain. At any rate, it had disappeared in the Homeric age; its value was retained, however, in formulas like the one quoted, which were inherited from older time.

§ **38**. A short final vowel may make a long syllable when the next word begins with a liquid—**λ**, **μ**, **ν**, **ρ**—or digamma, or sigma. E. g.

A 233, ἔ|πι μέγαν. A 394, Δί|α λίσαι. E 343, μέ|γα [ϝ]ιά|χουσα.

§ **39**. These same consonants (§ 38) are sometimes found written double, within a word, lengthening a preceding short syllable on which the ictus rests. E. g. A 173, ἐπέσσυται. A 278, ἔμμορε. A 420, ἀγάννιφον for ἀγά-σνιφον. B 170, ἐυσσέλμοιο. B 452, ἄλληκτον. Γ 34, ἔλλαβε. T 35, ἀπο[ϝϝ]ειπών.

A 7, Ἀχιλλεύς, but A 1, Ἀχιλῆος. A 145, Ὀδυσσεύς, but A 138, Ὀδυσῆος. The longer spellings of the last two words may be original.

PART II

Elision

§ **40**. Final vowels that are superfluous to the meter are elided before words beginning with a vowel, in the following instances, and the elision is marked by an apostrophe:

1. **-ᾰ, -ε, -ο**, of the various parts of speech. E. g. A 2, μῡρί'(α), ἄλγε'(α) (= Attic ἄλγη). A 23, θ' = τε. A 32, μ'(ε). A 33, ἔφατ'(ο). A 52, βάλλ'(ε) = ἔβαλλε.

2. -ῖ. E. g. B 132, εἰῶσ'(ι). Except the final -ι of περί, τί and its compounds: ὅ τ' stands for ὅ τε, never for ὅ τι. E. g. A 244, ὅ τ'(ε). Cf. § 123, 7.

3. -αι of various verb endings. E. g. A 117, βούλομ'(αι). A 546, ἔσοντ'(αι). B 137, ἥατ'(αι).

4. -οι of the dative singular of personal pronouns. E. g. A 170, σ'(οι). Perhaps Γ 235, καί τ'(οι). I 673, μ'(οι). The context proves that the dative of the pronoun is intended in the first and third examples.

Contraction

§ **41**. Very many forms that would be contracted in Attic Greek are found uncontracted in the text of Homer. E. g. A 1, ἄειδε (= Attic ᾄδε). A 8, ξυν-έηκε (= Attic συν-ῆκε, from συν-ἵημι). A 30, Ἀργεῖ. A 49, ἀργυρέοιο (= ἀργυροῦ). A 76, ἐρέω (= ἐρῶ).

§ **42**. Besides the familiar contractions of Attic Greek, the MSS. show a peculiar one: ευ for εο. E. g. A 37, μευ (Attic μου). I 54, ἔπλευ (for ἔπλεο).

Synizesis

§ **43**. Allied to contraction is Synizesis (Greek συνίζησις, 'settling together'). This occurs when two neighboring vowels, regularly pronounced separately, must be pronounced as one syllable, to suit the meter. E. g. A 1, -εω (of Πηληιάδεω) must be pronounced as one syllable (but cf. § 68). So too A 15, -έῳ (of χρῡσέῳ). A 18, θεοί. A 131, δὴ οὕτως. A 340, δὴ αὖτε. A 540, δὴ αὖ. For the last three examples the MSS. read, respectively, δ' οὕτως, δ' αὖτε, δ' αὖ, readings which perhaps had better be retained, if δ' = δέ = δή (§ 31).

Crasis

§ **44**. Crasis (Greek κρᾶσις, 'mingling') occurs when a final vowel or diphthong is contracted with a vowel which begins the next word. In Homer as now written it is rare. E. g.

A 465, τἆλλα (= τὰ ἄλλα). B 238, χἠμεῖς (= καὶ ἡμεῖς). Z 260, καὐτός (= καὶ αὐτός). T 413, ὥριστος (= ὁ ἄριστος).

§ **45.** τοὔνεκα (A 96, etc.) for τοῦ ἕνεκα is regarded by some editors as an example of crasis; by others it is written τούνεκα, as if for τοῦ 'νεκα (ἕνεκα) juxtaposed. So οὔνεκα (A 11, etc.) is explained both ways.

Apocope

§ **46.** By Apocope (Greek ἀποκοπή, 'cutting off') is denoted the loss of a final vowel before a word beginning with a consonant. No apostrophe marks the omission. The chief Homeric instances are ἄν, κάτ, πάρ, and ἄρ (for ἀνά, κατά, παρά, and ἄρα). E. g. A 143, ἄν. A 8, ἄρ.

§ **47.** ἄν and κάτ suffer euphonic changes before certain consonants. E. g. Π 726, ἀμ πόνον. B 160, κὰδ δέ. Π 106, κὰπ φάλαρ'(α). Σ 24, κὰκ κεφαλῆς. In composition: E 343, κάβ-βαλεν.

Syncope

§ **48.** The suppression of a short vowel within a word is called Syncope (Greek συγκοπή, 'cutting short'). E. g.

A 13, θύγατρα for θυγατέρα. A 202, τίπτ'(ε) for τί ποτε. A 275, ἀποαίρεο for ἀποαιρέεο.

Some Important Particles

§ **49.** 1. **ἄρα** (also found as **ἄρ᾽, ἄρ, ῥα, ῥ᾽**), 'as may be believed,' 'of course,' 'as it seems,' 'so,' 'then,' etc.

2. **νυ(ν)**, an enclitic, 'now' (inferential), 'then,' 'pray,' etc. Homer uses the temporal νῦν also.

3. **κε(ν)**, an enclitic, equivalent to Attic ἄν (cf. §§ 189 ff.).

N Movable

§ **50.** **-ν** movable is found not only before words beginning with a vowel, but **also before consonants** if a long syllable is required by the meter. E. g.

A 77, ἦ μέν | μοι πρό|φρων || ἔπε|σιν καὶ | χερσὶν ἀ|ρήξειν.
⏑ – | ⏑ – | ⏑ || ⏑⏑| ⏑ – | ⏑ ⏑ ⏑| ⏑ –

Doubling of Certain Consonants

§ **51.** 1. **π** is found doubled in the relatives ὁππότε, ὅππως, ὁππότερος, etc. ὁπότε and ὅπως also occur, as in Attic.

2. **τ** may be doubled in ὅτ(τ)ι.

3. **σ** may occur double in τόσ(σ)ος, ὅσ(σ)ος, μέσ(σ)ος, and other words.

4. An etymological reason very often exists for the double consonant, as may be illustrated in the case of double sigma.

§ **52.** **Double sigma** of the following words results from the retention of a final sigma of the stem: A 42, βέλεσ-σιν. A 82, τελέσ-ση. A 83, στήθεσ-σιν.

§ **53.** On the analogy of verbs like τελέσ-ση (the stem τελεσ- appears in the noun τέλος), although without a similar etymological reason, are formed futures and aorists such as: A 153, μαχεσσόμενος. A 54, καλέσσατο. A 76, ὄμοσσον. A 100, ἱλασσάμενοι.

§ **54.** Double sigma of the following words arises from the assimilation of a lingual mute to the following sigma: A 368, δάσσαντο (δατ-σαντο). A 537, συμφράσσατο (συν-φραδ-σατο). B 44, ποσσί (ποδ-σι).

§ **55.** Many of these words (§§ 52–54) have epic forms with one sigma also.

§ **56.** Many **double sigma** forms in Homer are familiar as **double tau** forms in Xenophon: A 34, θαλάσσης. A 80, κρείσσων. A 483, διαπρήσσουσα, Attic διαπράττουσα. B 51, κηρύσσειν. B 87, μελισσάων, Attic μελιττῶν. B 440, θᾶσσον.

Neglect of Euphonic Change

§ **57.** In some words, before **μ**, the mutes **δ, θ,** and others tained unchanged. E. g.

4, ἴδμεν, Attic ἴσμεν. B 341, ἐπέπιθμεν.

Metathesis of Letters

§ **58**. Some words containing **ρ** have a vowel, usually **α**, either preceding it or following it, at the pleasure of the poet and the demands of the meter. The transfer of order is called Metathesis. E. g. A 25, *κρατερόν*, A 178, *καρτερός*. A 225, *κραδίην*, B 452, *καρδίῃ*.

§ **59**. *τερπικέραυνος* (A 419, etc.) is probably in its first part derived from *τρέπω* (by metathesis) and means 'hurler of the thunderbolt.'

Digamma

§ **60**. The letter digamma, Ϝ, *ϝ*, which belonged originally to most—if not all—Greek alphabets, means literally double gamma, from its form Ϝ. Its value was that of the English *w*; when vocalized, it became **υ**. When epic poetry began to flourish, it was a living sound; but in the progress of the ages during which the Iliad and Odyssey were transmitted, it seems to have disappeared from the Ionic dialect; and when at last these poems were written down, no sign was used to indicate a sound with which the scribes themselves were possibly unacquainted. Nevertheless traces of the letter survive in lengthened syllables and in instances of hiatus which otherwise would be irregular; compare §§ 27, 37, 38.

Initial Digamma

§ **61**. Full lists of words that once were spelled with digamma, with or without other lost consonants, may be found in large grammars and lexicons. The following illustrative list is selected from instances in A and B; the words are grouped in order of roots or stems:

1. (*ἐ*)*Ϝάνδανε*, *ἥνδανε* (A 24), *Ϝηδύ* (B 270). The original spelling was *σϝαδ-*; cf. Lat. *suāvis*, Eng. 'sweet.'—**2**. *Ϝάλις* (B 90).—**3**. *Ϝάναξ* (A 7), *Ϝανάσσεις* (A 38).—**4**. *Ϝάστυ* (B 803). Cf. Lat. *Vesta* (?).—**5**. *ϝιϝάχω*: *Ϝηχήεσσα* (A 157).—**6**. *Ϝε* (A 406), *Ϝοι* (A 104), *Ϝεθεν* (A 114), etc., pronoun of third person; *Ϝῆσιν* (A 333), etc., from *Ϝός*, possessive pronoun of third person; also *ἑϝοῖσι* (A 83), etc., from *ἑϝός*. There were original forms in *σϝ-*; cf. Lat. *suus*.—**7**. *Ϝειαρινῇ* (B 471) for *Ϝεαρινῇ*. *Ϝέαρ* = Lat. *vēr*.—**8**. *Ϝέθνεα* (B 87).—**9**. *Ϝείκοσι* (B 748), *ἑϝείκοσιν* (A 309), Lat. *vīginti*.—**10**. *Ϝέκαθεν*: *Ϝεκα-*

τηβελέτᾱο (A 75), etc.—**11.** *Fέκαστα* (A 550).—**12.** *Fεκών*: *ἀ-Fέκοντος* (A 301). —**13.** *Fέλπομαι*: *ἐπι-Fέλπεο* (A 545), *ἐFέλδωρ* (A 41). Cf. Lat. *voluptās*, etc. —**14.** *Fείλω*: *Fέλσαι* (A 409).—**15.** *Fελίσσω*: *Fελικώπιδα* (A 98), *ἀμφι-Fελίσσᾱς* (B 165).—**16.** *Fειπέ* (A 85), *προσέFειπεν* (A 105), *Fέπος* (A 108). Cf. Lat. *vōx*, etc.—**17.** *Fείρω*: *Fερέω* (A 204). Cf. Lat. *verbum*, Eng. 'word.'—**18.** *Fέργα* (A 115). Cf. Eng. 'work.'—**19.** *Fερυσσάμενος* (A 190).—**20.** *Fέννυμι*: *ἐπι-Fειμένε* (A 149), *Fείματα* (B 261) for *Fεσ-ματα*. Cf. Lat. *vestiō*, *vestis*, Eng. 'wear.'—**21.** *Fῖφι* (A 38). Cf. Lat. *vī*.—**22.** *Fίεμαι*, 'be eager,' 'press on'; *Fῖεμένων* (B 154), not to be confused with forms of *ἵημι*.—**23.** *Fιδών* (A 148). *Foῖσθα* (A 85), *Fίδμεν* (A 124), *Fιδυίῃ* (A 365). *Fείσαιτο* (B 215), *ἐFεισάμενος* (B 22). Cf. Lat. *videō*, Eng. 'wit.'—**24.** *FέFοικεν* (A 119), *FεFοικώς* (A 47), (*ἐ*)*FεFίκτην* (A 104), and various compounds (A 97, 131, 547).—**25.** *Fίλιον* (B 216).—**26.** *Fῖρις* (B 786).—**27.** *Fῖσον* (A 163), *ἐFίσᾱς* (A 306).—**28.** *Foίκῳ* (A 30), *Foῖκόνδε* (A 606). Cf. Lat. *vīcus*, Eng. 'wick' (War-wick).—**29.** *Foῖνον* (A 462), *Foίνοπα* (A 350). Cf. Lat. *vīnum*, Eng. 'wine.'

§ **62.** Traces of **digamma, not initial**, appear in:

1. *δείδιε* (Σ 34), for *δέδFιε*. *δείδοικα* (A 555), for *δέδFοικα*. *ἔδδεισεν* (A 33), for *ἔδFεισεν*.—*δειδίσσεσθαι* (B 190), for *δεδFίσσεσθαι*.—*δFέος* (A 515).—*δFεινός* (Γ 172).

2. *δFήν* (A 416), *δFηρόν* (I 415).

§ **63.** A **vocalized digamma** appears in some words. E. g.

1. A 459, **αὐέρυσαν**, from *ἄν* ('up') plus (*ἐ*)*Fέρυσαν* ('drew'); by assimilation of *ν* to *F*, *ἀFFέρυσαν*.

2. E 289, X 267, etc., **ταλαύρῑνον**, from *ταλα-* (root *ταλ*), 'endure,' and *βῑνός* (stem *Fρῑνο-*), 'ox-hide shield.'

3. A 356, etc., **ἀπούρᾱς**, originally *ἀποFράς*, aorist participle of which the present does not occur; future, X 489, *ἀπουρήσουσιν*, originally *ἀποFρήσουσιν*.

4. I 273, **ἀπηύρᾱ** is a relic of an original *ἀπέFρᾱ*, second aorist indicative (of which *ἀποFράς* was the participle). The original form was misunderstood by the later poets of the Homeric age, who regarded it as imperfect of a supposed present, *ἀπ-αυράω*. So arose the misformation *ἀπηύρων*, A 430 (third plural) and I 131 (first singular).

Homeric Eta for Alpha Long

§ **64.** In place of the Attic *alpha* long (by nature) *eta* (η) is commonly found in Homer. E. g. A 45, *φαρέτρην*, Attic *φαρέτρᾱν*. A 54, *ἀγορήνδε*, Attic *εἰς ἀγοράν*. A 562, *πρῆξαι*, Attic *πρᾶξαι*.

PART III.—INFLECTIONS—WORD-FORMATION

§ **65. Endings of the First Declension,** Nouns and Adjectives (distinctively Homeric endings in bold type):

		MASC.	FEM.
Sing.	N.	-ης	-η, -α
	G.	-ᾱο, -εω	-ης
	D.	-ῃ	-ῃ
	A.	-ην	-ην, -αν
	V.	-α, η	-η, -α
Dual	N. A. V.	-ᾱ	—
	G. D.	—	—

Plur. both genders, N. V. -αι
G. -ᾱ́ων, -έων, -ῶν
D. -ῃσι(ν), -ῃς
A. -ᾱς

§ **66.** One frequent feminine noun ends in **-ᾱ**: θεᾱ́, θεᾶς, Attic ἡ θεός. A few proper names also have nominatives in **-ᾱς** (masculine) and **-ᾱ** (feminine); e. g. B 104, Ἑρμείᾱς. Such nouns of course have datives in -ᾳ and accusatives in -ᾱν.

§ **67.** A few masculine nouns end in **-ᾰ**. E. g. A 175, μητίετᾰ. A 511, νεφεληγερέτᾰ. B 107, Θυέστ'(ᾰ).

§ **68.** The genitive ending **-εω**, which is always pronounced as one syllable (§ 43), seems to have been substituted in the text, not uncommonly, for the elided **-ᾱ᾽(ο)**, which was the earlier ending. E. g. the first line of the Iliad very likely ended originally, Πηληϊάδᾱ᾽ Ἀχιλῆος.

§ **69.** A contracted genitive ending -ω is sometimes found. E. g. Z 449, ἐυμμελίω.

§ **70.** The genitive plural ending **-έων** is regularly pronounced as one syllable (like Attic -ῶν). E. g. A 273, βουλέων. A 495, ἐφετμέων.

§ **71**. In the dative plural the longer ending is by far the more common. **-ῃς** is in many instances only the elided form of **-ῃσι**, and might be written **-ῃσ'**. E. g. Z 250, the best MS. reads *αἰδοίῃσ' ἀλόχοισι*, not *αἰδοίῃς κτλ.*

§ **72**. A few datives end in *-αις*. E. g. A 238, *παλάμαις*.

§ **73**. **Endings of the Second Declension**, Nouns and Adjectives (distinctively Homeric endings in bold type):

		MASC. AND FEM.		NEUT.
Sing.	N.	**-ος**		**-ον**
	G.	**-οιο (-οο), -ου**		**-οιο (-οο), -ου**
	D.	**-ῳ**		**-ῳ**
	A.	**-ον**		**-ον**
	V.	**-ε**		**-ον**
Dual	N. A. V.		**-ω**	
	G. D.		**-οιιν**	
Plur.	N. V.	**-οι**		**-α**
	G.	**-ων**		**-ων**
	D.	**-οισι(ν), -οις**		**-οισι(ν), -οις**
	A.	**-ους**		**-α**

§ **74**. The genitive ending **-οο**, shortened from *-οιο* (§§ 28, 29), is restored to the text in some instances by modern editors. E. g. B 325, *ὅο* (Attic *οὗ*). Z 344, *κακομηχάνοο*. I 64, *ἐπιδημίοο*.

§ **75**. For vocatives in *-οῖ* cf. § 169.

§ **76**. The dative plural ending **-οισι(ν)** is by far more common than *-οις*. The latter is, in many instances, only the elided form of *-οισι* and might be so written. E. g. A 307, *οἷσ' ἑτάροισιν* might be written for *οἷς κτλ.*

§ **77**. In epic are found the regular *λᾱός* (A 10, *λᾱοί*), *νηός* (A 39, *νηόν*), *ἵλᾱος* (A 583), etc., for which Attic Greek has *λεώς*, *νεώς*, *ἵλεως*.

§ **78. Endings of the Third Declension,** Nouns and Adjectives (distinctively Homeric endings in bold type):

		MASC. AND FEM.	NEUT.
Sing.	N.	-ς, —	—
	G.	-ος	-ος
	D.	-ι	-ι
	A.	-α, -ν	—
	V.	-ς, —	—
Dual	N. A. V.	-ε	
	G. D.	-οιιν	
Plur.	N. V.	-ες	-α
	G.	-ων	-ων
	D.	-εσσι(ν), -σι(ν)	-εσσι(ν), -σι(ν)
	A.	-ας, -[ν]ς	-α

§ **79.** The accusative singular of consonant stems regularly ends in **-α**, plural in **-ας**. E. g. *φρήν* (*φρεν-*), *φρένα* (A 193), *φρένας* (A 115).

§ **80.** Barytones in **-ῐς** and **-ῠς**, with stems ending in **τ**, **δ**, or **θ**, properly conform to this rule (§ 79); but sometimes they have accusatives singular in *-ιν* and *-υν*, agreeing with the familiar exception of Attic Greek (GG. 115). E. g. *ἔρις* (*ἐριδ-*) has *ἔριδα* (Γ 7) and *ἔριν* (γ 136). *κόρυς* has *κόρυθα* (Σ 611) and *κόρυν* (Π 215). *χάρις* has *χάριν* only.

§ **81.** The accusative singular of vowel stems regularly ends in **-ν**, plural in **-[ν]ς**. E. g. *πόλις* (*πολι-*), *πόλιν* (A 19), *πόλῑς* for *πολι-νς* (accusative plural, restored in B 648, I 328, etc.). *πόλιας* too occurs (§ 103). *ἧνις* (*ἡνι-*) has accusative plural *ἧνῑς* (Z 94, 275, 309).

§ **82.** The two endings of the dative plural often occur in the same word. E. g. *κύων* (*κυν-*) has *κύν-εσσιν* (A 4), and *κυ-σίν* for *κυν-σιν* (Σ 179).

§ **83.** Some datives plural occur in three forms. E. g. *πούς* (*ποδ-*) has *πόδ-εσσιν* (Γ 407), *ποσ-σί* (B 44; cf. § 54), and

2. -ῖ. E. g. B 132, εἰῶσ'(ι). Except the final -ι of περί, τί and its compounds: ὅ τ' stands for ὅ τε, never for ὅ τι. E. g. A 244, ὅ τ'(ε). Cf. § 123, 7.

3. -αι of various verb endings. E. g. A 117, βούλομ'(αι). A 546, ἔσοντ'(αι). B 137, ἥατ'(αι).

4. -οι of the dative singular of personal pronouns. E. g. A 170, σ'(οι). Perhaps Γ 235, καί τ'(οι). I 673, μ'(οι). The context proves that the dative of the pronoun is intended in the first and third examples.

Contraction

§ **41**. Very many forms that would be contracted in Attic Greek are found uncontracted in the text of Homer. E. g. A 1, ἄειδε (= Attic ᾄδε). A 8, ξυν-έηκε (= Attic συν-ῆκε, from συν-ἵημι). A 30, Ἀργεῖ. A 49, ἀργυρέοιο (= ἀργυροῦ). A 76, ἐρέω (= ἐρῶ).

§ **42**. Besides the familiar contractions of Attic Greek, the MSS. show a peculiar one: ευ for εο. E. g. A 37, μευ (Attic μου). I 54, ἔπλευ (for ἔπλεο).

Synizesis

§ **43**. Allied to contraction is Synizesis (Greek συνίζησις, 'settling together'). This occurs when two neighboring vowels, regularly pronounced separately, must be pronounced as one syllable, to suit the meter. E. g. A 1, -εω (of Πηληιάδεω) must be pronounced as one syllable (but cf. § 68). So too A 15, -έῳ (of χρῡσέῳ). A 18, θεοί. A 131, δὴ οὕτως. A 340, δὴ αὖτε. A 540, δὴ αὖ. For the last three examples the MSS. read, respectively, δ' οὕτως, δ' αὖτε, δ' αὖ, readings which perhaps had better be retained, if δ' = δέ = δή (§ 31).

Crasis

§ **44**. Crasis (Greek κρᾶσις, 'mingling') occurs when a final vowel or diphthong is contracted with a vowel which begins the next word. In Homer as now written it is rare. E. g.

A 465, τἆλλα (= τὰ ἄλλα). B 238, χἠμεῖς (= καὶ ἡμεῖς). Z 260, καὐτός (= καὶ αὐτός). T 413, ὥριστος (= ὁ ἄριστος).

§ **45**. τοὔνεκα (A 96, etc.) for τοῦ ἕνεκα is regarded by some editors as an example of crasis; by others it is written τούνεκα, as if for τοῦ 'νεκα (ἕνεκα) juxtaposed. So οὔνεκα (A 11, etc.) is explained both ways.

Apocope

§ **46**. By Apocope (Greek ἀποκοπή, 'cutting off') is denoted the loss of a final vowel before a word beginning with a consonant. No apostrophe marks the omission. The chief Homeric instances are ἄν, κάτ, πάρ, and ἄρ (for ἀνά, κατά, παρά, and ἄρα). E. g. A 143, ἄν. A 8, ἄρ.

§ **47**. ἄν and κάτ suffer euphonic changes before certain consonants. E. g. Π 726, ἄμ πόνον. B 160, κὰδ δέ. Π 106, κὰπ φάλαρ'(α). Σ 24, κὰκ κεφαλῆς. In composition: Ε 343, κάβ-βαλεν.

Syncope

§ **48**. The suppression of a short vowel within a word is called Syncope (Greek συγκοπή, 'cutting short'). E. g.

A 13, θύγατρα for θυγατέρα. A 202, τίπτ'(ε) for τί ποτε. A 275, ἀποαίρεο for ἀποαιρέεο.

Some Important Particles

§ **49**. 1. **ἄρα** (also found as **ἄρ᾽, ἄρ, ῥα, ῥ᾽**), 'as may be believed,' 'of course,' 'as it seems,' 'so,' 'then,' etc.

2. **νυ(ν)**, an enclitic, 'now' (inferential), 'then,' 'pray,' etc. Homer uses the temporal νῦν also.

3. **κε(ν)**, an enclitic, equivalent to Attic ἄν (cf. §§ 189 ff.).

N Movable

§ **50**. **-ν** movable is found not only before words beginning with a vowel, but **also before consonants** if a long syllable is required by the meter. E. g.

A 77, ἦ μέν | μοι πρό|φρων ‖ ἔπε|σιν καὶ | χερσὶν ἀ|ρήξειν.
⏑ — | ⏑ — | ⏑ ‖ ⏑⏑ | ⏑ — | ⏑ ⏑ ⏑ | ⏑ —

Doubling of Certain Consonants

§ **51.** 1. **π** is found doubled in the relatives ὁππότε, ὅππως, ὁππότερος, etc. ὁπότε and ὅπως also occur, as in Attic.

2. **τ** may be doubled in ὅτ(τ)ι.

3. **σ** may occur double in τόσ(σ)ος, ὅσ(σ)ος, μέσ(σ)ος, and other words.

4. An etymological reason very often exists for the double consonant, as may be illustrated in the case of double sigma.

§ **52.** **Double sigma** of the following words results from the retention of a final sigma of the stem: A 42, βέλεσ-σιν. A 82, τελέσ-ση. A 83, στήθεσ-σιν.

§ **53.** On the analogy of verbs like τελέσ-ση (the stem τελεσ- appears in the noun τέλος), although without a similar etymological reason, are formed futures and aorists such as: A 153, μαχεσσόμενος. A 54, καλέσσατο. A 76, ὄμοσσον. A 100, ἱλασσάμενοι.

§ **54.** Double sigma of the following words arises from the assimilation of a lingual mute to the following sigma: A 368, δάσσαντο (δατ-σαντο). A 537, συμφράσσατο (συν-φραδ-σατο). B 44, ποσσί (ποδ-σι).

§ **55.** Many of these words (§§ 52–54) have epic forms with one sigma also.

§ **56.** Many **double sigma** forms in Homer are familiar as **double tau** forms in Xenophon: A 34, θαλάσσης. A 80, κρείσσων. A 483, διαπρήσσουσα, Attic διαπράττουσα. B 51, κηρύσσειν. B 87, μελισσάων, Attic μελιττῶν. B 440, θᾶσσον.

Neglect of Euphonic Change

§ **57.** In some words, before **μ**, the mutes **δ, θ,** and others are retained unchanged. E. g.

A 124, ἴδμεν, Attic ἴσμεν. B 341, ἐπέπιθμεν.

Metathesis of Letters

§ **58.** Some words containing **ρ** have a vowel, usually **α**, either preceding it or following it, at the pleasure of the poet and the demands of the meter. The transfer of order is called Metathesis. E. g. A 25, *κρατερόν*, A 178, *καρτερός*. A 225, *κραδίην*, B 452, *καρδίῃ*.

§ **59.** *τερπικέραυνος* (A 419, etc.) is probably in its first part derived from *τρέπω* (by metathesis) and means 'hurler of the thunderbolt.'

Digamma

§ **60.** The letter digamma, Ϝ, *ϝ*, which belonged originally to most—if not all—Greek alphabets, means literally double gamma, from its form Ϝ. Its value was that of the English *w*; when vocalized, it became **υ**. When epic poetry began to flourish, it was a living sound; but in the progress of the ages during which the Iliad and Odyssey were transmitted, it seems to have disappeared from the Ionic dialect; and when at last these poems were written down, no sign was used to indicate a sound with which the scribes themselves were possibly unacquainted. Nevertheless traces of the letter survive in lengthened syllables and in instances of hiatus which otherwise would be irregular; compare §§ 27, 37, 38.

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	G.	-ᾱο, -εω	-ης
	D.	-ῃ	-ῃ
	A.	-ην	-ην, -αν
	V.	-α, η	-η, -α
Dual	N. A. V.	-ᾱ	—
	G. D.	—	—

Plur. both genders, N. V. -αι
G. -ᾱ́ων, -έων, -ῶν
D. -ῃσι(ν), -ῃς
A. -ᾱς

§ **66.** One frequent feminine noun ends in **-ᾱ**: θεᾱ́, θεᾶς, Attic ἡ θεός. A few proper names also have nominatives in **-ᾱς** (masculine) and **-ᾱ** (feminine); e. g. B 104, Ἑρμείᾱς. Such nouns of course have datives in -ᾳ and accusatives in -ᾱν.

§ **67.** A few masculine nouns end in **-ᾰ.** E. g. A 175, μητίετᾰ. A 511, νεφεληγερέτᾰ. B 107, Θυέστ'(ᾰ).

§ **68.** The genitive ending **-εω,** which is always pronounced as one syllable (§ 43), seems to have been substituted in the text, not uncommonly, for the elided **-ᾱ'(ο)**, which was the earlier ending. E. g. the first line of the Iliad very likely ended originally, Πηληϊάδᾱ' Ἀχιλῆος.

§ **69.** A contracted genitive ending -ω is sometimes found. E. g. Z 449, ἐυμμελίω.

§ **70.** The genitive plural ending **-έων** is regularly pronounced as one syllable (like Attic -ῶν). E. g. A 273, βουλέων. A 495, ἐφετμέων.

§ **71.** In the dative plural the longer ending is by far the more common. **-ῃς** is in many instances only the elided form of **-ῃσι**, and might be written **-ῃσ'**. E. g. Z 250, the best MS. reads *αἰδοίησ' ἀλόχοισι*, not *αἰδοίης κτλ.*

§ **72.** A few datives end in *-αις*. E. g. A 238, *παλάμαις*.

§ **73. Endings of the Second Declension,** Nouns and Adjectives (distinctively Homeric endings in bold type):

		MASC. AND FEM.		NEUT.
Sing.	N.	**-ος**		**-ον**
	G.	**-οιο (-οο), -ου**		**-οιο (-οο), -ου**
	D.	**-ῳ**		**-ῳ**
	A.	**-ον**		**-ον**
	V.	**-ε**		**-ον**
Dual	N. A. V.		**-ω**	
	G. D.		**-οιιν**	
Plur.	N. V.	**-οι**		**-α**
	G.	**-ων**		**-ων**
	D.	**-οισι(ν), -οις**		**-οισι(ν), -οις**
	A.	**-ους**		**-α**

§ **74.** The genitive ending **-οο**, shortened from *-οιο* (§§ 28, 29), is restored to the text in some instances by modern editors. E. g. B 325, *ὅο* (Attic *οὗ*). Z 344, *κακομηχάνοο*. I 64, *ἐπιδημίοο*.

§ **75.** For vocatives in *-οῖ* cf. § 169.

§ **76.** The dative plural ending **-οισι(ν)** is by far more common than *-οις*. The latter is, in many instances, only the elided form of *-οισι* and might be so written. E. g. A 307, *οἷσ' ἑτάροισιν* might be written for *οἷς κτλ.*

§ **77.** In epic are found the regular *λᾱός* (A 10, *λᾱοί*), *νηός* (A 39, *νηόν*), *ἵλᾱος* (A 583), etc., for which Attic Greek has *λεώς, νεώς, ἵλεως*.

§ **78. Endings of the Third Declension,** Nouns and Adjectives (distinctively Homeric endings in bold type):

		MASC. AND FEM.	NEUT.
Sing.	N.	-ς, —	—
	G.	-ος	-ος
	D.	-ι	-ι
	A.	-α, -ν	—
	V.	-ς, —	—
Dual	N. A. V.	-ε	
	G. D.	-οιιν	
Plur.	N. V.	-ες	-α
	G.	-ων	-ων
	D.	-εσσι(ν), -σι(ν)	-εσσι(ν), -σι(ν)
	A.	-ας, -[ν]ς	-α

§ **79.** The accusative singular of consonant stems regularly ends in **-α**, plural in **-ας**. E. g. φρήν (φρεν-), φρένα (A 193), φρένας (A 115).

§ **80.** Barytones in **-ῖς** and **-ῦς**, with stems ending in **τ**, **δ**, or **θ**, properly conform to this rule (§ 79); but sometimes they have accusatives singular in -ιν and -υν, agreeing with the familiar exception of Attic Greek (GG. 115). E. g. ἔρις (ἐριδ-) has ἔριδα (Γ 7) and ἔριν (γ 136). κόρυς has κόρυθα (Σ 611) and κόρυν (Π 215). χάρις has χάριν only.

§ **81.** The accusative singular of vowel stems regularly ends in **-ν**, plural in **-[ν]ς**. E. g. πόλις (πολι-), πόλιν (A 19), πόλῑς for πολι-νς (accusative plural, restored in B 648, I 328, etc.). πόλιας too occurs (§ 103). ἦνις (ἠνι-) has accusative plural ἦνῑς (Z 94, 275, 309).

§ **82.** The two endings of the dative plural often occur in the same word. E. g. κύων (κυν-) has κύν-εσσιν (A 4), and κυ-σίν for κυν-σιν (Σ 179).

§ **83.** Some datives plural occur in three forms. E. g. πούς (ποδ-) has πόδ-εσσιν (Γ 407), ποσ-σί (B 44; cf. § 54), and

by loss of δ the Attic ποσί (Z 505). βέλος (βελεσ-) has βελέεσσιν (O 727), βέλεσ-σιν (A 42; cf. § 52), and by loss of one σ the Attic βέλεσιν (Λ 657).

§ **84.** The unusual suffixes -σσι and -εσι are seen in some rare forms of the dative plural.

§ **85.** The so-called syncopated nouns of Attic Greek, μήτηρ, πατήρ, θυγάτηρ, ἀνήρ, etc., are sometimes syncopated in epic, sometimes not. E. g. θύγατρα (A 13), θῠγατέρα (E 371). ἄνδρας (B 362), ἀνέρας (A 262).

A few selected paradigms are added for illustration (§§ 86–95).[1]

§ **86.**

Sing. N.	βασιλεύς (ὁ), 'king'	Plur. βασιλῆες
G.	βασιλῆος	βασιλήων
D.	βασιλῆι	βασιλεῦσι(ν)
A.	βασιλῆα	βασιλῆας
V.	[βασιλεῦ]	

§ **87.** Similarly are inflected Ἀχιλ(λ)εύς, 'Achilles,' ἱερεύς, 'priest,' [οὐρεύς], 'mule,' etc.

§ **88.** [ἀριστεύς], 'chief,' has dative plural ἀριστήεσσι(ν) (A 227, etc.).

§ **89.** The stems of βασιλεύς, etc., originally ended in -ηϝ.

§ **90.** Proper names in -ευς may have ε for η before the case endings. E. g.

Ἀτρεύς, Ἀτρέος, Ἀτρέι, [Ἀτρέα], Καινέα (A 264), Θησέα (A 265).

§ **91.** ἔπος (τό), 'word,' stem ἐπεσ-, is typical of the large number of third declension neuters in -ος:

Sing. N. A. [V.] ἔπος	Plur. N. A. [V.] ἔπεα
G. [ἔπεος]	G. ἐπέων
D. ἔπεϊ, ἔπει	D. ἐπέεσσι(ν), ἔπεσσι(ν), ἔπεσι(ν).

[1] The bracketed cases of these particular words do not actually occur in Homer, but other similarly inflected words may have them.

Note that final σ of the stem is dropped before endings beginning with a vowel.

§ **92.** N. ἠώς (ἠ), 'dawn'
G. ἠόος, ἠοῦς
D. ἠόι, ἠοῖ
A. ἠόα, ἠῶ
Also ἠῶθεν (§ 155, 2), ἠῶθι (§ 155, 3).

§ **93.** The Attic word for 'dawn,' of the second declension, is inflected, ἕως, ἕω, ἕῳ, ἕω.

§ **94.** N. Λητώ (ἠ), 'Leto'
G. Λητόος, Λητοῦς
D. Λητόι, Λητοῖ
A. Λητόα, Λητώ
V. Λητοῖ

§ **95.** The MSS. regularly have the contracted forms of ἠώς, Λητώ, and similar words.

SOME IMPORTANT NOUNS AND ADJECTIVES THAT EXHIBIT IRREGULARITIES OF INFLECTION ARE:

§ **96.** First declension, N. Ἅιδης (Attic Ἅιδης, i. e. ᾅδης), 'Hades'
G. Ἀΐδαο, Ἀΐδεω
D. Ἀΐδῃ
A. Ἀΐδην

Third declension, N. —— (stem Ἀιδ-)
G. Ἄϊδος
D. Ἄϊδι

The initial vowel of Ἄϊδος is long in the verse ending Ἄϊδος εἴσω.

§ **97.** γόνυ, 'knee,' and δόρυ, 'spear,' have as stems γονϝ- and δορϝ-. In the nominative singular the digamma is vocalized (§ 60), and as the nouns are neuter, there is no case ending. Longer forms of the stems are γονϝ-ατ- and δορϝ-ατ-. The loss of digamma produces compensatory lengthening of the stem in the different cases, as follows:

Sing. N. A.	γόνυ	δόρυ
G.	γουνός, γούνατος	δουρός, δούρατος
D.	——	δουρί, δούρατι
Dual N. A.	——	δοῦρε
G. D.	——	——
Plur. N. A.	γοῦνα, γούνατα	δοῦρα, δούρατα
G.	γούνων	δούρων
D.	γούνεσσι(ν), γούνασι(ν)	δούρεσσι, δούρασι(ν)

§ **98.** N. Ζεύς, G. Διός, D. Διί, A. Δία, V. Ζεῦ — like the Attic

Also G. Ζηνός, D. Ζηνί, A. Ζῆνα and Ζῆν

For Διόθεν cf. § 155, 2.

§ **99.** ἠύς or ἐύς, adjective meaning 'good,' 'valiant,' has genitive singular ἐῆος (A 393), accusative singular ἠύν and ἐύν, genitive plural ἐάων (Ω 528). The neuter singular is ἠύ or ἐύ. The latter form, which is sometimes contracted (εὖ), is used as an adverb.

§ **100.** κάρη (τό), 'head.'

		lengthened to		lengthened to	καρηνο- of second declension
Stem	καρητ-	καρηατ-	κρᾱτ-	κρᾱατ-	
Sing. N. A.	κάρη				
G.	κάρητος	καρήατος	κρᾱτός	κρᾱατος	
D.	κάρητι	καρήατι	κρᾱτί	κρᾱατι	
Plur. N.		καρήατα			κάρηνα
G.			κρᾱτων		καρήνων
D.			κρᾱσί(ν)		
A.		καρήατα		κρᾱατα	κάρηνα

Also κρᾶτα (θ 92), accusative masculine singular or neuter plural (ἶ).

From the same root come κάρ (ἐπὶ κάρ, 'headlong,' Π 392) and κρῆθεν (Π 548).

§ **101.** Sing. N. νηῦς (ἡ), 'ship' (νηυ-) Plur. νῆες, νέες

G.	νηός, νεός	νηῶν, νεῶν
D.	νηί	νήεσσι(ν), νέεσσι(ν), νηυσί(ν)
A.	νῆα (ι 283, νέα ἶ)	νῆας, νέας

Also ναῦφι(ν), § 155, 1.

§ **102.** Πάτροκλος, 'Patroclus,' is declined from two stems:

SECOND DECLENSION	THIRD DECLENSION
N. Πάτροκλος	N. —— (stem Πατροκλεεσ-)
G. Πατρόκλοιο, Πατρόκλου	G. Πατροκλέεος, Πατροκλῆος
D. Πατρόκλῳ	D. [Πατροκλέεϊ]
A. Πάτροκλον	A. Πατροκλέεα, Πατροκλῆα
V. Πάτροκλε	V. Πατρόκλεες, Πατρόκλεις

The MSS. have the contracted forms.

§ **103.**

Sing. N.	πόλις (ἡ), 'city'	——
G.	πόλιος	πόληος
D.	(see note)	πόληι
A.	πόλιν	——
Plur. N.	πόλιες	πόληες
G.	πολίων	——
D.	πολίεσσι(ν)	——
A.	πόλῖς (MSS. πόλεις), πόλιας	πόληας

NOTE.—For πόλιι (or πόλι'), which would be expected in the dative singular, the MSS. regularly have πόλει (familiar in Attic Greek). Yet datives in -ι occur in a few other similar words, e. g. Ω 18, ἐν κόνι ἐκτανύσας i. e. κόνι'(ι). Cf. Θέτῖ (Σ 407) for Θέτιι.

§ **104.** Forms in πτ- are: N. πτόλις, G. πτόλιος, D. πτόλεϊ, A. πτόλιν.

§ **105.** πολύς, 'much,' 'many,' has a form πολλός (stem πολλο- for πολϝο-) declined regularly as follows:

	MASC.	FEM.	NEUT.
Sing. N.	πολλός	πολλή	πολλόν
G.	——	πολλῆς	——
D.	πολλῷ	πολλῇ	πολλῷ
A.	πολλόν	πολλήν	πολλόν
Plur. N.	πολλοί	πολλαί	πολλά
G.	πολλῶν	πολλάων, πολλέων	πολλῶν
D.	πολλοῖσι(ν)	πολλῇσι(ν), πολλῇς	πολλοῖσι(ν), πολλοῖς
A.	πολλούς	πολλάς	πολλά

§ **106.** Of the stem πολυ- (πολϝ-) the declension is as follows (cf. § 105):

		MASC.	NEUT.
Sing.	N.	πολύς	πολύ
	G.	πολέος	πολέος
	D.	——	——
	A.	πολύν	πολύ
Plur.	N.	πολέες, πολεῖς	——
	G.	πολέων	——
	D.	πολέεσσι(ν), πολέσι(ν)	πολέεσσι(ν)
	A.	πολέας	——

1. A dative plural πολέσσι(ν) of unusual formation (§ 84) occurs rarely.

2. In some instances the MSS. have πουλύς (= πολλός), πουλύν (= πολλόν and even πολλήν), πουλύ (= πολλόν, neuter).

§ **107.** υἱός, 'son,' is declined from three stems:

		υἱο-	υἱυ-	υἱ-
Sing.	N.	υἱός	——	——
	G.	υἱοῦ	υἱέος	υἱος
	D.	——	υἱέι (and υἱεῖ?)	υἱι
	A.	υἱόν	υἱέα	υἱα
	V.	υἱέ	——	——
Dual	N. A.	——	——	υἱε
	G. D.	——	——	——
Plur.	N.	——	υἱέες, υἱεῖς	υἱες
	G.	υἱῶν	——	——
	D.	υἱοῖσι(ν)	——	υἱάσι(ν)
	A.	——	υἱέας	υἱας
	V.	——	υἱεῖς	——

1. Some editors (as Cauer) substitute ὑός, etc., for MS. υἱός, etc., where the penult is short, e. g. A 489.

Numerals

§ **108.** The following numerals only need special mention:

		MASC.	FEM.	NEUT.
1.	N.	εἷς	μία, ἵα	——
	G.	ἑνός	μιῆς, ἰῆς	——
	D.	ἑνί	ἰῇ	ἑνί, ἰῷ
	A.	ἕνα	μίαν, ἵαν	ἕν

2. δύω, δύο (Attic). δοιώ, δοιοί, δοιαί, δοιά, etc.; I 230, ἐν δοιῇ.
4. πίσυρες, πίσυρας, as well as the familiar τέσσαρες, etc.
5. πέντε and in the compound πεμπώβολα (A 463), πέμπε.

§ **109.** μῦρίοι (note the accent), not μύριοι, is found in Homer: 'countless.'

Pronouns

§ **110.** *Personal Pronouns*

	First Person	Second Person	Third Person
N.	ἐγώ(ν)	σύ, τύνη	———
G.	ἐμεῖο, ἐμέο, ἐμέθεν	σεῖο, σέο, σέθεν	εἷο, ἕο, ἕθεν
	ἐμεῦ, μευ	σεῦ, τεοῖο (once)[1]	εὗ
D.	ἐμοί, μοι	σοί, τοι, τεῖν	οἷ, ἑοῖ
A.	ἐμέ, με	σέ	ἕ, ἑέ, μιν
N. A.	νῶι, νῷ	σφῶι, σφῷ	A. σφωε
G. D.	νῶιν	σφῶιν, σφῷν	D. σφωιν
N.	ἡμεῖς, ἄμμες	ὑμεῖς, ὔμμες	———
G.	ἡμείων, ἡμέων	ὑμείων, ὑμέων	σφείων, σφέων, σφῶν
D.	ἡμῖν, ἧμιν, ἄμμι(ν)	ὑμῖν, ὔμμι(ν)	σφίσι(ν), σφι(ν)
A.	ἡμέας, ἧμας (once),[2] ἄμμε	ὑμέας, ὔμμε	σφέας, σφας, σφε

§ **111.** 1. Pronouns that are always enclitic according to Homeric usage are left unaccented in the preceding tabular view.

2. Pronouns that are often or sometimes enclitic are: σέο, σεῦ, σέ, ἕο, ἕθεν, εὗ, οἷ, ἕ, σφέων, σφίσι(ν), σφέας.

3. Forms of the second person retain their accent if emphatic; but τοι is always enclitic.

4. Forms of the third person retain their accent when used reflexively.

[1] Θ 37 = 468.

[2] Demanded by meter, π 372.

Reflexive Pronouns

§ **112.** The personal pronouns may be used reflexively, and then they sometimes have forms of αὐτός in agreement; but the two words are always separate. E. g. A 271, ἔμ' αὐτόν (Attic ἐμαυτόν).

Possessive Pronouns

§ **113.** Possessive pronouns are ἐμός, 'my'; τεός or σός, 'your' (singular); ἑός or ὅς, 'his own,' 'her own'; νωΐτερος, 'of us two'; σφωΐτερος, 'of you two'; ἁμός or ἡμέτερος, 'our'; ὑμός or ὑμέτερος, 'your' (plural); σφός or σφέτερος, 'their own.'

§ **114.** φίλος, 'dear,' has the force of 'own' in many places; e. g. A 569, B 261, Γ 31.

§ **115.** *Demonstrative Pronouns*

	Masc.	Fem.	Neut.
Sing. N.	ὅ	ἥ	τό
G.	τοῖο, τοῦ	τῆς	τοῖο, τοῦ
D.	τῷ	τῇ	τῷ
A.	τόν	τήν	τό
Dual N. A.	τώ	——	τώ
G. [D.]	τοῖιν	——	——
Plur. N.	οἱ, τοί	αἱ, ταί	τά
G.	τῶν	τάων, τῶν	τῶν
D.	τοῖσι(ν), τοῖς	τῇσι(ν), τῇς	τοῖσι(ν), τοῖς
A.	τούς	τάς	τά

§ **116.** The adverb is τώς or ὥς, 'thus'; this is accented by many editors τῶς, ὥς.

§ **117.** The dative τῷ may be used causally, at the beginning of a sentence, meaning 'therefore,' 'then.'

§ **118.** ὅ, ἥ, τό, familiar as the article of Attic Greek, is generally a demonstrative or relative pronoun in epic. When

so used, the forms that are commonly proclitic in Attic are accented in the accompanying text (ὅ, ἥ, οἵ, αἵ). E. g.

1. **Demonstrative use**: A 120, λεύσσετε γὰρ τό γε πάντες, 'for you all see this.' A 272, οὔ τις | τῶν, οἳ νῦν βροτοί εἰσιν, 'no one of those who are now mortals.' A 20, τά τ' ἄποινα, 'this ransom' (that I hold).

2. Used substantively, the demonstrative is often not to be distinguished from a personal pronoun. E. g. A 9, ὃ γάρ, 'for he.' A 29, τὴν δ' ἐγὼ οὐ λύσω, 'but her I will not free.' A 43, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων, 'and him Phoebus Apollo heard.' A 55, τῷ, 'for him' (cf. § 176).

3. A noun is sometimes added, in apposition. E. g. A 348, ἣ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν, 'and she, the woman,' etc.; but to avoid awkwardness, one may say, 'and the woman.' So too A 409, B 402.

4. **Relative use**: A 36, τόν = Attic ὅν, 'whom.' A 72, τήν = Attic ἥν, 'which' (prophecy). A 125, τὰ . . . τά = Attic ἃ . . . ταῦτα. A 249, τοῦ = Attic οὗ. A 336, ὅ = Attic ὅς.

§ **119**. Sometimes ὅ, ἥ, τό, is used like the Attic article. E. g. A 70, τά τ' ἐόντα, 'the present.' A 6, τὰ πρῶτα (cf. Xen. *Anab.* I, 10, 10, τὸ πρῶτον). Γ 109, ὁ γέρων shows the "generic" use of the word; so too I 320, ὅ τ' ἀεργὸς ἀνήρ.

(*a*) Suspiciously like the Attic use are A 33, ὁ γέρων, A 35, ὁ γεραιός, etc.

(*b*) Observe that in this use the forms that are proclitic in Attic are left unaccented in this text.

§ **120**. Besides ὅ, ἥ, τό, **Homeric demonstratives** are ὅδε (Latin *hīc*), οὗτος (*iste*), and κεῖνος (*ille*), which is commoner than ἐκεῖνος. E. g. A 234, ναὶ μὰ τόδε σκῆπτρον, 'verily, by this scepter,' that I hold (*hōc scēptrum*). A 573, λοίγια ἔργα τάδ' ἔσσεται, 'sorry doings these here [where I am] will be'; 'there will be sorry doings here.' For κεῖνοι (= *illī*) see A 266.

§ **121**. οὗτος, like *iste*, may express contempt. E. g. Z 352, τούτῳ δ' οὔτ' ἄρ νῦν φρένες ἔμπεδοι οὔτ' ἄρ' ὀπίσσω | ἔσσονται,

'this fellow neither has sound sense now, nor will ever get it.' Σ 285, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις, 'this speech of yours [with a tone of contempt] no longer pleases me.'

Interrogative and Indefinite Pronouns

§ **122.** In most cases the interrogative **τίς, τί,** and the indefinite **τις, τι,** have the same forms in Homer as in Attic.

1. Special Homeric forms of the interrogative (equivalent Attic forms in parenthesis):

Sing. G. τέο, τεῦ (τοῦ, τίνος)
Plur. G. τέων (τίνων)
D. κ 110, τοῖσιν? (τίσιν)

2. Of the indefinite:

Sing. G. τεο, τευ (του, τινός)
D. τεῳ (τῳ, τινί)
Plur. A. Neut. τ 218, ἄσσα (ἄττα, τινά)

Relative Pronouns

§ **123.** The inflection of **ὅς, ἥ, ὅ,** shows the peculiarities of the first and second declensions that have already been noted.

1. For **ὅο**, genitive singular, see § 74.

2. **ἕης** for ἧς is read in the MSS. in Π 208.

3. **τε** is often found following the relative pronoun or adverb. Unless it makes the statement more general, it is apt to have no perceptible force, simply serving to fill out the meter. E. g. A 86, ᾧ τε. A 238, οἵ τε.

4. **ὅς** sometimes serves as a demonstrative. E. g. A 405, ὅς ῥα, 'then he.'

5. The cognate adverb is **ὡς**, 'as.' Cf. § 116. When this word follows its noun and means 'like,' it is accented. E. g. B 190, κακὸν ὥς. Cf. § 37.

6. Homer uses ὥς τε (always two words) in the sense of 'as' and 'like.'

7. The neuter ὅ or ὅ τε is often used as a conjunction, 'that,' 'in that,' 'because'; it is then equivalent to ὅτι (ὅττι). E. g. A 120, ὅ, 'that.' A 244, ὅ τ'(ε), 'because.' See § 40, 2.

§ **124**. Besides Attic forms of ὅς τις (or ὅστις), ἥ τις, ὅ τι, these peculiar Homeric forms occur in the MSS. (equivalent Attic forms in parenthesis):

Sing.	N.	ὅτις (Attic ὅστις)	ὅττι (ὅ τι)
	G.	ὅττεο, ὅττευ, ὅτευ (ὅτου, οὗτινος)	
	D.	ὅτεῳ (ὅτῳ, ᾧτινι)	
	A.	ὅτινα (ὅντινα)	ὅττι (ὅ τι)
Plur.	N.	——	ἄσσα, ὅτινα (ἄττα, ἅτινα)
	G.	ὅτεων (ὅτων, ὧντινων)	
	D.	ὁτέοισι(ν) (ὅτοις, οἷστισι)	
	A.	ὅτινας (οὕστινας)	ἄσσα (ἄττα)

Verbs

§ **125**. The **syllabic** and **temporal augments** are often omitted. E. g. A 4, τεῦχε. A 6, διαστήτην (= δι-εστήτην). A 10, ὀλέκοντο (= Attic ὤλλυντο). A 56, ὁρᾶτο (= ἑώρᾱ).

§ **126**. Monosyllabic verbs that lack the augment are circumflexed. E. g. A 34, βῆ.

Perfect and Pluperfect

§ **127**. The so-called **Attic reduplication** is commoner in Homer than in later Greek: E. g. B 218, συνοχωκότε (better συνοκωχότε) from συν-έχω. B 799, ὄπωπα, from ὀπ-; see ὁράω.

Second Aorist

§ **128**. The **reduplicated second aorist**, of which the Attic ἤγαγον is also an example, is very common in Homer. E. g. A 100, πεπίθοιμεν, from πείθω. A 256, κεχαροίατο, from χαίρω.

§ **129**. Two verbs, ἐνίπτω, 'rebuke,' and ἐρύκω, 'restrain,' reduplicate their second aorist stems at the end (instead of at the beginning) by repeating the final consonant preceded by α: ἠνίπαπε, ἠρύκακε.

Thematic and Non-Thematic Forms

§ **130**. In some tenses of both -ω and -μι verbs the endings are attached to the stem or theme by means of a connecting vowel which may be called the thematic vowel. This vowel is **ο** (ω in the subjunctive) before **μ** and **ν**, and **ε** (η in the subjunctive) in other situations. Verbs thus formed are said to belong to the thematic inflection; while all verb-forms which lack this vowel ο/ε or ω/η are said to be of the non-thematic inflection. E. g.

Thematic: λῡ-σό-μενος, δέχ-ε-σθαι, ἄγειν (ἀγε + εν), ἕλ-ω-μαι.

Non-thematic: λέλυ-ται, ἱστά-μενος, ἔστη, ἐλύ-σα-ο.

§ **131**. Non-thematic forms are much commoner in Homer than in later Greek. E. g.

A 23, δέχθαι (second aorist middle infinitive of δέχεσθαι). T 10, δέξο (imperative). B 420, δέκτο (indicative). B 794, δέγμενος (participle). A 532, ἄλτο (second aorist of ἅλλομαι). B 107, φορῆναι (present active infinitive of φορέω). I 171, φέρτε (imperative of φέρω). X 265, φιλήμεναι (present active infinitive of φιλέω).

§ **132**. On the other hand, some forms that are non-thematic in Attic belong to the thematic inflection in Homer. E. g. I 164, διδοῖς for διδό-εις (Attic δίδως). O 613, ἐπώρνυ-ε. Compare Z 523, μεθιεῖς for μεθ-ιέ-εις (the Attic has both ἵης and ἱεῖς).

PERSONAL ENDINGS

Active Voice and Aorist Passive

Especially noteworthy endings, which are further explained in § 136, are printed in bolder type.

§ 133. Primary Tenses of the Indicative and All Subjunctive Tenses:

Sing.	1.	-μι[1]
	2.	-σι, -ς, -σθα[1]
	3.	-τι(ν), -σι(ν)[1]
Dual	2.	-τον
	3.	-τον
Plur.	1.	-μεν
	2.	-τε
	3.	-[ν]σι(ν), -ᾱσι(ν)[1]

§ 134. Secondary Tenses of the Indicative and All Optative Tenses:

Sing.	1.	-ν, -μι in optative[1]
	2.	-ς, -σθα
	3.	Wanting
Dual	2.	-τον
	3.	-την (-τον, three times)
Plur.	1.	-μεν
	2.	-τε
	3.	-ν, -σαν

§ 135. Imperative:

Sing.	2.	-θι[1]
	3.	-τω
Dual	2.	-τον
	3.	-των
Plur.	2.	-τε
	3.	-ντων (except ἔστων)

[1] In these persons the verb exhibits a variety of endings, already familiar from Attic Greek, when the personal ending proper either (*a*) is wanting, e. g. λῦσω (A 29), τέτηκα (Γ 176), or (*b*) loses its separate identity by coalescing with the thematic vowel or tense suffix, e. g. δώσουσι (A 123) for δω-σο-νσι, ἐκ-πέρσωσι (A 164) for ἐκ-περ-σω-νσι, τεθαρσήκᾱσι (I 420) for τεθαρση-κα-νσι.

The personal ending -ᾱσι, which is distinct from the verb ending just illustrated, is seen in such forms as ἐγγεγάᾱσιν (Z 493), perfect of ἐγγίγνομαι, and βεβάᾱσι (B 134), perfect of βαίνω. -ᾱσιν occurs twice (η 114 and λ 304).

-σᾱσι is seen in ἴσᾱσι (I 36) for ἰδ-σασι, from οἶδα.

§ **136.** 1. **-μι** belongs not only to the indicative of the so-called *-μι* verbs and to the optative, but also to some subjunctives. E. g. A 549, *ἐθέλωμι* (= Attic *ἐθέλω*). Ω 717, *ἀγάγωμι* (= *ἀγάγω*).

2. **-σι** of the second person singular is preserved in *ἐσσί* (A 176, etc.) only, from *εἰμί*. This form and its Homeric equivalent *εἶς* ('thou art') are enclitic.

3. **-σθα** (very rarely *-θα*) is more common in Homer than in Attic Greek, occurring in the indicative, subjunctive, and optative. E. g. A 85, *οἶσθα* (for *οἶδ-θα* or *οἶδ-σθα*). A 397, *ἔφησθα*. A 554, *ἐθέλησθα*. Ω 619, *κλαίοισθα*. The first two forms are Attic also.

4. **-ειας**, **-ειε(ν)**, and **-ειαν**, of the aorist optative, are regular in Homer as in Attic. But in a few instances **-αις**, **-αι**, and **-αιεν** occur. E. g. A 255, *γηθήσαι*.

5. **-τι(ν)** is preserved in *ἐστί(ν)* only.

6. **-σι(ν)** of the third person singular occurs not only in the indicative of *-μι* verbs but also in some subjunctives. E. g. A 129, *δῷσι* (= Attic *δῷ*). A 324, *δώῃσιν* (= *δῷ*). A 408, *ἐθέλῃσιν* (= *ἐθέλῃ*). B 366, *ἕῃσι* (= *ᾗ*). Γ 353, *ἐρρίγῃσι* (second perfect of *ῥῖγέω*). I 701, *ἴῃσιν* (= *ἴῃ*).

7. The imperfect and aorist of the non-thematic inflection sometimes have third persons plural ending in **-α-ν**, **-ε-ν**, or **-υ-ν**. E. g. A 273, *ξύνιεν* (= *ξυν-ἴεσαν*). A 391, *ἔβαν* (= *ἔβησαν*). A 533, *ἀνέσταν* (= *ἀν-έστησαν*). Δ 222, *ἔδυν* (= *ἔδῡσαν*). The vowel before *-ν* is short.

8. The third person plural aorist (first and second) passive sometimes ends in **-ε-ν**. E. g. A 57, *ἤγερθεν* (= *ἠγέρθησαν*, from *ἀγείρω*). A 200, *φάανθεν* (= *ἐφαένθησαν*, Attic *ἐφάνθησαν*). A 251, *τράφεν* (= *ἐτράφησαν*). A 531, *διέτμαγεν* (from *δια-τμήγω*).

9. **-θι** of the imperative belongs to the non-thematic inflection. E. g. Z 363, *ὄρνυθι* (present of *ὄρνῡμι*). A 37, *κλῦθι* (second aorist of [*κλύω*]). A 586, *τέτλαθι* (perfect of aorist *ἔτλην*).

10. The pluperfect has **-εα** and **-εε(ν)** or **-ει(ν)** in the first and third persons singular, respectively. E. g. Ξ 71, ἤδεα (from οἶδα). Σ 404, ἤδεεν. A 70, ἤδει. A second person singular ἠείδης (from οἶδα) occurs in X 280. ἤδησθα, the Attic, is found once in the Odyssey (τ 93).

§ **137. Active Infinitive Endings,** including **Aorist Passive:**

1. **a. -έμεναι** and **-ειν** occur in the thematic inflection. E. g. A 151, ἐλθέμεναι (= ἐλθεῖν). A 277, ἐριζέμεναι (= ἐρίζειν). A 60, ἀπονοστήσειν.

b. -μεναι is found in the non-thematic inflection. E. g. A 98, δόμεναι (= Attic δοῦναι). A 187, ὁμοιωθήμεναι (= ὁμοιωθῆναι, aorist passive).

2. **-έμεν** and **-μεν,** shortened forms of the preceding endings, are common. Before words beginning with a vowel they may be regarded as elided forms (and written -έμεν', -μεν'). E. g. A 78, χολωσέμεν (or χολωσέμεν'). A 323, ἀγέμεν (ἄγειν). A 283, μεθέμεν (Attic μεθ-εῖναι), second aorist of μεθίημι.

3. **-ναι** is found after long vowels and diphthongs. E. g. A 134, ἀποδοῦναι. A 226, θωρηχθῆναι (aorist passive). See 7, below.

4. A wrongly formed ending **-έειν** appears in some second aorists. E. g. B 414, βαλέειν (= βαλεῖν). Γ 236, ἰδέειν (= ἰδεῖν).

5. **-σαι** (also **-αι** after liquids) of the first aorist active occurs as in Attic. E. g. A 19, ἐκπέρσαι. A 67, ἀμῦναι. E 261, κτεῖναι.

6. The forms of the present infinitive of εἰμί are: ἔμμεναι (for ἐσ-μεναι), ἔμεναι, ἔμμεν, ἔμεν, εἶναι.

7. The infinitives of εἶμι are: ἴμεναι, ἴμεν, ἰέναι (the only infinitive in -έναι).

PERSONAL ENDINGS

Middle and Passive Voices (except the Aorist Passive, for which see §§ 133–137)

Especially noteworthy endings, which are further explained in § 142, are printed in bolder type.

§ 138. Primary Tenses of the Indicative and All Subjunct Tenses:

Sing.	1.	-μαι
	2.	-σαι, -αι
	3.	-ται
Dual	2.	-σθον
	3.	-σθον
Plur.	1.	-μεσθα, -μεθα
	2.	-σθε
	3.	-νται, -ατατι

§ 139. Secondary Tenses of the Indicative and All Optati Tenses:

Sing.	1.	-μην
	2.	-σο, -ο
	3.	-το
Dual	2.	-σθον
	3.	-σθην
Plur.	1.	-μεσθα, -μεθα
	2.	-σθε
	3.	-ντο, -ατο

§ 140. Imperative:

Sing.	2.	-σο, -ο[1]
	3.	-σθω
Dual	2.	-σθον
	3.	-σθων
Plur.	2.	-σθε
	3.	-σθων

§ 141. Infinitive:

-σθαι

§ 142. 1. Sigma of -σαι and -σο is regularly lost betwee two vowels, except as noted in 2 (below). The MSS. sho

[1] See foot-note on p. 377.

contraction in some of the resulting forms (cf. **a**). E. g. A 74, *κέλεαι* (present indicative of *κέλομαι*). A 401, *ὑπελύσαο* (first aorist indicative of *ὑπο-λύομαι*). A 418, *ἔπλεο* (second aorist indicative of *πέλομαι*). A 32, *νέηαι* (present subjunctive of *νέομαι*). A 207, *πίθηαι* (second aorist subjunctive of *πείθομαι*). A 232, *λωβήσαιο* (aorist optative of *λωβάομαι*). A 210, *ἕλκεο* (present imperative of *ἕλκομαι*). Z 229, *δύνηαι* (present subjunctive of the *-μι* verb, *δύναμαι*). δ 388, *δύναιο* (present optative).

a. Examples of contraction: A 203, *ἴδῃ* for *ἴδηαι* (the equivalent Attic form is the active *ἴδῃς*, which is perhaps a better reading). A 160, *μετατρέπῃ* for *μετατρέπεαι* (possibly this should be written *μετατρέπε᾽*).

2. In the indicative and imperative of the non-thematic inflection, sigma of **-σαι** and **-σο** is usually retained. E. g. A 393, *δύνασαι*. X 85, *ἵστασο* (imperative). Π 585, *κεχόλωσο* (pluperfect). These forms are the same in Attic.

a. But here too sigma is often lost between two vowels. E. g. Π 497, *μάρναο* (imperative) for *μάρνασο* (cf. Attic *ἵστασο*). A 76, *σύνθεο* (imperative) for *σύν-θεσο* (Attic *συνθοῦ*). Π 585, *ἔσσυο* (second aorist or pluperfect). E 284, *βέβληαι* (= *βέβλησαι*, perfect). And sigma of *-σο* is regularly lost in the first aorist. Cf. *ὑπελύσαο* (above), and I 645, *ἐείσαο*.

3. Examples of **-μεσθα**: A 140, *μεταφρασόμεσθα*. A 444, *ἱλασόμεσθα*.

4. **-ται** and **-ατο** (for *-νται* and *-ντο*) are found in the following instances:

a. Added to some themes of the perfect and pluperfect indicative, ending in a vowel. E. g. A 239, *εἰρύαται*. A 251, *ἐφθίαθ᾽*, i. e. *ἐφθίατο*. B 90, *πεποτήαται*. Γ 183, *δεδμήατο*. Λ 657, *βεβλήαται*. Ξ 28, *βεβλήατο*, and I 3, *βεβολήατο* (= *ἐβέβληντο*).

b. In a few non-thematic presents and imperfects of the indicative, chiefly *ἧμαι* and *κεῖμαι*. E. g. B 137, *ἧατ᾽(αι)* = *ἧνται*. I 628, *ἕαται* (for *ἑ-* instead of *ἡ-* see § 29). Σ 509, *ἧατο* (= *ἧντο*). Σ 515, *ῥύατ᾽(ο)* (imperfect).

c. Added to themes of the perfect and pluperfect indicative ending in a consonant; then a smooth or middle mute is regularly changed to the corresponding rough before the ending. The formation is illustrated by Xenophon's ἀντιτετάχαται (*Anab.* IV, 8, 5) = ἀντιτεταγμένοι εἰσί. E. g. B 25, ἐπιτετράφαται. Π 481, ἔρχαται (ἔργω, 'hem in'). Cf. Ψ 284, ἐρηρέδαται (ἐρείδω). The Attic equivalents are periphrastic forms.

d. **-ατο** for **-ντο** is regularly found in the optative mood. E. g. A 256, κεχαροίατο. A 257, πυθοίατο.

Subjunctive formed with Short Thematic Vowel

§ **143**. Tenses which in the indicative lack the thematic vowel (§ 130) use in the subjunctive **ε** or **ο**, not **η** or **ω**. This applies to the active endings **-ετον, -ομεν, -ετε**; and to the middle (or passive) endings **-ομαι, -εαι, -εται, -όμεθα, -όμεσθα**. E. g. B 440, ἴομεν (Attic ἴωμεν), of which the present indicative is ἴμεν. A 363, εἴδομεν (Attic εἰδῶμεν), of which the second perfect indicative is ἴδμεν.

§ **144**. This formation is chiefly illustrated by two important classes of verbs.

I. Second aorists of the non-thematic type:

INDICATIVE	SUBJUNCTIVE
ἔθεμεν (γ 179)	θείομεν (A 143)
[ἀπεθέμην]	ἀποθείομαι (Σ 409)
κατέβημεν (cf. ι 83)	καταβήομεν (K 97)
[ἐδάμητε] (pass.)	δαμήετε (H 72)

II. First aorists, active and middle:

INDICATIVE	SUBJUNCTIVE
ἐχώσατο (A 64)	χώσεται (A 80)
ἐρύσσαμεν (δ 577)	ἐρύσσομεν (A 141)
βήσαμεν (Λ 756)	βήσομεν (A 144)
[ἱλάσσαο]	ἱλάσσεαι (A 147)
[ἠγείραμεν]	ἀγείρομεν (A 142)

§ **145.** The **sigmatic aorist subjunctives,** χώσεται, etc., **differ in no way from future indicatives, from which they may be distinguished by the context alone.** So, too, care must be taken to distinguish aorist subjunctives of liquid verbs, ἀγείρομεν, etc., from present indicatives with which they may agree in spelling.

§ **146.** It is not impossible to regard some verbs in -σεις, -σει, and -σουσι as subjunctives. Ancient inscriptions show that among the Ionians originally the first aorist subjunctive (in -σω, -σεις, etc.) did not differ in form from the future indicative[1]; so in some instances (for which see § 190) an apparent future indicative may be actually an archaic subjunctive. E. g. A 175, οἵ κέ με τῖμήσουσι. Cf. I 155, 297.

§ **147.** βούλεται (A 67), if a present subjunctive, should have a long thematic vowel, since the corresponding indicative form (βούλεται) is thematic. βούλητ', with elision of -αι, has been proposed as an emendation.

§ **148.** ἐρείομεν (A 62) or ἐρήομεν, 'let us ask,' may be regarded as subjunctive of [ἔρημι]. It is commonly referred to ἐρέω.

§ **149. Themes in -α, -ε, or -ο,** of which the second aorist indicative is non-thematic (i. e. the -μι forms ἔβην, ἔθεμεν, [ἐκίχην], ἔγνων, ἔδομεν, etc.) **form the second aorist subjunctive by lengthening the final vowel of the theme** before the endings -ω, -ῃς, -ῃ, etc.: α becomes η; ε becomes ει before ο and ω, but η in other situations, although some editors write it η always; ο becomes ω. E. g. (1) From ἔβην (βα-): βήω, -βήῃ, -βήομεν. (2) From ἔθεμεν (θε-): θείω (θήω), θήῃς, θήῃ, θείομεν (θήομεν), and in the middle -θείομαι (-θήομαι). (3) From [ἐκίχην] (κιχε-): κιχείω (κιχήω), κιχείομεν (κιχήομεν). (4) From ἔγνων (γνο-): γνόω, γνώῃς, γνώῃ, γνώομεν, γνώωσι. (5) From ἔδομεν (δο-): δώῃ, δώομεν, δώωσι(ν), also δῷσι and δώῃσιν (= δώῃ).

(a) Under this head belongs also the second aorist passive, e. g., of δάμνημι, ἐδάμην (δαμ-ε-): δαμείω (δαμήω), δαμήῃς, δαμήῃ, δαμήετε.

(b) The contracted Attic forms also sometimes appear in the text.

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[1] Cf. Cauer's Iliad, *Praefatio*, pp. xxxv f.

c. Added to themes of the perfect and pluperfect indicative ending in a consonant; then a smooth or middle mute is regularly changed to the corresponding rough before the ending. The formation is illustrated by Xenophon's ἀντιτετάχαται (*Anab.* IV, 8, 5) = ἀντιτεταγμένοι εἰσί. E. g. B 25, ἐπιτετράφαται. Π 481, ἔρχαται (ἔργω, 'hem in'). Cf. Ψ 284, ἐρηρέδαται (ἐρείδω). The Attic equivalents are periphrastic forms.

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Subjunctive formed with Short Thematic Vowel

§ **143**. Tenses which in the indicative lack the thematic vowel (§ 130) use in the subjunctive **ε** or **ο**, not η or ω. This applies to the active endings **-ετον, -ομεν, -ετε**; and to the middle (or passive) endings **-ομαι, -εαι, -εται, -όμεθα, -όμεσθα**. E. g. B 440, ἴομεν (Attic ἴωμεν), of which the present indicative is ἴμεν. A 363, εἴδομεν (Attic εἰδῶμεν), of which the second perfect indicative is ἴδμεν.

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I. Second aorists of the non-thematic type:

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II. First aorists, active and middle:

INDICATIVE	SUBJUNCTIVE
ἐχώσατο (A 64)	χώσεται (A 80)
ἐρύσσαμεν (δ 577)	ἐρύσσομεν (A 141)
βήσαμεν (Λ 756)	βήσομεν (A 144)
[ἐλάσσαο]	ἐλάσσεαι (A 147)
[ἠγείραμεν]	ἀγείρομεν (A 142)

§ **145**. The **sigmatic aorist subjunctives**, χώσεται, etc., **differ in no way from future indicatives, from which they may be distinguished by the context alone.** So, too, care must be taken to distinguish aorist subjunctives of liquid verbs, ἀγείρομεν, etc., from present indicatives with which they may agree in spelling.

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§ **149**. **Themes in -α, -ε, or -ο,** of which the second aorist indicative is non-thematic (i. e. the -μι forms ἔβην, ἔθεμεν, [ἐκίχην], ἔγνων, ἔδομεν, etc.) **form the second aorist subjunctive by lengthening the final vowel of the theme** before the endings -ω, -ῃς, -ῃ, etc.: α becomes η; ε becomes ει before ο and ω, but η in other situations, although some editors write it η always; ο becomes ω. E. g. (1) From ἔβην (βα-): βήω, -βήῃ, -βήομεν. (2) From ἔθεμεν (θε-): θείω (θήω), θήῃς, θήῃ, θείομεν (θήομεν), and in the middle -θείομαι (-θήομαι). (3) From [ἐκίχην] (κιχε-): κιχείω (κιχήω), κιχείομεν (κιχήομεν). (4) From ἔγνων (γνο-): γνόω, γνώῃς, γνώῃ, γνώομεν, γνώωσι. (5) From ἔδομεν (δο-): δώῃ, δώομεν, δώωσι(ν), also δῶσι and δώῃσιν (= δώῃ).

(a) Under this head belongs also the second aorist passive, e. g., of δάμνημι, ἐδάμην (δαμ-ε-): δαμείω (δαμήω), δαμήῃς, δαμήῃ, δαμήετε.

(b) The contracted Attic forms also sometimes appear in the text.

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[1] Cf. Cauer's Iliad, *Praefatio*, pp. xxxv f.

Noteworthy Tense Formations

In general, the tense suffixes are the same in Homer as in Attic Greek.

§ **150. Present** and **Imperfect.** Many presents end in **-εί̄ω.** E. g. τελείω (τελεσ + ιω, i. e. *yo*), Attic τελέω. A 5, ἐτελείετο, Attic ἐτελεῖτο. πνείω (Attic πνέω) is probably for πνεϝ-ιω.

NOTE.—Very many contract verbs in -άω, which were not contracted in the earlier epic tongue, often appear in the MSS. in so-called "assimilated" or (according to others) "distracted" forms. E. g. for ἀντιάουσαν (A 31), ἐστιχάοντο (B 92), ἐλάειν (X 400), and μαιμάων (O 742), the MSS. have respectively ἀντιόωσαν, ἐστιχόωντο, ἐλάᾱν, and μαιμώων. Such artificial forms, which probably were due to the influence of the Attic contractions (ἀντιῶσαν, ἐστιχῶντο, ἐλᾶν, μαιμῶν) on the epic dialect, are replaced throughout the accompanying text by the original uncontracted forms.

§ **151. Future.** Sigma of the future suffix may be dropped between two vowels (cf. §§ 91, end; 142, 1). E. g. A 61, δαμᾷ for δαμάσει. A 204, τελέεσθαι. A 344 and B 366, μαχέονται. Z 368, δαμάουσιν. X 67, ἐρύουσιν.

§ **152.** For double sigma forms in future and aorist see §§ 52, 53, 54.

§ **153. Mixed Aorist.** Some sigmatic aorists have the thematic vowel (instead of -α-) before the personal endings; so they have sigma in common with first aorists, and **-ο-** or **-ε-** in common with second aorists. E. g. A 428, ἀπ-εβήσετο (βαίνω). A 496, ἀν-εδύσετο (δύω). Γ 103, οἴσετε, and Γ 120, οἰσέμεναι, imperative and infinitive, respectively, from οἰ- (present φέρω). Γ 105, ἄξετε, and Ω 663, ἀξέμεν, imperative and infinitive, respectively, of ἄγω. I 617, λέξεο, imperative of root λεχ, 'lie.' Γ 250, ὄρσεο, imperative of ὄρνῡμι.

§ **154. Special Tense Suffixes.** 1. **(-ε)-σκον, (-ε)-σκόμην** as an iterative suffix is found in some forms of the imperfect and aorist indicative. E. g. A 490, πωλέσκετο, 'he used to frequent.' A 492, ποθέεσκε, 'he used to yearn for.' I 331, δόσκον (second aorist of δίδωμι), 'I repeatedly gave.'

2. **-θο-** or **-θε-** is a suffix of no special meaning, serving to lengthen the stem. E. g. A 219, σχέθε (Attic ἔσχε). A 491, φθινύθεσκε, i. e. φθινυ + θε + σκε (iterative).

A Few Important Noun and Adverb Suffixes

§ **155.** 1. **-φι(ν)**, properly instrumental, gives the force of a genitive or dative, singular or plural. E. g. B 363, φρήτρηφιν (dative). B 388, ἀμφὶ στήθεσφιν (dative). B 794, ναῦφιν (genitive plural). I 618, ἅμα δ' ἠόι φαινομένηφιν (dative singular), 'with the appearance of dawn.'

2. **-θεν** signifies 'from.' E. g. A 195, οὐρανόθεν. Often it gives the force of a genitive, especially in pronouns: A 180, σέθεν. A 525, ἐξ ἐμέθεν. An adverbial example is A 247, ἑτέρωθεν, 'from the other side,' 'over against him.'

3. **-θι** is a locative suffix. E. g. I 300, κηρόθι, 'in the heart.' An adverbial example is A 243, ἔνδοθι.

4. **-ι**, an old locative ending, is seen medial in Πυλοι-γενέος (B 54), 'born at Pylos'; χαμαι-εῦναι (Π 235), 'making their beds on the ground'; and final in οἴκοι (A 113).

5. **-δε** denotes 'whither.' E. g. A 54, ἀγορήνδε, 'to an assembly.' A 169, Φθίηνδ'(ε). A 185, κλισίηνδε. An adverbial example is ἐνθάδε (A 367), 'hither.'

The suffix is seen appended to a genitive, Ἀιδόσδε (Π 856), 'to Hades's.'

Some Suffixes used in Forming Nouns from Verb Stems (Primary Suffixes)

§ **156.** 1. **-τωρ, -τορ, -τηρ,** denoting the agent: ἡγήτωρ (ἡγέομαι), 'leader'; κοσμήτωρ (κοσμέω), 'marshaler'; ἀρητήρ (ἀράομαι), 'one who prays,' 'priest.'

2. **-τι-ς, -σι-ς; -τύ-ς; -ωλή, -ωρή,** make feminine nouns denoting actions: ἀνάβλησις (ἀναβάλλομαι), 'postponement'; φάτις (φημί), 'saying'; βοητύς (βοάω), 'outcry'; παυσωλή (παύω), 'pause'; ἐλπωρή (ἔλπομαι), 'hope.'

3. **-τρο-ν** makes a neuter noun denoting an instrument: ἄροτρον (ἀρόω), 'plow.'

Some Suffixes added to Noun Stems
(Secondary Suffixes)

§ **157. Masculine patronymics** end in **-ιά-δης, -ί-δης, -ά-δης,** and **-ίων**: Πηληιάδης, Πηλείδης, Πηλείων (Πηλεύς); 'son of Peleus'; Θεστορίδης (Θέστωρ), 'son of Thestor'; Μεγάδης, 'son of Megas'; Κρονίων, 'son of Cronus.'

§ **158. Feminine patronymics** end in **-ίς** (gen. -ίδος) and **-ίνη**: Βρῖσηΐς (Βρῖσεύς), 'daughter of Briseus'; Χρῦσηΐς (Χρύσης), 'daughter of Chryses'; Εὐηνίνη, 'daughter of Evenus.'

§ **159**. An important adjective suffix, added to noun stems, is **-εις, -εσσα, -εν** (-ϝεντ-). Adjectives so formed signify that with which something is equipped or furnished: σκιόεις (σκιή), 'shady'; ἠχήεις (ἠχή), 'echoing'; χαρίεις (χάρις), 'graceful.'

PREFIXES

§ **160**. The following, in effect, form superlatives:

ἀρι-: ἀριπρεπής, 'very conspicuous.'

ἐρι-: ἐρίτῑμος, 'very precious.'

ζα- (from δια-): ζάθεος, 'very holy.'

δα-: δαφοινός, 'very red.'

ἀγα-: ἠγάθεος (ἠ- for ἀ-; cf. § 35), 'very holy;' ἀγάννιφος, 'very snowy.'

§ **161**. The following are negative:

ἀ(ν)-: ἀ[ϝ]έκων (ἑκών), 'unwilling'; ἀνέστιος, 'hearthless.'

νη-: νημερτής (ἁμαρτάνω, ἥμαρτον), 'unerring'; νηλ(ε)ής (ἔλεος), 'pitiless.'

PART IV.—PREPOSITIONS AND ADVERBS

§ **162**. Prepositions were originally adverbs of place or time. This primitive force is very common in epic poetry. E. g. A 39, ἔπι, 'overhead.' A 48, μέτα, 'in[to] the midst.' A 233, ἔπι, 'thereon,' 'besides.' A 462, ἔπι, 'thereon.'

§ **163**. Often the adverb must be translated in close connection with a verb, although several words may intervene. Epic poetry exhibits a period in word-formation when the adverbial prefix had not yet become attached to its verb, as is regularly the case in Attic Greek. This separation, if separation may be said of things not yet united, is commonly called **tmesis** (Greek τμῆσις, 'a cutting'). E. g. A 25, ἐπὶ . . . ἔτελλεν, 'enjoined upon.' A 67, ἀπὸ . . . ἀμῦναι, 'to ward off.' A 98, ἀπὸ . . . δόμεναι, 'to give back.'

Accent of Prepositions or Adverbs[1]

§ **164**. Wherever prepositions retain their primitive adverbial force they are accented; and dissyllabic prepositions that have the force of adverbs are accented on the penult. E. g. A 142, ἔν, ἔς. A 39, ἔπι. A 258, πέρι.

§ **165**. When separated from a following verb by tmesis, the preposition regularly has the accent familiar in Attic Greek. E. g. A 25, ἐπὶ . . . ἔτελλεν.

§ **166**. Dissyllabic prepositions that *follow* their noun or verb are accented on the penult (i. e. they suffer *anastrophe* of accent). And under similar circumstances the monosyllables εἰς, ἐν, and ἐξ, receive an accent. E. g. A 162, ᾧ ἔπι πόλλ' ἐμόγησα, 'for which I toiled much.' A 350, θῖν' ἐφ' ἁλὸς πολιῆς, 'to the strand of the hoary sea.' B 39, θήσειν γὰρ ἔτ' ἔμελλεν ἔπ' ἄλγεα κτλ., where θήσειν . . . ἔπ' is for ἐπι-θήσειν. A 125, πολίων ἔξ, 'out of the cities.' A 222, δώματ' ἔς.

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[1] Following Cauer's Iliad, *Praefatio*, pp. xxxix–xliv.

But a monosyllabic preposition is not accented when placed between two nouns (or a noun and adjective) in agreement. Under similar circumstances the accent of a dissyllabic preposition is retracted only when the former noun is more important.

§ **167**. If a preposition belongs to an omitted *ἐστί* or *εἰσί*, it retains its primitive accent as an adverb. E. g. A 174, *πάρ' ἐμοί γε καὶ ἄλλοι*, i. e. *πάρεισι*. A 515, *οὔ τοι ἔπι δέος*, i. e. *ἔπεστι*. E 740, *ἔν* (= *ἔνεστι*).

§ **168**. In the accompanying text *ἀνά*, *διά*, *ἀμφί*, and *ἀντί* are accented as in Attic; that is, they never have their accent retracted even when they are plainly adverbs or follow their case (§ 166). E. g. A 310, *ἀνά*.

But in Π 772, *ἄμφ'* is written to avoid ambiguity. And *ἄνα* (cf. Z 331) is written in the sense of *ἀνά-στηθι*, 'up!'

PART V.—SYNTAX

Important or Exceptional Uses of Cases[1]

§ **169**. The **nominative singular** is sometimes used as a vocative or accompanies a vocative. E. g. Γ 276 f., *Ζεῦ πάτερ . . . Ἠέλιός θ' ὃς κτλ.* B 8, *οὖλος Ὄνειρε*.

§ **170**. The **nominative** is used in exclamations. E. g. B 38, *νήπιος*, 'foolish king!' A 231, *δημοβόρος βασιλεύς*. I 630, *σχέτλιος*. Π 422, *αἰδώς*.

§ **171**. The **partitive genitive** may denote space within which action occurs. E. g. B 785, *διέπρησσον πεδίοιο*, 'they passed over the plain.' So Γ 14, Z 507.

§ **172**. The **partitive genitive** may denote the part touched or taken hold of. E. g. A 197, *ξανθῆς δὲ κόμης ἕλε Πηλείωνα*,

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[1] No attempt is here made to illustrate *all* the common uses, familiar from Attic Greek.

'and she caught the son of Peleus by his yellow hair.' So A 323, χειρός. Π 762, κεφαλῆφιν.

§ **173**. The **partitive genitive** may follow adverbs of place. E. g. Γ 400, πῃ . . . πολίων ἐὺ ναιομενάων, 'to some place in cities well peopled.' So A 432.

§ **174**. The **genitive**, in a use allied to the partitive, sometimes indicates a person (or thing) *about whom* (or which) something is heard, learned, known, etc. E. g. (**1**) After πυνθάνομαι: A 257, εἰ σφῶιν τάδε πάντα πυθοίατο μαρναμένοιιν, 'if they should learn all this about you two contending.' So X 438, Ἕκτορος. (**2**) After διδάσκομαι: Π 811, διδασκόμενος πολέμοιο, 'learning about war.' (**3**) After γιγνώσκω: B 348 f. πρὶν καὶ Διὸς αἰγιόχοιο | γνώμεναι, εἴ τε ψεῦδος ὑπόσχεσις, εἴ τε καὶ οὐκί, 'even before they know about aegis-bearing Zeus, whether his promise be a deception or not.' (**4**) After οἶδα: Σ 192, ἄλλου δ' οὔ τευ οἶδα, 'I do not know about anybody else.' Z 438, θεοπροπίων ἐὺ εἰδώς, 'well versed in prophecies.' I 440, οὔ πω εἰδόθ' (εἰδότα) . . . πτολέμοιο, 'not yet familiar with war.'

§ **175**. The genitive, besides the constructions of the **genitive proper**, has the functions of an ablative also; under the **ablatival genitive**, familiar from Attic Greek, are included the relations of **comparison** and **separation**. E. g. A 186, φέρτερος σέθεν, 'mightier than you.' A 113, Κλυταιμνήστρης προβέβουλα, 'I prefer [her] to Clytaemnestra.' A 258, πέρι [ἐστὲ] Δαναῶν, 'are superior to the Danaans.' A 224, λῆγε χόλοιο, 'ceased from anger.' A 359, ἀνέδυ πολιῆς ἁλός, 'rose from the hoary sea.' A 401, ὑπελύσαο δεσμῶν, 'loosed from under his bonds.' A 30, τηλόθι πάτρης, 'far from native land.'

§ **176**. The **dative of interest** (including "advantage or disadvantage") is very common; it is often found where the English idiom requires a possessive adjective or noun. E. g. A 55, τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεά, 'the goddess laid it on his heart' ('on the heart for him'). A 104, ὄσσε δέ οἱ, 'and his eyes.' A 188, οἱ ἦτορ, 'his heart.'

§ **177.** Besides the constructions of the **dative proper** ("to" or "for" relations), the dative has the functions of (**a**) a **locative** case and (**b**) an **instrumental** case. E. g. (**a**) A 24, *θῡμῷ*, 'in the heart.' A 45, *ὤμοισιν*, 'on the shoulders.' (**b**) A 77, *ἔπεσιν καὶ χερσὶν ἀρήξεαν*, 'will help with words and hands.' B 199, *σκήπτρῳ ἐλάσασκεν*, 'would strike with the staff.'

§ **178.** With the **instrumental** use are included the relations of (**a**) cause, (**b**) accompaniment, and (**c**) manner. E. g. (**a**) Γ 453, *οὐ μὲν γὰρ φιλότητί γ' ἔκευθον ἄν*, 'for they would not have hidden [him] out of friendship surely.' (**b**) A 277, *ἐριζέμεναι βασιλῆι*, 'to strive with a king.' Γ 174, *υἱέι σῷ ἑπόμην*, 'I followed your son.' (**c**) A 418, *τῷ σε κακῇ αἴσῃ τέκον*, 'so I gave you birth "under an evil star,"' *cum calamitāte* (Kühner-Gerth, § 425, 6). Γ 2, *κλαγγῇ . . . ἴσαν*, 'advanced with clamor.'

§ **179.** The **accusative**, without a preposition, is often used as a limit of motion. This use includes persons as well as places and things. E. g. A 139, *ὅν κεν ἵκωμαι*, 'to whomsoever I come.' So A 240, *υἷας*. A 317, *οὐρανόν*.

§ **180. σχῆμα καθ' ὅλον καὶ μέρος.**—Not infrequently a verb takes two objects in the same case (commonly **accusative**, but the dative is found also), of which the former indicates a *whole*, the latter a *part* to which the action of the verb is limited. E. g. A 362, *τί δέ σε φρένας ἵκετο πένθος;* 'why has grief come to your heart' ('to you, to the heart')? Π 289, *τὸν βάλε δεξιὸν ὦμον*, 'he hit him on the right shoulder.'

Meanings of the Tenses

§ **181.** While the tenses as a rule describe action as in Attic Greek, the following uses deserve special notice.

§ **182.** The **historical present** is not found in Homer. All presents are real presents and must be translated as such.

§ **183**. The **future middle** takes the place of the future passive (which occurs in *δαήσεαι* and *μιγήσεσθαι* only). E. g. A 204, *τελέεσθαι*, 'will be fulfilled.'

§ **184**. The **gnomic aorist**, commonly used in general statements, is to be translated by the English present. E. g. A 218, *ὅς κε θεοῖς ἐπιπείθηται, μάλα τ' ἔκλυον* (aorist) *αὐτοῦ*, 'whosoever obeys the gods, him especially they harken to.' *τ'(ε)* marks the general statement here, as often.

§ **185**. The **aorist middle** sometimes has a reflexive or passive sense. E. g. Π 294, *λίπετ'(ο)*, 'was left.'

§ **186**. The **aorist participle** does not always denote time prior to that of the leading verb, but often the same time. E. g. A 148, *ὑπόδρα ἰδὼν προσέφη*, 'with a sullen look he addressed.' A 596, *μειδήσᾱσα . . . ἐδέξατο . . . κύπελλον*, 'with a smile she took the cup.'

So too when the participle stands in a construction after the verb: A 380 f., *τοῖο δ' Ἀπόλλων | εὐξαμένου ἤκουσεν*, 'and Apollo heard him as he prayed.' B 182, *ξυνέηκε θεᾶς ὄπα φωνησάσης*, 'he heard the voice of the goddess as she spoke.'

Note that in all these instances the aorist emphasizes the *single act.*

§ **187**. The **perfect** denotes a present condition and is to be rendered by the English present. E. g. A 37, *ἀμφιβέβηκας*, 'guardest.' A 125, *δέδασται*, 'is divided.' A 173, *ἐπέσσυται*, 'is moved thereto.' A 228, *τέτληκας*, 'you have courage.' A 239, *εἰρύαται*, 'defend.' A 278, *ἔμμορε*, 'shares in.' B 90, *πεποτήαται*, 'are in flight' (a lasting condition), while B 89, *πέτονται* means 'fly,' an action which if continued or repeated produces the condition described by the perfect.

§ **188**. Similarly the **pluperfect** is to be translated by the English past. E. g. A 221, *βεβήκει*, 'was gone' (= went quickly). B 93, *δεδήει*, 'was ablaze.' B 95, *τετρήχει*, 'was in confusion.'

The Moods. Peculiar Homeric Uses

§ **189**. Homer has six distinct ways of making independent future statements. They illustrate different degrees of vividness:

1. The future indicative alone.
2. The future indicative with κε (or rarely ἄν), § 190.
3. The subjunctive (generally aorist) alone, § 191.
4. The subjunctive with κε or ἄν, § 192.
5. The optative alone, § 205.
6. The optative with κε or ἄν, § 206.

Of these the first, third, fourth, and sixth are the more common; the first and sixth alone survived in ordinary Attic Greek.

Indicative

§ **190**. The **future indicative** with κε (or ἄν) is a construction denied to the earliest period of the epic by some scholars, who maintain (**a**) that the verbs of A 175 (τῑμήσουσι), I 155, and some other places are intended for aorist subjunctives (§ 146); (**b**) that undoubted instances of the future indicative with κε or ἄν (e. g. A 139, κεχολώσεται, future perfect) may be attributed to later Homeric poets, who imitated a construction which they falsely understood to be future indicative with κε, and which was in reality the aorist subjunctive. This view presents obvious difficulties, since it involves the question of the earlier and later parts of the epic.

Other scholars accept the construction of the future indicative with κε in *all* the apparent instances, and point out that it differs from the future indicative alone only in the contingent force which is added by the particle. E. g. A 175, οἵ κέ με τῑμήσουσι, 'who in that case [i. e. if you flee] will honor me.' It is often difficult to render the particle without awkwardness, however.

Subjunctive

§ **191**. The **subjunctive, used in an independent sentence,** has a force nearly equivalent to that of the future indicative.

It is commonly found in negative sentences (with οὐ). E. g. Z 459, καί ποτέ τις εἴπῃσιν, 'and some day men will say.' A 262, οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι, . . . 'nor shall I see.'

§ **192.** The **subjunctive** in an independent clause is often **accompanied by κε or ἄν.** E. g. A 137, ἐγὼ δέ κεν αὐτὸς ἕλωμαι, 'then I myself will take' (a prize). A 184, ἐγὼ δέ κ' ἄγω Βρῑσηΐδα, 'but I shall [in that case] lead away Briseis.' A 205, τάχ' ἄν ποτε θῡμὸν ὀλέσσῃ, 'one day soon he shall lose his life.' Γ 54, οὐκ ἄν τοι χραίσμῃ κίθαρις τά τε δῶρ' Ἀφροδίτης, 'there shall not avail you, then, the lyre and those gifts of Aphrodite.'

§ **193.** As in Attic Greek the **subjunctive** of the first person, used alone, **may express an exhortation.** The first person plural is common. Examples of the first person singular are: Z 340, ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήια τεύχεα δύω, . . . 'let me put on my armor of war.' So X 418 and 450. Compare A 26, μὴ . . . κιχείω, 'let me not find' etc., a threat.

§ **194.** The **dubitative** or **deliberative subjunctive** is used in a question of appeal, usually in the first person. An example of the third person is A 150, πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν, 'how shall any man of the Achaeans heartily obey your bidding?'

§ **195.** The independent **subjunctive** is sometimes used **with μή to express a concern** lest something may take place. A wish to avert the object of fear is contained in the construction. See B 195, Π 128, Σ 8, with notes.

§ **196.** The **dependent subjunctive** in a **final clause** may be accompanied by **κε** (**ἄν**). E. g. A 32, ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι, . . . 'in order that you may go,' Attic ἵνα ἴῃς or something similar. So too B 385. Cf. Attic ὅπως ἄν with the subjunctive.

§ **197.** The **dependent subjunctive** in **protasis** may be used **without κε or ἄν,** both in (a) future conditions and in (b)

present general conditions—a use almost unknown to Attic Greek. E.g. (a) A 340 f., εἰ . . . γένηται (Attic ἐάν). X 86, εἰ . . . κατακτάνῃ. (b) A 80, κρείσσων γὰρ βασιλεύς, ὅτε (Attic ὅταν) χώσεται ἀνδρὶ χέρηι, 'for the king is mightier, when he becomes enraged at a man of meaner rank.' A 163 f., ὁππότ'(ε) . . . ἐκπέρσωσ'(ι), for Attic ὁπόταν with subjunctive.

1. Examples *with* κε (ἄν) are: (a) A 128, ἀποτίσομεν, αἴ κέ (Attic ἐάν) ποθι Ζεὺς | δῷσι etc. (b) A 166, ἤν ποτε . . . ἵκηται. Γ 25 f., εἴ περ ἂν . . . | σεύωνται.

§ **198.** The **dependent subjunctive** is often introduced by αἴ (εἴ) κε(ν), 'if haply,' 'in the hope that,' 'on the chance that.' E. g. A 66 f., αἴ κεν . . . | βούλεται (subjunctive), see § 147. A 207, αἴ κε πίθηαι, 'in the hope that you will obey.' B 72, ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν κτλ., . . . 'in the hope that we may arm' etc.

1. After a secondary tense this subjunctive is commonly changed to the optative. E. g. B 96 ff., ἐννέα δέ σφεας | κήρυκες . . . ἐρήτυον, εἴ ποτ' ἀϋτῆς | σχοίατ'(ο) κτλ., . . . 'if haply they would refrain from shouting.'

§ **199. After verbs of attention, care, and effort, Homer** does not express the aim (as the Attic Greek does) by ὅπως with the future indicative; instead, he regularly uses object clauses (with ὡς, ὅπως) containing the subjunctive in the primary sequence, and generally the optative in the secondary sequence. E. g. Γ 110, λεύσσει, ὅπως ὄχ' ἄριστα . . . γένηται, 'he looks to see how the very best result may come.' B 3 f., μερμήριζε . . . ὡς Ἀχιλῆα | τῖμήσαι κτλ., 'he considered how he might honor Achilles.'

§ **200.** But **ὅπως with the future indicative** occurs (a) in simple relative clauses and (b) in dependent interrogative clauses. E. g. (a) A 136, ἄρσαντες κατὰ θῦμόν, ὅπως ἀντάξιον ἔσται, 'suiting [the gift] to my heart, in whatever way it shall be equivalent.' (b) I 251, φράζευ, ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἦμαρ, 'consider how you shall ward from the Danaans the day

of evil.' A 343 f., see note *ad locum*. (The construction of α 57, θέλγει, ὅπως Ἰθάκης ἐπιλήσεται, is exceptional, in indicating a real purpose.)

Optative

§ **201.** The **optative without κε or ἄν** is common in **future** (*possible*) **wishes.** E. g. A 18, ὑμῖν μὲν θεοὶ δοῖεν κτλ., 'may the gods give to you' etc. A 42, τίσειαν. B 259, μηκέτ'(ι) . . . ἐπείη, a form of curse. Π 30, μὴ . . . λάβοι κτλ. Σ 107, ὡς . . . ἀπόλοιτο κτλ.

§ **202.** The **optative** is sometimes found in **present unattained** (*impossible*) **wishes** also, where Attic Greek uses the imperfect indicative—not an Homeric construction. E. g. Π 722, αἴθ', ὅσον ἥσσων εἰμί, τόσον σέο φέρτερος εἴην, 'oh that I were as much superior to you as I am your inferior!' (Cf. § 207.)

§ **203. Impossible wishes** are also expressed, as in Attic, by **ὤφελον,** etc., with the present or aorist infinitive. E. g. Γ 40, αἴθ' ὄφελες ἄγονός τ' ἔμεναι κτλ., 'oh that you were unborn!' etc.; so A 415 f.; Γ 173; I 698. The imperfect ὤφελλον, etc., likewise occurs (Z 350, Σ 19, X 481).

§ **204.** The **optative** may express a **concession** or mild **command.** E. g. Γ 74, ναίοιτε Τροίην, 'you may dwell in Troy'; cf. Γ 257, ναίοιμεν. Γ 255, τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἕποιτο, 'let the woman and the treasures fall to whoever conquers.' Cf. Ω 149, and Xen. *Anab.* III, 2, 37. This use is probably to be classified under the optative of wish.

§ **205.** The **potential optative** sometimes occurs **without κε** or **ἄν.** E. g. Τ 321, οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι, 'for I could suffer nothing worse besides.'

§ **206.** Far more common than the preceding is the **potential optative with κε or ἄν,** the Attic construction. E. g. B 12, νῦν γάρ κεν ἕλοι πόλιν εὐρυάγυιαν, 'for now he may take the

broad-wayed city.' Γ 52 f., οὐκ ἂν δὴ μείνειας ἀρηΐφιλον Μενέλᾱον· | γνοίης χ', οἷον κτλ. See note.

§ **207**. The **potential optative** with κε or ἄν is sometimes found referring to present or past time in situations where the Athenians would have used the imperfect or aorist indicative with ἄν—for example, in the conclusion of contrary to fact conditions. The exact translation of such optatives must be determined by the context. Compare the similar use of the optative in present impossible wishes, § 202. E. g. A 232, ἦ γὰρ ἄν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο, 'else, Agamemnon, you would surely have been insolent now for the last time.' See notes on B 81, ψεῦδός κεν φαῖμεν κτλ. Γ 220, φαίης κεν. E 311 f., καί νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείᾱς, | εἰ μὴ ἄρ' ὀξὺ νόησε . . . Ἀφροδίτη.

1. In a few instances *present* contrary to fact conditions, as it would seem, are expressed with the optative in both protasis and apodosis. They are therefore identical in form with the less vivid future. E. g. I 515–517, and probably Η 71–73, X 20. See notes.

§ **208**. The **dependent potential optative with κε** (**ἄν**) may be introduced by **εἰ**, 'if'; but the Attic construction—without ἄν—is common. E. g. A 60, εἴ κεν θανατόν γε φύγοιμεν, 'if we should possibly escape death,' equivalent to Attic εἰ φύγοιμεν, protasis of the less vivid future condition.

§ **209**. The **dependent optative** is found in **indirect questions**, in the secondary sequence. E. g. Γ 316 f., κλήροις . . . πάλλον . . . | ὁππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος, 'they shook lots [to see] which of the two should first hurl his bronze spear'; here ἀφείη represents a deliberative subjunctive of the *direct* question, ἀφῇ (Attic ἀφῇ).

§ **210**. The optative of indirect discourse, representing the indicative of direct discourse, is almost unknown in the simple epic dialect. Examples are rare and are nearly all confined to the Odyssey.

Infinitive

The more familiar uses of the infinitive as nominative and as accusative (in Homer always without the article), and in indirect discourse, being common to both Attic and Homeric Greek, need no special comment.

§ **211.** The **infinitive** is commonly **explanatory** and often expresses **purpose.** This meaning as well as that mentioned in § 212 is a survival of an original *dative* force—the "to" or "for" relation of a verbal noun in the dative case to other words in the sentence. Such infinitives are found in Homer after verbs, nouns, adjectives, and adverbs. E. g. A 338, *καί σφωϊν δὸς ἄγειν*, 'and give her to these two to lead [i. e. 'for leading'] away.' Σ 83, etc., *θαῦμα ἰδέσθαι*, 'a marvel to behold.' A 107, *φίλα . . . μαντεύεσθαι*, 'dear to prophesy.' Ω 662 f., *τηλόθι δ' ὕλη | ἀξέμεν*, 'and the wood is far to bring.' Cf. notes on A 589 and Z 460.

§ **212.** The **infinitive** sometimes expresses **result**, although it is often impossible to dissociate the idea of purpose, too. E. g. A 8, *τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;* 'who then of the gods brought these two together in strife to contend?'

§ **213.** The **infinitive** is often used **with the force of an imperative** in commands, prayers, and decrees. E. g. A 20, *παῖδα δ' ἐμοὶ λῦσαί τε φίλην τά τ' ἄποινα δέχεσθαι*, 'set free my dear child, and accept this ransom.' A 582, *σὺ τόν γ'(ε) . . . καθάπτεσθαι*, 'do you address him.' So too A 323, *ἀγέμεν*. B 413, *μὴ πρὶν ἠέλιον δῦναι καὶ ἐπὶ κνέφας ἐλθεῖν*, 'let not the sun set and darkness come on before' etc. Γ 285, *Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι*, 'then let the Trojans give back Helen and all the treasures.'

[redacted]

A VOCABULARY AND GREEK INDEX

TO ACCOMPANY

SELECTIONS FROM HOMER'S ILIAD

BOOKS

I—A entire.
II—B 1–493, 780–815.
III—Γ entire.
V—E 274–352, 432–448.
VI—Z 237–529.
VII—H 219–223 (cf. note on Π 106).
IX—I entire.

BOOKS

XV—O 592–746.
XVI—Π 1–167, 198–305, 419–507, 663–867.
XVIII—Σ entire.
XIX—T 1–73, 276–300, 392–424.
XXII—X entire.
XXIV—Ω 472–691.

THE CHIEF ABBREVIATIONS

accus. = accusative.
act. = active.
adj. = adjective.
adv. = adverb or adverbial.
aor. = aorist.
1 aor. = first aorist.
2 aor. = second aorist.
cf. = *confer*, compare.
comp. = compound.
comparat. = comparative.
conj. = conjunction.
dat. = dative.
depon. = deponent.
Eng. = English.
fem. = feminine.
fut. = future.
gen. = genitive.
Germ. = German.
imperat. = imperative.
imperf. = imperfect.
indef. = indefinite.
indic. = indicative.
infin. = infinitive.
interrog. = interrogative.
intrans. = intransitive.
iterat. = iterative.
Lat. = Latin.
loc. = locative.
masc. = masculine.
mid. = middle.
neut. = neuter.
nom. = nominative.
opt. = optative.
partic. = participle.
pass. = passive.
perf. = perfect.
2 perf. = second perfect.
pers. = person.
pluperf. = pluperfect.
2 pluperf. = second pluperfect.
plur. = plural.
3 plur. = third person plural.
prep. = preposition.
pres. = present.
rel. = relative.
sing. = singular.
3 sing. = third person singular.
subj. = subjunctive.
substant. = substantive.
superl. = superlative.
trans. = transitive.
voc. = vocative.
w. = with.

The dagger (†) = ἅπαξ λεγόμενον (found only once in Homer's Iliad and Odyssey).

References are made by the usual abbreviations to the Grammars mentioned on page 346.

Such words as are defined in foot-notes under the text are given in the Vocabulary in the forms that actually occur: e. g. ἀπεδέξατ'(ο) † will be found, but not ἀποδέχομαι. For more complete definitions and derivations the foot-notes may be consulted.

Explanatory definitions, which are not infrequently suggested by the etymologies of the Greek words, and which are not necessarily intended for purposes of translation, are often printed in Roman type before the italicized meanings.

A VOCABULARY AND GREEK INDEX

Α—α

ἀ- as a prefix is variously used, chiefly (1) **privative** and (2) **collective** or copulative. See GG. 444; B. 299; G. 875, 877; H. 589.

ἄ, exclamation of grief and sympathy, *ah!*

ἄ-απτος, *-ον* (ἅπτω), *not to be grasped, unapproachable, invincible.*

ἀάω, *injure, lead astray, blind*; **mid.** aor. ἀασάμην, ἀάσατο, *slipped; stumbled* (of the mind); **pass.** ἀάσθη, *was deluded* or *blinded.* [The quantities of the stem-vowels vary.]

ἁβληχρός, *-ή, -όν, soft.*

ἄγαγε or **ἤγαγε(ν),** see ἄγω.

ἀγαθός, *-ή, -όν* (ἄγα-μαι), admirable, *good, useful, brave.*

ἀγα-κλεής, *-ές,* gen. *-εέος* (MSS. *-ῆος*) (ἄγα-, § 160, κλέος), *of great fame, renowned.*

ἀγα-κλειτός, *-ή, -όν* (κλέος), *of great fame, famous, renowned.*

ἀγα-κλυτός, *-όν* (κλύω, cf. Lat. *inclutus*), *famous, glorious.*

ἀγάλλομαι, *shine, exult* in the splendor of something.

ἄγαμαι, aor. ἠγάσσατο, ἀγασσάμεθα, partic. ἀγασσάμενοι, *marvel at, admire.*

***Ἀγαμέμνων,** *-ονος, Agamem'non,* the great king whose seat was Mycenae, and who commanded the Greek host before Troy.

ἄ-γαμος †, adj., *unmarried,* Γ 40.

ἀγά-νιφος, *-ον* (cf. §§ 39, 160, and νιφάς), *very snowy.*

ἀγανός, *-ή, -όν, pleasing, gentle, mild, winning.*

ἀγαπητός, *-ή, -όν* (ἀγαπάω, *love*), *beloved.*

***Ἀγανή †,** *Aga've,* a Nereid, Σ 42.

ἀγανός, *-ή, -όν* (ἄγαμαι), admirable, *illustrious, noble.*

ἀγγελίη, ἡ (ἄγγελος), *message, news; mission.* See notes on Γ 206, Ο 640.

ἀγγελίης, by ancient tradition called a nom. equivalent to ἄγγελος, Γ 206. See note.

ἀγγέλλω (ἄγγελος), fut. ἀγγελέουσι, aor. ἤγγειλε, *announce, report.*

ἄγγελος, ὁ, ἡ, *messenger.*

ἄγγος, plur. ἄγγεα, τό, vessel, *pail.*

ἄγε, ἄγετε (imperat. of ἄγω), adv. or interjection, *come!* See εἰ δ' ἄγε.

ἔγε, imperf. of ἄγω.

ἀγείρω, aor. subj. ἀγείρω, **mid.** 2 aor. ἀγέροντο, partic. ἀγρόμενος, **pass.** aor. ἀγέρθη, ἤγερθεν, *bring together, collect, assemble, gather*; **mid.** and **pass.** w. reflexive meaning.

ἀγε-λείη (ἄγω, λεής), *booty-bringing,* epithet of the war-goddess Athene.

ἀγέλη, ἡ (ἄγω), *herd, drove.*

ἀγελη-δόν †, adv., *in packs,* Π 160.

ἀγέλη-φι, loc. of ἀγέλη, *in the herd.*

ἀ-γέραστος †, adj., *without a gift of honor,* A 119.

ἀγέροντο, see ἀγείρω.

ἀγέρωχος, *-ον, impetuous*; or *proud, lordly.* [Derivation and meaning disputed.]

ἄγη, see ἄγνυμι.

ἀγηνορίη, ἡ (ἀγήνωρ), manliness, *valor, boldness, pride.*

ἀγ-ήνωρ (ἀνήρ), *very manly, bold, lordly.*

ἀ-γήραος, *-ον* (γῆρας), *ageless,* B 447.

ἀγητός, *-ή, -όν* (ἄγαμαι), admirable, *wonderful, goodly.*

ἀγῖνέω (ἄγω), imperf. ἠγίνευν, *lead, escort,* Σ 493.

ἀγκαλίς, *-ίδος,* ἡ (cf. ἀγκών), only dat. ἀγκαλίδεσσι, *arms.*

ἄγκος, plur. ἄγκεα, τό (cf. ἀγκών), *valley, ravine.*

ἀγκυλο-μήτης, *-εω* (μῆτις), *of crooked counsel, crafty.*

ἀγκύλος, *-ον* (cf. ἀγκών), *bent, curved.*

ἀγκυλο-χείλης (χεῖλος), *crooked-beaked.*

ἀγκών, *-ῶνος,* ὁ (root ἀγκ signifies something *bent* or *crooked*: cf. ἀγκαλίς, ἄγκος, ἀγκύλος, and Attic ἄγκῡρα, 'anchor'), *elbow*; *angle* of wall (Π 702).

ἀγλαΐη, dat. ἀγλαΐηφι, ἡ (ἀγλαός), *splendor.*

ἀγλαός, *-ή, -όν* (ἀγάλλομαι), *shining, splendid*; *clear* or *sparkling* water.

ἀ-γνοιέω (γνῶ-ναι), aor. ἠγνοίησεν, *be ignorant, fail to know, be unaware.*

ἄγνῡμι (*F-*), pres. partic. ἀγνυμενάων, aor. imperat. ἄξον, **pass.** aor. ἄγη, *break, shatter.*

ἄ-γονος †, adj., *unborn,* Γ 40.

ἀγοράομαι (ἀγορή), aor. ἀγορήσατο, *speak* in the assembly, *talk.*

ἀγορεύω (ἀγορή), aor. ἀγόρευσε, *speak* in the assembly, *speak, say, tell.* —ἀγορᾶς ἀγόρευον (B 788), 'they were busy with discussions in the assembly.'

ἀγορέων, gen. plur. of ἀγορή.

ἀγορή, ἡ (ἀγείρω), *place of assembly* (Σ 274), *meeting-place; assembly, meeting, gathering; harangue, speech, discourse.*

ἀγορῆ-θεν, *from the assembly.*

ἀγορήν-δε, *to the assembly.*

ἀγορη-τής, ὁ (ἀγοράομαι), *orator, speaker.*

ἀγός, ὁ (ἄγω), *leader.*

ἄγρ-αυλος, adj. masc. and fem. (ἀγρός, αὐλή), passing the night in the field, *sleeping under the open sky.*

ἄγριος, *-ον,* living in the field (ἀγρός), *wild, savage.*

ἀγρόμενος, see ἀγείρω.

ἄγυια, ἡ (ἄγω), *way, street.* In the plur. the accent changes: ἀγυιαί.

ἄγχε †, *was choking,* Γ 371.

ἀγχέ-μαχος, *-ον* (ἄγχι, μάχη), close- or near-fighting, *fighting hand to hand.*

ἄγχι (cf. Lat. *angustus*), adv., *near, close by*; often w. gen. Comparat. ἄσσον, superl. ἄγχιστα. Note on B 57, 58.

ἀγχί-μολος, *-ον* (μολ-εῖν, cf. βλώσκω), *coming near.*—Neut. as adv. ἀγχίμολον, *near, close.*

Ἀγχίσης, *Anchi'ses,* father of Aeneas.

ἄγχιστα, see ἄγχι.

ἀγχοῦ (ἄγχι), adv., *near, close by.*

ἄγω (cf. Lat. *agō*), imperf. ἦγε(ν) or ἄγε, fut. ἄξω, 2 aor. ἤγαγε(ν) or ἄγαγε, mid. ἠγάγετο, mixed aor. imperat. ἄξετε, infin. ἀξέμεν, *lead, bring, conduct; lead away, carry away*: **mid.** *lead* or *carry away* for oneself or with oneself.

ἀγών, *-ῶνος,* ὁ (ἄγω), *gathering-place; assembly.*

ἀ-δάκρῡτος, *-ον* (δακρῡω), *tearless.*

ἀ-δάμαστος †, *untamed, inflexible,* I 158.

ἀδελφεός, ὁ, *brother.*

ἄδην, adv. (cf. Lat. *satis*), *to satiety.* Note on T 423.

ἀδινός, -ή, -όν, *restless, murmuring.* Notes on B 87, Π 481, Σ 316. **ἀδινόν**, adv., Σ 124; see note.

Ἄδρηστος, *Adras'tus*, a Trojan killed by Patroclus.

ἄ-δυτον, τό (δύω), innermost part of temple, a place 'not to be entered,' *shrine.*

ἆέθλιον, τό, *contest; prize.*

ἆεθλον, τό, *prize* for a contest, X 163.

ἆεθλος, ὁ, *contest, struggle.*

ἀεθλο-φόρος, -ον (ἆεθλον, φέρω), *prize-winning.*

ἀεί, *always*, see **αἰεί**.

ἀείδω, imperf. **ἄειδον**, *sing, sing of.*

ἀ-εικής, -ές (εἰκ-ώς, partic. of ἔοικα), accus. sing. **ἀεικέα**, dat. plur. **ἀεικέσσι**, *unseemly.*

ἀεικίζω (ἀεικής), fut. **ἀεικιῶ**, aor. subj. **ἀεικίσσωσι**, mid. aor. infin. **ἀεικίσσασθαι**, *treat unseemly, insult, disfigure.*

ἀείρω, aor. **ἦειραν**, partic. **ἀείρᾱς**, *lift, raise, carry, offer* (Z 264); also in mid.—Pres. partic. **ἀειρομένη** (B 151), *rising.* **Pass.** pluperf. **ἄωρτο** (Γ 272), *was suspended.*

ἀεκαζόμενος, -μένη (ἀέκων), partic., *against one's will.*

ἀ-εκήλια †, adj., *adverse* to the desire, *grievous*, Σ 77.

ἀ-έκητι (ἀ-έκων), w. gen., *against the will.*

ἀ-έκων, -οντος (Fεκών, see § 161), *unwilling, against one's will, unwitting* (Π 264).

ἄελλα, ἡ (ἄημι), *blast* of wind.

ἀ-ελλής †, *thick*, Γ 13.

ἀέξω (cf. Lat. *augeō*, Eng. 'wax'), *make to grow* or *wax*; **mid.** *grow* or *wax.*

ἀ-εργός, -όν (Fέργον), *of no deeds, without deeds*, I 320.

ἀερσί-πος, plur. **ἀερσίποδες** (ἀείρω, πούς), *high-stepping, prancing.*

ἀζηχές, adv., *continually, incessantly.*

ἄζομαι, imperf. **ἄζετο**, *reverence, fear.*

ἄημι, dual **ἄητον**, *blow.*

ἀήρ, dat. **ἠέρι**, ἡ (ἄημι), lower *air, mist.*

ἀήτη, ἡ (ἄημι), *blast, gale.*

ἀ-θάνατος, -η, -ον (θάνατος), *immortal.* Common as substant. in plur. = *gods.*

ἄ-θαπτος, -ον (θάπτω), *unburied.*

ἀ-θέμιστος, -ον (θέμις), *lawless.*

ἀθερίζω, imperf. **ἀθέριζον**, *treat with disrespect, scorn.*

ἀ-θέσ-φατος, -ον, too great for even a god to express, *vast, endless.*

Ἀθηναίη or **Ἀθήνη**, *Athe'ne*, daughter of Zeus, majestic goddess of wisdom and war. She was hostile to the Trojans—having been slighted, as was Here also, in the judgment of Paris.

ἀθλοφόρος = **ἀεθλοφόρος**.

ἀθρόοι, -αι, -α, *all together.*

αἰ = Attic **εἰ**, *if.*

αἰ γάρ, with opt. of wish, *O that! would that!*—Cf. Lat. *utinam.*—See **αἴθε**.

αἴ κε(ν) = Attic **ἐάν**, *if*, w. subj. Sometimes, *if haply, in the hope that*, § 198.

αἶα, αἴης, ἡ (γαῖα), *earth, land.* See **πατρίς**.

Αἰακίδης, -ᾱο, *Aeac'ides*, either the *son of Ae'acus*, i. e. Peleus (Π 15, Σ 433), or the *grandson of Ae'acus*, i. e. Achilles.

Αἴας, -αντος, *A'jax*: (1) the son of Telamon, King of Salamis; (2) the son of Oïleus and leader of the Locrians. Sometimes they are together spoken of as **Αἴαντε** or **Αἴαντες**.

Αἰγαίων, accus. -ωνα †. *Aegae'on*, hundred-armed giant of the sea, A 404.

Αἰγεΐδης, accus. -ην †, *son of Ae'geus*, Theseus, A 265.

αἴγ-ειος, -η, -ον (αἴξ), *of a goat, goat* skin (ἀσκῷ, Γ 247).

αἰγιαλός, ὁ, *shore, coast.*

αἰγίλιψ, -ίλιπος, *steep*. [Derivation and meaning doubtful.]

αἰγίοχος, -οιο (ἔχω), *aegis-holding* or *-bearing*.

αἰγίς, accus. αἰγίδα, ἡ (originally *storm-cloud*), *aegis*, shield of Zeus and Athene. See Introduction, 29.

αἴγλη, ἡ, *radiance*.

αἰγλή-εις, -εσσα, -εν, gen. -ήεντος (αἴγλη), *radiant*.

αἰγυπιός, ὁ, *eagle*. [Commonly rendered *vulture*.]

Αἰγύπτιος, -η, -ον, *Egyp'tian*.

αἰδέομαι (αἰδώς), imperat. αἰδεῖο, fut. αἰδέσεται, aor. subj. αἰδέσ(σ)εται, aor. imperat. αἴδεσσαι, *reverence*, *respect*, *fear*.

ἀ-ίδηλος, -ον (Fιδ-εῖν), *consuming*, *destructive*.

Ἀΐδης, -αο, *Ha'des*, lord of the lower world. For declension see § 96.

αἰδοῖος, -η, -ον (αἰδώς), to whom respect or reverence is due, *reverend*, *revered*, *respected*.

αἴδομαι, imperat. αἴδεο, same in meaning as αἰδέομαι.

Ἄϊδος, gen., *of Ha'des*. See § 96.

Ἀϊδόσ-δε, *to Ha'des's*, § 155, 5.

ἄ-ιδρις, dat. ἀίδρεῖ (Fιδ-, cf. οἶδα), *unknowing*, *simple*.

αἰδώς, declined like ἠώς (§ 92), ἡ, *shame*, *respect*; *nakedness*.

αἰεί, **αἰέν** (or, very rarely, ἀεί), *always*.

αἰει-γενέτης (γενέσθαι), gen. plur. αἰειγενετάων, dat. plur. αἰειγενέτῃσι, *ever-living*.

αἰέν = αἰεί, *always*.

αἰὲν ἐόντες, *immortal* (A 290).

αἰετός, ὁ, *eagle*.

αἰζηός, ὁ, robust *youth*; as adj., *robust* (Π 716).

αἴητον †, adj., *panting*, Σ 410.

αἰθαλόεις, -εσσα, -εν (αἰθ-όμενος), *smoke-begrimed*, *sooty*, *black*.

αἴθε, in wishes w. opt. or w. ὄφελες, etc., *O that! would that!* See note on A 415 and cf. αἴ γάρ.

αἰθήρ, -έρος, ἡ, upper air, *ether*. Cf. ἀήρ. See note on B 458.

[Αἰθιοπεύς], accus. plur. Αἰθιοπῆας, *Ethio'pians*. See note on A 423.

αἰθόμενος, -η, -ον (partic. of αἴθομαι), *blazing*.

αἴθουσα, -ούσης, ἡ (αἰθόμενος), place in the courtyard where the sun's rays blaze in, *portico*. See Plan under μέγαρον (page 472).

αἴθοψ, -οπος (cf. αἰθόμενος), *sparkling* (wine).

Αἴθρη †, *Ae'thre*, daughter of Pittheus, Γ 144.

αἴθων, -ωνος (cf. αἰθόμενος), *flashing*, *shining*; applied to animals, etc., *sleek* or (according to others) *tawny*.

αἰκάς †, τάς, *whirrings*, O 709.

ἀικῶς †, adv., *in an unseemly way*, "*in foulest use*" (Chapman), X 336.

αἷμα, αἵματος, τό, *blood*.

αἱματό-εις, -εσσα, -εν (αἷμα), *bloody*, *covered with blood*.

αἳ μέν . . . αἳ δέ, *some . . . others*, B 90.

αἰν-αρέτη †, voc., *disastrously brave*, Π 31.

Αἰνείας, -αο, *Aene'as*, son of Anchises and Aphrodite.

αἰνέω, see ἐπ-αινέω.

αἰνό-μορος, -ον, beset with an evil fate, *ill-starred*.

αἰνός, -ή, -όν, *dreadful*, *fearful*, *terrible*, *awful*.—Accus. neut. as adv. αἰνά, A 414.—Superl. αἰνότατος.—Adv. αἰνῶς, *dreadfully*, *exceedingly*, *very*.

αἴξ, αἰγός, ὁ, ἡ, *goat*.

ἀΐξᾶς, see ἀΐσσω.

αἰολο-πώλους †, *with quick steeds*, I 185.

αἰόλος, -η, -ον, *quick-moving*, *swift*; *squirming* (X 509); *shimmering*, *gleaming*.

Αἴπεια, *Aepei'a*, a city of Agamemnon, on the Messenian gulf.

αἰπεινός, *-ή, -όν* (cf. αἰπύς), *lofty, steep.*

αἰπόλια, *τά* (αἰπόλος), *herds* of goats.

αἰπόλος, *ὁ, herdsman* of goats (B 474), w. ἀνήρ added.

αἰπύς, *-εῖα, -ύ, high, lofty, steep; sheer.*

αἱρέω, imperf. ἥρεον, fut. αἱρήσομεν, infin. αἱρήσειν or αἱρησέμεν, 2 aor. εἷλες or ἕλες, **mid.** εἵλετο or ἕλετο, *take, seize, lay hold on; take away; capture; slay*; **mid.** *take for oneself, take* to oneself, *choose.*

αἶσα, *-ης, ἡ,* allotted *portion* or *measure; just measure; fate, doom.* Cf. notes on A 416, Γ 59, Z 487, I 608, Π 441, 707, Σ 327.

αἴσθων, partic., *breathing out.*

αἴσ-ιμος, *-η, -ον* (αἶσα), *fated*; w. ἦμαρ, *day of doom.*

ἀΐσσω (cf. ἀϊκή), imperf. ἤϊσσον, aor. partic. ἀΐξᾱς, ἀΐξᾱσα, **mid.** ἀΐσσονται, aor. infin. ἀΐξασθαι, **pass.** aor. ἠΐχθη, *rush, dash, dart, spring up, toss* (Z 510); **mid.** and **pass.** in meaning like act.

Αἰσῡήτης, *-αο, Aesye'tes*, a Trojan, father of Antenor, † B 793.

αἶσχος, plur. αἴσχεα, *τό* (αἰδώς), *shame, abuse, insult.*

αἰσχρός, *-ή, -όν* (αἶσχος), *shameful, abusive*; superl. αἴσχιστος, *ugliest* (B 216).

αἰσχύνω (αἶσχος), imperf. ᾔσχῡνε, *disfigure, smirch*; perf. pass. ᾐσχυμμένος, *disfigured.*

αἰτέω, imperf. ᾔτεε, *ask* a person *for* something.

αἰτιάομαι (αἴτιος), imperf. ᾐτιάεσθε, *charge, blame.*

αἴτιος, *-η, -ον, blameworthy, to be blamed.*

Αἰτωλοί, the *Aeto'lians* of northern Greece.

αἰχμή, *ἡ* (ἀκ-ωκή), *spear-point.*

αἰχμη-τής, gen. plur. αἰχμητάων, *ὁ, spearman, warrior.*

αἶψα, *forthwith, quickly.*

αἰψηρός, *-ή, -όν* (αἶψα), *quick*, T 276.

αἴω, imp. erf. ἄιον, *perceive, hear.*

αἰών, *-ῶνος, ὁ,* but ἡ in X 58 (cf. Lat. *aevum*), *lifetime, life.*

ἀ-κάμᾱς, accus. sing. ἀκάμαντα (κάμνω), *unwearied, weariless.*

ἀ-κάματος, *-ον* (cf. ἀκάμᾱς), *weariless, tireless.*

ἀκαχίζω (ἄχος), 2 aor. ἤκαχε, mid. opt. ἀκαχοίμεθα, perf. partic. ἀκαχημένος, also ἀκηχεμέναι, *bring anguish to*; **mid.** *grieve, be distressed.*

ἀκέομαι (ἄκος), pres. partic. ἀκειόμενοι, *cure, heal; slake* the thirst.

ἀκέων, fem. ἀκέουσα (cf. ἀκήν), *silent, quiet, quietly*, used chiefly as adv.

ἀ-κηδέστως (κῆδος), with no care shown, *mercilessly.*

ἀ-κηδής, *-ές* (κῆδος), not cared for, *neglected* (Ω 554); *free from care* (Ω 526).

ἀκήν, adv., *hushed*, Γ 95.

ἀκηχεμέναι, see ἀκαχίζω.

ἄ-κλαυτος, *-ον* (κλαίω), *unwept*, X 386.

ἀ-κλειῶς (adv. of ἀ-κλεής, cf. κλέος), *ingloriously.*

ἀ-κμής, only plur. ἀκμῆτες (κάμνω), *unwearied, with fresh strength.*

ἀκμό-θετον, *-οιο, τό* (θεῖναι), *anvil-block.*

ἄκμων, accus. ἄκμονα, *ὁ, anvil.*

ἄ-κοιτις, accus. ἄκοιτιν, *ἡ, mate, wife.* [For derivation cf. παρα-κοίτης. For the prefix cf. ἀ-(2).]

ἀκοντίζω (ἄκων), aor. ἀκόντισε, *hurl* with the spear.

ἄκος, *τό, cure*, I 250.

ἄ-κοσμα †, *unseemly*, B 213.

ἀκοστήσᾱς, aor. partic. (ἀκοστή, *barley*), *well-fed.*

ἀκούω, aor. ἄκουσα, ἤκουσε(ν), *hear, hear of, listen to*, w. accus. or gen., or without object.

ἀ-κράαντος, *-ον* (κραιαίνω), *unaccomplished.*

ἄκρη, ἡ (ἄκρος), *peak, promontory*; κατ' ἄκρης, from the top down, *utterly*.

ἄ-κρητος, -ον (κεράννῡμι), *unmixed*.

ἀκριτό-μυθος, -ον, *of immoderate speech, endlessly prating*.

ἄ-κριτος, -ον (κρίνω), not separated; *immoderate, unnumbered*.

ἄκρος, -η, -ον (ἀκ-ωκή), *topmost, top of, end of*; ἄκρη w. πόλις, *citadel*.—Superl. ἀκρότατος, -η, -ον, similar in meaning to positive.

Ἀκταίη †, *Actae'e*, a Nereid, Σ 41.

ἀκτή, ἡ, rugged *coast, shore*.

ἀκτήμων, -ον (κτῆμα), *without property, poor*.

Ἄκτωρ, -ορος, *Ac'tor*, father of Menoetius and grandfather of Patroclus.

ἀκ-ωκή, ἡ (reduplicated root ἀκ, seen in numerous words. Cf. Lat. *acus, ācer*, etc.), *point*.

ἄκων, gen. plur. ἀκόντων, ὁ (ἀκ-ωκή), *javelin*.

ἅλα-δε, *seaward*.

ἀλαλητός, ὁ, *shouting*, B 149.

ἀλάλκοιεν, etc., see ἀλέξω.

ἀλαπάζω, aor. ἀλάπαξα, infin. ἀλαπάξαι, *sack, plunder*.

ἄ-λαστος, -ον (λαθέσθαι), *unforgetable, ever to be remembered*.

ἀλγέω (ἄλγος), aor. partic. ἀλγήσᾱς, *feel pain*, B 269.

ἄλγιον, neut. comparat. (ἄλγος), more painful, *worse*.

ἄλγος, τό, *sorrow, grief, pain, woe*.

ἀλεγεινός, -ή, -όν (ἄλγος), *painful, woful, grievous, troublesome*.

ἀλεγίζω (ἀλέγω), always w. negative, *care for, regard* (w. gen.).

ἀλέγω, *have care for, be solicitous* (w. κιοῦσαι, *going*; see note on I 504).

ἀλεείνω (ἀλέομαι), *avoid, seek to escape*, Π 213.

ἀλέη †, ἡ, *escape*, X 301.

ἀλείς, see εἵλω.

ἀλείτης, ὁ (cf. ἀλιταίνω), *transgressor*.

ἄλειφαρ, -ατος, τό (ἀλείφω), *ointment*.

ἀλείφω, aor. ἤλειψαν, infin. ἀλεῖψαι, *anoint*.

ἅλιν, ἁλέντων, see εἵλω.

Ἀλέξανδρος, *Alexan'der*, the Greek name of Paris.

ἀλέξω (Lat. *arceō*), infin. ἀλεξέμεναι, ἀλεξέμεν, fut. ἀλεξήσεις, 2 aor. opt. ἀλάλκοιεν, infin. ἀλαλκέμεν, partic. ἀλαλκών, *defend, help, ward off*, often w. dat. of interest, 'from'; **mid.** *defend oneself*.

ἀλέομαι, ἀλεύομαι, imperf. ἀλέοντο, aor. ἠλεύατο or ἀλεύατο, imperat. ἄλευαι, partic. ἀλευάμενος, *avoid, dodge, seek to escape*.

ἀ-ληθής, -ές (λήθω), *true*, neut. plur. accus. ἀληθέα, *the truth* (Z 382).

ἀ-λήιος, -ον (λήιον), without fields of grain, *poor*.

ἀλήμεναι, ἀλῆναι, see εἵλω.

Ἀλθαίη, dat. -ῃ †. *Althae'a*, mother of Meleager, I 555.

ἀλίαστος, -ον (λιάζομαι), *unyielding, stubborn, incessant, mighty*. Neut. as adv. Ω 549.

ἀλίγκιος, -ον, *like*.

Ἀλίη †, *Ha'liē*, a Nereid, Σ 40.

(1) **ἅλιος,** -η, -ον (ἅλς), *of the sea*; fem. plur. as substant., *goddesses of the sea* (Σ 86).

(2) **ἅλιος,** -η, -ον, *vain, in vain*.

ἁλιόω (ἅλιος, *vain*), aor. ἁλίωσε, *hurl in vain*.

ἅλις (Fαλ-ῆναι, cf. εἵλω), *abundantly, in abundance; in swarms* (B 90), *in a throng* (Γ 384); *enough*.

ἁλίσκομαι, 2 aor. subj. ἁλῶ, opt. ἁλοίην, partic. fem. ἁλοῦσα, *be taken* or *captured; be slain*. In meaning, pass. of αἱρέω.

ἁλιταίνω, 2 aor. ἥλιτον, subj. ἁλίτωμαι, ἁλίτηται, *sin against, transgress*.

ἀλκή, ἡ (cf. ἀλέξω), *strength* for defense, *might* to resist. Metaplastic dat. ἀλκί, E 299, Σ 158.

ἄλκιμος, -ον (ἀλκή), *strong, mighty, valiant, brave.*

Ἄλκιμος, *Al'cimus,* a Myrmidon.

ἀλκτήρ, accus. sing. ἀλκτῆρα, ὁ (ἀλέξω), *warder against, defender against.*

Ἀλκυόνη, accus. Ἀλκυόνην †, *Alcy'one,* a name of Cleopatra, I 562.

ἀλκυόνος †, τῆς, *kingfisher,* I 563.

ἀλλά (from ἄλλα), *moreover, but, yet,* A 81. ἀλλ'(ἀ) . . . γάρ, O 739.

ἄλλῃ (dat. fem. of ἄλλος), *elsewhere.*

ἀ-λληκτος, -ον (λήγω), *without ceasing; unyielding, relentless.*

ἀλλήλων, -οισι(ν) and -οις, -ους, dat. dual ἀλλήλοιν, *one another.*

ἀλλο-δαπός, -ή, -όν, *foreign;* substant., *a foreigner.*

ἄλλο-θεν, *from another place.*—ἄλλοθεν ἄλλος = *aliunde alius, one from one place, another from another,* I 311.

ἅλλομαι (Lat. *saliō*), 2 aor. ἄλτο, ἄλτο (§ 131), *leap, jump.*

ἄλλος, -η, -ο (Lat. *alius*), *another, other, the rest of, besides.* Often used substantively.—See ἄλλοθεν.

ἄλλοτε (ἄλλος), *at another time, on another occasion.*—ἄλλοτε δ' αἴ(τε), *and then again.*—ἄλλοτε . . . ἄλλοτε, *now . . . now; at some times . . . at other times* (Σ 472). —ἄλλοτ' ἐπ' ἄλλον, *now upon one, now upon another* (O 684).

ἄλλως (ἄλλος), *otherwise, in some other way* (T 401).—καὶ ἄλλως, *besides, even as it is, anyway* (I 699).

ἁλοῖᾶ †, 3 sing. imperf., *smote,* I 568.

ἁλοίην, ἁλοῦσα, see ἁλίσκομαι.

ἀλοιφή, ἡ (ἀλείφω), *fat.*

ἄ-λοχος, ἡ (λέχος), wedded *wife,* I 336. [Cf. ἀ-κοιτις, παρα-κοίτης.]

ἅλς, ἁλός, ἡ (cf. Lat. *sāl,* Eng. 'salt'), the *sea,* generally near the coast. —ὁ ἅλς, *salt.*

ἅλσο, ἅλτο, see ἅλλομαι.

Ἄλτης, *Al'tes,* father of Laothoë, X 51.

ἀλυσκ-άζω (ἀλύσκω), *shun, shrink, skulk.*

ἀλύσκω (ἀλέομαι), aor. infin. ἀλύξαι, *shun, escape.*

ἀλύσσοντές †, pres. partic., *frenzied,* X 70.

ἀλύω, pres. partic. fem. ἀλύουσα, be confused, *distracted* (E 352).

ἀλφεσί-βοιαι †, adj., *cattle-winning, of high worth,* Σ 593. Cf. ἕδνα.

ἄλφιτον, plur. ἄλφιτα, τό, *barley meal.*

ἀλωή, ἡ (*threshing-floor*), *orchard, garden, vineyard.*

ἀλώῃ, see ἁλίσκομαι.

ἅμ (§ 47), for ἄν, i. e. ἀνά.

ἅμα (cf. ὁμός, Lat. *simul,* Eng. 'same'), *together,* at the same time, or in the same place; *together with* (w. dat.).

Ἀμαζόνες, *Am'azons,* warlike nation of women, Γ 189.

Ἀμάθεια †, *Amathei'a,* a Nereid, Σ 48.

ἀμαθύνει †, 3 sing., *reduces to dust,* I 593.

ἀμαλλο-δετῆρες, *binders of sheaves,* Σ 553, 554. See foot-note.

ἁμαλός, -ή, -όν, *tender.*

ἅμαξα, ἡ, *wagon;* the constellation *Charles's wain,* which is itself a corruption of the older Eng. name 'carl's wain' = 'farmer's wagon,' Σ 487.

ἁμαξιτόν †, adj. fem. accus. (supply ὁδόν), *wagon-road,* X 146.

ἁμαρτάνω, 2 aor. subj. ἁμάρτῃ, partic. ἁμαρτών, another 2 aor. ἤμβροτες, *sin* (I 501); *miss* with weapons; *lose, be deprived of,* w. ἀπό (X 505).

ἁμαρτῇ (ἅμα and ἀρ-αρίσκω), adv., *in unison,* Σ 571.

ἀμάω, imperf. ἤμων, *reap.*

ἀμβαλλώμεθα, see ἀναβάλλω.

ἀμ-βατός, -όν (ἀνα-βαίνω), easy of ascent, *scalable.*

ἀμ-βλήδην †, adv., *with sudden bursts*, X 476.

ἀμ-βροσίη, ἡ (ἀμβρόσιος), *ambrosia*, the food of the gods; used as an ointment, Π 670, 680.

ἀμ-βρόσιος, -η, -ον (ἄμβροτος), *ambrosial, divine.*

ἄμ-βροτος, -ον (βροτός), *immortal, divine.*

ἀ-μέγαρτος, -ον, *unenviable, sad.*

ἀμείβω, *exchange*; **mid.** ἀμείβεται, partic. ἀμειβόμενος, imperf. ἠμείβετο, ἀμείβετο, aor. subj. ἀμείψεται, *pass over, leave behind* (I 409); *take turns* (I 471, O 684); *reply.* **Partic.** *in turn, in reply, responsively.*

ἀ-μείλιχος, -ον, *hard, inexorable.*

ἀμείνων, ἄμεινον (comparat. of ἀγαθός), *better, superior, braver.*

ἀ-μέρδω (μέρος), aor. infin. ἀμέρσαι, **pass.** aor. subj. ἀμερθῇς, *deprive, rob.*

ἀ-μετρο-επής †, *endless talker*, B 212.

ἀ-μήχανος, -ον (μηχανή, *contrivance, resource*), *unmanageable, proof against entreaty, unyielding*, Π 29.

ἀ-μιτρο-χίτωνας †, adj., *unbelted*, Π 419. See Introduction, 32.

ἄμμε, ἄμμες, ἄμμι, see § 110 (ἡμεῖς).

ἀμ-μίξᾱς, aor. partic. of ἀνα-μίγνυμι, *having mingled*, Ω 529.

ἄμ-μορος, -ον (μέρος), *without a portion; without share in* (Σ 489); *wretched, unfortunate* (Z 408).

ἀμοιβηδίς, adv. (ἀμείβω), *in turn*, Σ 506.

ἀμολγός, ὁ, *darkness*; used in dat. only.

ἁμός, same in meaning as ἡμέτερος, *our.*

ἄμοτον, adv., *without measure, without ceasing.*

ἀμπείραντες comp. †, aor. partic. of ἀνα-πείρω, *pierce, put upon spits*, B 426.

ἀμπελό-εις, -εσσα, -εν (ἄμπελος, *vine*), *vine-clad.*

ἀμ-πεπαλών, see ἀναπάλλω.

ἀμπνεῦσαι, ἄμπνυε, ἄμπνῦτο, see ἀναπνέω.

ἄμπυκα †, τόν, metal *diadem*, X 469.

ἄμυδις (ἅμα), together, *at the same time* (I 6).

Ἀμυδών, -ῶνος, *Am'ydon*, city of the Paeonians.

ἀ-μύμων, -ονος (μῶμος, cf. Γ 412, footnote); *blameless; excellent, noble.*

ἀμῦναι, see ἀμύνω.

ἀμύντωρ, ὁ (ἀμύνω), *defender, helper.*

Ἀμύντωρ, -ορος, *Amyn'tor*, father of Phoenix, I 448.

ἀμύνω (Lat. *mūniō*), infin. ἀμῦνέμεναι, ἀμῦνέμεν, ἀμύνειν, imperf. ἄμῦνε, aor. ἤμῦνε, opt. ἀμύναι, imperat. ἄμῦνον, infin. ἀμῦναι, *ward off, avert; defend, aid, help.* **Mid.** *ward off* from oneself, *defend* one's own (w. gen., I 531), *fight.*

ἀμύσσω, imperf. ἄμυσσε, fut. ἀμύξεις, *scratch, tear, rend.*

ἀμφ-αγέροντο comp. †, 2 aor. of ἀμφαγείρω, *gathered around*, Σ 37.

ἀμφαδόν (ἀνα-φαίνω), *openly.*

ἀμφ-αφάομαι (ἅπτω), infin. ἀμφαφάεσθαι, *to handle*, X 373.

ἄμφεπε, -ον, see ἀμφιέπω.

ἀμφεποτᾶτο comp. †, *flew about*, B 315.

ἀμφέσταν, see ἀμφίσταμαι.

ἀμφέχυτο, see ἀμφιχέομαι.

ἀμφ-ηρεφέα †, adj. from ἀμφηρεφής, *covered at both ends*, A 45.

ἀμφί, adv. of place and prep. w. gen., dat., and accus. **W. gen.** *about, over* (Π 825). **W. dat.** *about, around, before* or *over, for* (concerning). **W. accus.** *around, about.* Meaning as **adv.** *on both sides, about.* It does not have retracted accent as adv. except Π 772 (see § 168).

ἀμφὶ περί, *round about.*

ἀμφ-ιαχυῖαν comp. †, *as she shrieked*

around, B 316. Apparently perf. partic. of ἰάχω, without augment.

ἀμφι-βαίνω, perf. ἀμφιβέβηκας, -κε(ν), pluperf. ἀμφιβεβήκει, *stride around*, perf. *stand before, guard; encircle, envelop* (Π 66), *fill* (Z 355); *bestride, stand over* (Π 777).

ἀμφί-βροτος, -η, -ον, *man-girding*, i. e. *man-protecting*, epithet of shield. Introduction, 25.

ἀμφι-γυήεις, -εσσα, -εν (γυῖα), *lame in both legs*. See note on A 607.

ἀμφί-γυος, dat. plur. ἀμφιγύοισι (γυῖα), pointed at both ends, *double-headed*. Note on O 712.

ἀμφι-δέδηε comp. †, perfect of ἀμφιδαίω, *blazes around*, Z 329.

ἀμφι-έλισσα, -ης, *curved at both ends*. See illustration of ship under νῆυς.

ἀμφι-έπω and **ἀμφ-έπω,** partic. ἀμφιέποντες, imperf. ἄμφεπε, ἄμφεπον, *go about, surround, blaze about* (of fire); *busy oneself about* (ἵππους, βοῦν).

ἀμφ-ίζανε comp. †, imperf., *settled upon*, Σ 25.

ἀμφι-θαλής †, adj., *on both sides flourishing*, i. e. a child *with both parents living*, X 496.

Ἀμφιθόη †, *Amphith'oë*, a Nereid, Σ 42.

ἀμφι-καλύπτω, aor. ἀμφεκάλυψε, *cover, envelop, cloud* or *master* (Γ 442).

ἀμφι-κύπελλος, -ον (κύπελλον), *two-handled* (δέπας).

ἀμφι-μάχομαι, imperf. ἀμφεμάχοντο, *fight around*.

ἀμφι-μέλαιναι (μέλας), of the φρένες, hidden in the recesses of the body, *surrounded by darkness, gloomy*. But perhaps the poet intends to describe the effect of passion on the φρένες.

ἀμφι-νέμομαι, *dwell around*.

Ἀμφινόμη †, *Amphin'ome*, a Nereid, Σ 44.

ἀμφι-πένονται, imperf. ἀμφεπένοντο, *be busied about*.

ἀμφί-πολος, ἡ (πέλω), one busied about, *handmaid, attendant*.

ἀμφίς (generally = χωρίς, adv.), *apart* (Σ 519), *dividedly*, in two opposed parts (B 13, 30, 61, Σ 502, X 117), *at a distance from one another* (O 709), *between the two armies* (Γ 115).—Sometimes = ἀμφί, *around* (B 384, I 464, Ω 488).

ἀμφ-ίσταμαι, act. 2 aor. 3 plur. ἀμφέσταν, *stood around*.

ἀμφί-φαλος, -ον, *two-horned* helmet. Introduction, 33.

ἀμφὶ . . . φράζεσθε, *consider on both sides*, i. e. *carefully*, Σ 254.

ἀμφι-χέομαι, 2 aor. ἀμφέχυτο, *be poured around*. Note on B 41.

ἀμφότερος, -η, -ον (ἄμφω), only neut. in sing., *both*. Note on Γ 179.

ἀμφοτέρω-θεν, *from* or *on both sides*.

ἄμφω, dual (cf. ἀμφί and Lat. *ambō*), *both*.

(1) **ἄν,** modal adverb, §§ 189 ff. Used as equivalent of κε(ν).

(2) **ἄν,** for ἀνά, § 46 and note on A 143.

ἀν-, negative prefix, § 161.

(1) **ἄνα,** voc. of ἄναξ, Γ 351, Π 233.

(2) **ἄνα,** adv., *up!* Z 331, I 247, Σ 178. See the following word.

ἀνά, ἄν, ἄμ (§§ 46, 47), adv. and prep. w. dat. and accus. **W. dat.** *upon, at the end (top) of*. **W. accus.** *up through, through, throughout, along* (Σ 546), *in* (B 36). Meaning as **adv.** *up, thereon, on board, throughout*.—Its accent is never retracted (§ 168): but ἄνα [cf. (2) above] is used in meaning of ἀνάστηθι. In composition it may mean 'back again.'

ἀνα-βαίνω, 2 aor. ἀνέβη, partic. ἀναβάς, *go up, mount, ascend; go on board* a ship.

ἀνα-βάλλω, mid. subj. ἀμβαλλώμεθα, *put off, postpone*.

ἀνά-βλησις, ἡ (ἀναβάλλω), *postponement*.

ἀναγκαῖος, -η, -ον (ἀνάγκη), *urgent, constraining.* ἡμαρ ἀναγκαῖον (Π 836), *day of subjection.*

ἀνάγκη, ἡ, *constraint, necessity.*

ἀνα-γνάμπτω, pass. aor. ἀνεγνάμφθη, *was bent back.*

ἀν-άγω, imperf. ἀνῆγες, 2 aor. ἀνήγαγεν, mid. imperf. ἀνάγοντο, *lead or bring up*, i. e. hither (in ships); *bring home* (by sea); *lead* or *carry away*; **mid.** *put to sea.*

ἀνα-δέσμην †, τήν, *fillet*, X 469.

ἀνα-δύομαι, mixed aor. ἀνεδύσετο, 2 aor. ἀνέδυ, *rise up.*

ἀνά-εδνος, -ον (ἔδνα), *without suitor's gifts.*

ἀνὰ . . . ἕλκετο, see ἀνέλκομαι.

ἀνα-θηλήσει comp. †, *shall bloom again*, A 236.

ἀνα-θήσει comp. †, fut. of ἀνατίθημι, *will heap upon*, X 100.

ἀν-αιδείη, ἡ (ἀναιδής), *shamelessness.*

ἀν-αιδής, -ές (αἴδομαι), without reverence or respect, *shameless.*

ἀν-αίμονες †, without blood, *bloodless*, E 342.

ἀναίνομαι, imperf. ἠναίνετο or ἀναίνετο. aor. subj. ἀνήνηται, *reject, spurn, refuse, deny.*

ἀν-αιρέω, 2 aor. partic. ἀνελών, **mid.** 2 aor. ἀνέλοντο, subj. ἀνέληται, *take up*; **mid.** *take up* or *lift up* to or for oneself.

ἀν-αΐσσω, aor. opt. ἀναΐξειεν, partic. ἀναΐξας, *dart, spring*, or *leap up.*

ἄν-αλκις, -ιδος (ἀλκή), without strength, *weak, feeble.*

ἀνα-λύω, aor. infin. ἀναλῦσαι, *loose, set free.*

ἀνα-μίγνυμι, aor. partic. ἀμμίξας, *mingle.*

ἀνα-νεύω, *nod upward, nod 'no,' refuse*; opposite of κατανεύω.

ἄναξ, -ακτος, ὁ (F-), *lord, ruler, master.* Voc. (Ζεῦ) ἄνα.

ἀνα-πάλλω, aor. partic. ἀμπεπαλών, *swing aloft.*

ἀνα-πετάννυμι, aor. in tmesis ἀνὰ . . . πέτασσαν (A 480), *spread out.*

ἀνά-πνευσις, ἡ (πνέω), *recovery of breath, rest*, Π 43.

ἀνα-πνέω, aor. ἀνέπνευσαν, subj. ἀνεπνεύσωσι, infin. ἀμπνεῦσαι, 2 aor. imperat. ἄμπνυε, **mid.** 2 aor. ἀμπνύτο, *breathe again, recover*; **mid.** *recover one's breath, come to oneself.*

ἀν-άποινον †, *without ransom*, A 99.

ἀνα-πρήθω, aor. partic. ἀναπρήσας, *let gush out; with streaming tears* (δάκρυ), I 433.

ἀν-αρπάζω, aor. partic. ἀναρπάξας, aor. indic. ἀνήρπασε, *snatch up, seize away.* Aor. in tmesis ἀνὰ . . . ἥρπασε (X 276).

ἀνα-(ρ)ρήγνυμι, aor. partic. ἀναρρήξαντε, *break up, tear up, rend.*

ἀνάσσω (Fάναξ), imperat. ἄνασσε, imperf. ἄνασσε(ν), *rule, lord it, be lord.*

ἀνα-σταδόν (ἀνίστημι), adv., *rising up, standing.*

ἀναστᾶς, see ἀνίστημι.

ἀνα-στενάχομαι, *groan over, lament.*

ἀναστήσειε, see ἀνίστημι.

ἀνασχεῖν, ἀνάσχεο, ἀνασχόμενος, ἀνασχών, see ἀνέχω.

ἀνα-τρέχω, 2 aor. ἀνέδραμε(ν), *run up; shoot up* or *grow up fast.*

ἀνα-φαίνω, bring to light, *reveal.*

ἀνα-χάζομαι, imperf. ἀνεχάζετο, *withdraw, retire.*

ἀνα-χωρέω, aor. ἀνεχώρησεν, *retire, retreat, fall back.*

ἀνδάνω (σFαδ, Lat. *suādeō*, Eng. 'sweet'), imperf. ἥνδανε, 2 aor. infin. ἀδεῖν, perf. partic. masc. sing. accus. ἑᾶδότα, *please.* Note on Γ 173.

ἄν-διχα, *in two parts.*

ἀνδρο-κτασίη, ἡ (ἀνήρ, κτανεῖν), *slaying of men.*

Ἀνδρομάχη, *Androm'ache*, wife of Hector.

ἀνδροτής, accus. -τῆτα, ἡ, *manly strength, vigor.* Note on Π 857.

ἀνδρο-φόνος, -ον (ἀνήρ, φεν-), *man-slaying, murderous.*

ἀνέβραχε, 2 aor., *clashed.* There is no present.

ἀνέδραμεν, *ran up* (Π 813); *grew up fast* (Σ 56, 437). See ἀνατρέχω.

ἀν-εέργω, imperf. ἀνέεργε, *press back.*

ἀν-εῖδον, partic. ἀνιδών, *look up.*

ἀνείη, see ἀνίημι.

ἄν-ειμι (εἶμι), ἄνεισι, partic. ἀνιόντος, -ι, -α, fem. ἀνιοῦσα, *go up, come up, rise* (of the sun), *come back, return, approach* as a suppliant.

ἀν εἴρομαι, -εαι, *ask, inquire.*

ἀν-εκτός, -όν (ἔχω), *endurable.*

ἀν-έλκομαι, *draw up* or *back* to oneself; imperf. in tmesis ἀνὰ . . . ἕλκετο, *tore out* his hair (X 77).

ἀνέλοντο, ἀνελών, see ἀναιρέω.

ἄνεμος, -οιο, ὁ (Lat. *animus*), *wind.*

ἀνεμο-σκεπέων †, adj. gen. plur. of ἀνεμοσκεπής, -ές, *sheltering from the wind*, Π 224.

ἀνεμο-τρεφής, -ές (τρέφω), *wind-fed.*

ἀνέσταν, ἀνέστη, see ἀνίστημι.

ἀν-έστιος †, adj., *homeless*, I 63.

ἀνέσχε, see ἀνέχω.

ἄνευ-θε(ν), *afar, far away; away, to one side* (X 368); w. gen., *far away from* (X 88); *without* (Π 89), *apart from* (X 39).

ἀνεχάζετο, see ἀναχάζομαι.

ἀν-έχω, 2 aor. ἀνέσχε, -ον, infin. ἀνασχεῖν, partic. ἀνασχών, **mid.** fut. infin. ἀνσχήσεσθαι. 2 aor. indic. ἄνσχεο (Ω 518), ἀνέσχετο, imperat. ἀνάσχεο and ἄνσχεο (Ω 549), partic. ἀνασχόμενος, *hold up, hold back, restrain*; **mid.** *raise high one's* arm (Γ 362), hands (X 34), *hold out, endure.*

ἀνεχώρησεν, see ἀναχωρέω.

ἀ-νεψιός, ὁ (Lat. *nepōs*), 'nephew'; *cousin.*

ἄνεῳ, nom. plur., *silent.*

ἀνήγαγεν, see ἀνάγω.

ἀνήῃ, ἀνῆκε, see ἀνίημι.

ἀν-ηκουστέω (ἀκούω), aor. ἀνηκούστησεν, *fail to harken to* (w. gen.).

ἀνήρ, ἄνερος or ἀνδρός, etc., dat. plur. ἄνδρεσσι or ἀνδράσι (§ 85), Lat. *vir* or *homo*, a *man*; sometimes *husband*; often used w. another noun in apposition, which may be rendered as an adj., e. g. Σίντιες ἄνδρες (A 594), 'Sintian men.'

ἀνήρπασε, see ἀναρπάζω.

ἀνήσει, see ἀνίημι.

Ἄνθεια, *Antheïa*, a city of Agamemnon situated on the Messenian gulf.

ἀνθεμό-εις, -εσσα, -εν (cf. ἄνθος), *flowery.*

ἀνθερεών, -ῶνος, ὁ (ἄνθος), *chin.*

ἀνθ-ίσταμαι, imperf. ἀνθίσταντο, *set themselves in opposition, made resistance.*

ἄνθος, plur. ἄνθεα, τό, *flower, blossom.*

ἀνθρακιήν †, τήν, *heap of glowing coals*, I 213.

ἄνθρωπος, ὁ, Lat. *homo, man.* Sometimes w. an appositive noun as ἄνθρωπος ὁδίτης, 'wayfaring man.' See ἀνήρ.

ἀνῐάζω (cf. ἀνῐάω), *be distressed.*

ἀνῐάω, *distress*; pass. aor. partic. masc. sing. accus. ἀνῑηθέντα, *be wearied.*

ἀνιδών, see ἀνεῖδον.

ἀν-ίημι, fut. ἀνήσει, aor. ἀνῆκε, 2 aor. subj. ἀνήῃ, opt. ἀνείη, *send up; let go, release; impel, drive, spur*; **mid.** pres. partic. ἀνῑεμένη, *undo, bare* (κόλπον, X 80).

ἀνίπτοισιν †, adj., *unwashed*, Z 266.

ἀ-νιπτό-ποδες †, adj., *with unwashed feet*, Π 235.

ἀν-ίστημι, imperf. ἀνίστη, fut. ἀνστήσεις, aor. opt. ἀναστήσειε, partic. fem. ἀνστήσασα, *make stand up; turn out* (*of a place*), *dismiss* (A 191); *raise up* (Priam) by the hand, χειρός, Ω 515; *arouse* (κήρυκα, Ω 689); *wake up* (Ἀχιλῆα, Σ 358). —**Mid.** pres. partic. ἀνιστάμενος,

with 2 aor. act. ἀνέστη, ἀνστήτην, ἀνέσταν, partic. ἀναστάς, ἀναστάντες, *rise up, arise.*

ἀν-ιχνεύων comp. †, pres. partic., *tracking back,* X 192.

ἀν-οίγω, imperf. ἀνέῳγε, *open.*

ἀν-ορούω, aor. ἀνόρουσε(ν), *spring up.*

ἀν-ουτητί †, adv., *without dealing a wound,* X 371.

ἀνστήσᾱσα, ἀνστήσεις, ἀνστήτην, see ἀνίστημι.

ἔνσχεο, ἀνσχήσεσθαι, see ἀνέχω.

ἄντα, adv. (an old accus.; cf. ἀντί and Lat. *ante*), *to the face, opposite, in front; to one's gaze, to look at.*

ἀντ-άξιος, -ον (ἀντί), *equivalent.*

ἀντάω (ἄντα), fut. ἀντήσω, aor. ἤντησε, come face to face with, *meet, encounter.*

ἀντετόρησεν, see ἀντιτορέω.

ἄντην, adv. (an old accus.; cf. ἄντα), *to the face, face to face* (X 109); *over against* or *opposite.*

Ἀντηνορίδης, -άο, *the son of Ante'nor,* Helica'on (Γ 123); Co'on (T 53).

Ἀντήνωρ, -ορος, *Ante'nor,* a Trojan, husband of the priestess Theano. Cf. note on Γ 205.

ἀντί (an old loc.; cf. ἄντα), in the face; prep. w. gen., *like, equal to, a match for,* I 116.

ἀντία (adv. of ἀντίος), *opposite, against.*

ἀντι-άνειραι (ἀνήρ), fem. adj., *like* or *a match for men.*

ἀντιάω (ἀντίος), pres. partic. ἀντιάουσαν, aor. partic. ἀντιάσᾱς, come face to face with, *meet, share* (A 31, 67).

ἀντί-βιος, -η, -ον (βίη), *with opposing strength, hostile, wrangling.*—Adv. **ἀντιβίην** and **ἀντίβιον,** *with opposing strength, with might* against one.

ἀντι-βολέω (ἀντι-βάλλω), aor. ἀντεβόλησε, ἀντεβόλησαν, *meet, encounter.*

ἀντί-θεος, -η, -ον, *godlike.*

ἀντι-κρύ, *over against* (like ἄντην); *straight on* (Γ 359), *outright, utterly* (Π 116). [-ῡ twice in Iliad.]

Ἀντίλοχος, *Antil'ochus,* a son of Nestor.

ἀντί-ος, -η, -ον, in face of, *over against, opposite; against, to meet* (B 185).—Neut. sing. and plur. as adv. **ἀντίον** and **ἀντία,** *against, opposite; before.*—**ἀντίον ηὔδᾱ,** *spoke to, answered.*

ἀντι-τορέω (τείρω), aor. ἀντετόρησεν, *bore through, pierce.*

ἀντι-φέρομαι, bear oneself against, *resist.*

ἄντομαι (ἄντα), infin. ἄντεσθαι, imperf. ἤντετο, *meet, encounter.*

ἄντυξ, -γος, ἡ, *rim* of chariot or shield.

CHARIOT WITH ἄντυξ. FROM THE ARGIVE HERAEUM.

Perhaps about 600 B. C. (After *Am. Jour. Archaeol.* II [1898], Pl. ii, 6.)

ἄνυσις, ἡ (cf. ἄνω), *accomplishment* (B 347), *achievement.*

ἄνω (for ἄνϝω), *accomplish*; **pass.** opt. ἄνοιτο, *be finished* (Σ 473).

ἄνω, adv., *upward* (Ω 544).

ἄνωγα, a **perf.** w. present meaning; 2 sing. ἄνωγας, 3 sing. ἄνωγε(ν), subj. ἀνώγῃ, opt. ἀνώγοι, pluperf. ἀνώγει. Also a **pres.** is formed: **ἀνώγει,** and imperf. ἄνωγε(ν), ἤνωγον: *bid, command, urge.*

ἀξέμεν (Ω 663), **ἄξετε,** see ἄγω.

ἀξίνη, ἡ (ἀκ-ωκή), *battle-axe*, O 711.

ἄξιος, -η, -ον, of equal value, *worth*, *worthy*.

Ἀξιός, -οῦ, *Ax'ius*, a river of Macedonia.

ἄξον, see ἄγνῡμι.

ἀοίδιμοι †, adj., *sung of*, Z 358.

ἀοιδός, ὁ (ἀείδω), *bard*. Introduction, 3.

ἀ-ολλής, -ές (ἀ- collective and ϝελ of εἵλω), *crowded* or *collected together*, *in a mass*.

ἀολλίζω (ἀολλής), aor. ἀόλλισσαν, partic. ἀολλίσσᾰσα, pass. aor. ἀολλίσθησαν, *collect* together.

ἄορ, dat. ἄορι, τό, *sword* (Π 473), synonym of ξίφος and φάσγανον (see note on O 714).

ἀοσσητήρ, accus. plur. -ῆρας, ὁ, *ally*; *avenger* (X 333).

ἄ-ουτον †, adj., *unwounded*, Σ 536.

ἀπ-αγγέλλω, aor. infin. ἀπαγγεῖλαι, *announce*, *bring back a message*.

ἀπ-άγω, fut. infin. ἀπάξειν, 2 aor. ἀπήγαγε, *bring back*.

ἀπ-αίνυμαι, imperf. ἀπαίνυτο, *take away*.

ἀπ-αλέξω, 2 aor. opt. ἀπαλάλκοι, *ward off*.

ἁπαλός, -ή, -όν, gen. plur. fem. ἁπαλάων, *soft*, *tender*.

ἀπ-αμείβομαι, partic. ἀπαμειβόμενος, *reply*.

ἀπ-ᾱμήσειε comp. †, aor. opt. of ἀπᾰμάω, *cut off*, Σ 34.

ἀπ-αμύνω, aor. ἀπήμῡνεν, *ward off*; **mid.** aor. opt. ἀπαμῡναίμεσθα, *ward off from oneself*, *defend oneself*. Aor. infin. in tmesis ἀπὸ . . . ἀμῡναι (A 67).

ἀπ-άνευθε(ν), *far off*; *at a distance*; *far from*, *apart from* (w. gen.).

ἀπ-αράσσω, aor. ἀπάραξε, *strike off*, *break off*.

ἅ-πᾱς, ἅπᾰσα, ἅπαν, *all together*, *all*.

ἀπατάω (ἀπάτη), aor. ἀπάτησε, *deceive*.

ἀπ-άτερθε(ν), *at a distance*; *far away from* (w. gen.).

ἀπάτη, ἡ, *deceit*, *deception*.

ἀπατηλόν †, adj., *deceitful*, A 526.

ἀπ-αυράω, *take away*, see § 63, 4.

ἀπ-εδέξατ' (ο) comp. †, *accepted*, A 95.

ἀπέειπε, see ἀπεῖπον.

ἀπέθηκε, see ἀποτίθημι.

ἀπειλέω (ἀπειλή), imperf. ἀπειλεῖτε, fut. ἀπειλήσω, aor. ἠπείλησεν, ἀπείλησαν, *threaten*.

ἀπειλή, gen. plur. ἀπειλάων, ἡ, *threat*.

ἄπ-ειμι (εἶμί), partic. ἀπεόντος, *be absent*.

ἀπεῖπον and **ἀπ-έειπον**, 2 aor., ἀπέειπε, subj. ἀποείπῃ, imperat. ἀπόειπε, infin. ἀποειπεῖν, partic. ἀποειπών, *declare*, *speak out*; *refuse* (A 515); *renounce* one's wrath.

ἀ-πείρων, -ονος (πεῖραρ), *boundless*.

ἀπέκτανε, see ἀποκτείνω.

ἀπ-εμῡθεόμην comp. †, imperf., *tried to dissuade*, I 109.

ἀ-περείσιος, -ον, *boundless*, *limitless*.

ἀπ-ερώησειας comp. †, aor. opt., *retire from*, *rest from*, Π 723.

ἀπέσσυτο, see ἀπο-σεύομαι.

ἀπέστη, see ἀφίσταμαι.

ἀπεστυφέλιξεν, see ἀποστυφελίζω.

ἀπετρωπῶντο, see ἀποτρωπάω.

ἀπ-εχθαίρω, aor. subj. ἀπεχθήρω, *hate*.

ἀπ-εχθάνομαι (ἔχθος, *hate*, *enmity*), 2 aor. ἀπήχθετο, subj. ἀπέχθηαι, *become hated*, *be hateful*.

ἀπ-έχω, 2 aor. subj. ἀπόσχῃ, **mid.** ἀπόσχωνται, *hold off*, *keep away*, **mid.** *restrain oneself from*, *let up from*. ἀπὸ . . . ἔχουσιν, in tmesis, X 324, *part from*.

ἀπεψύχοντο, see ἀποψύχω.

ἀπήγαγε, see ἀπάγω.

ἀπ-ηλεγέως (ἀλέγω), *regardlessly*, *unreservedly*.

ἀπήμβροτε, see ἁφαμαρτάνω.

ἀπήμῡνε, see ἀπαμύνω.

ἀ-πήμων (πῆμα), *without suffering*, *unhurt*.

ἀπήνη, ἡ, *wagon.*

ἀπ-ηνής, -*ές*, gen. ἀπηνέος, *unkind, hard.*

ἀπηύρᾱ, ἀπηύρων, *took away.* See § 63, 4.

ἀπήχθετο, see ἀπεχθάνομαι.

ἀ-πιθέω (πείθω), aor. ἀπίθησε(ν), *disobey.*

ἄπιος, -η, -ον (ἀπό), *distant.*

ἄ-πιστος, -ον, *faithless.*

ἀπό, ἀπ', ἀφ' (cf. Lat. *ab*), adv. and prep. w. gen., *from, far from, away from.* Also accented **ἄπο**, §§ 164, 166.

Meaning as **adv.** *away from, from, forth.*

ἀπο-βαίνω, mixed aor. mid. ἀπεβήσετο, 2 aor. act. ἀπέβη, partic. ἀποβάντες, *go away; dismount.*

ἀπο-βάλλω, aor. in tmesis ἀπὸ . . . βάλε, *throw off.*

ἀπό-βλητος, -ον (βάλλω), *to be thrown away, to be scorned.*

ἀπο-βλύζων †, pres. partic., *spirting out,* I 491.

ἀπο-γυιώσῃς †, aor. subj., *rob of the use of limbs, unnerve,* Z 265.

ἀπο-δατέομαι, fut. ἀποδάσσομαι, infin. ἀποδάσσεσθαι, *give a due portion of, divide.*

ἀπο-δειρο-τομέω (δειρή, τάμνω), fut. ἀποδειροτομήσω, *cut the throat of, slaughter.*

ἀπο-δίδωμι, 2 aor. infin. ἀποδοῦναι, in tmesis ἀπὸ . . . δόμεναι, *give up* or *back* something as due, *pay* (Σ 499); *pay for, atone for* (I 387).

ἀπο-δύω, aor. ἀπέδυσε, subj. in tmesis ἀπὸ . . . δύσω (B 261), 2 aor. subj. in tmesis ἀπὸ . . . δύω (X 125), infin. ἀποδῦσαι, *strip off.*

ἀπό-εικε comp. †, imperat. of ἀποείκω, *withdraw from,* Γ 406.

ἀπὸ . . . εἵλετο, in tmesis for ἀφείλετο. See ἀφαιρέομαι.

ἀπο-ἔρρω (Fέρρω, Lat. *verrō*), aor. ἀπόερσε, *sweep away,* Z 348.

ἀποθείομαι, ἀποθέσθαι, see ἀποτίθημι.

ἀπο-θνήσκω, perf. partic. gen. ἀποτεθνηῶτος, *be slain;* perf. *be dead.*

ἀπο-θρῴσκω, *leap from.*

ἀ-ποινα, τά (ποινή), *ransom; atonement, recompense.*

ἀπο-κόπτω, fut. infin. ἀποκοψέμεν, aor. ἀπέκοψε, *hew off, cut off.*

ἀπο-κρύπτω, aor. infin. ἀποκρύψαι, *hide away.*

ἀπο-κτείνω, aor. ἀπέκτεινε, 2 aor. ἀπέκτανε, *kill, slay.*

ἀπο-λάμπω, imperf. ἀπέλαμπε, *shine, be radiant* from. See note on X 319.

ἀπο-λήγω, imperf. ἀπέληγε, *stop* or *cease from.*

ἀπ-όλλῡμι, aor. ἀπώλεσα, ἀπόλεσσαν, *destroy, slay, lose;* **mid.** 2 aor. ἀπόλοντο, opt. ἀπολοίμην, infin. ἀπολέσθαι, *be destroyed, perish, be lost.*

Ἀπόλλων, -ωνος, *Apol'lo,* son of Zeus and Leto, brother of Artemis, the powerful god of light, the far-darter. See § 30.

ἀπο-λῡμαίνεσθαι, pres. infin., ἀπ-ελύμαίνοντο, imperf. indic., *purify oneself.* See foot-note on A 313, 314 (found only here).

ἀπο-λύω, aor. ἀπέλυσε, *set free;* **mid.** fut. ἀπολῡσόμεθα, *ransom.*

ἀπο-μηνίω, aor. partic. gen. ἀπομηνίσαντος, *be very wroth.*

ἀπ-ομόργνῡμι, imperf. ἀπομόργνῡ, **mid.** aor. ἀπομόρξατο, *wipe away, wipe off.*

ἀπο-νάσσωσιν, aor. subj. of ἀπο-ναίω, trans., *remove* to another dwelling-place, *send back* = Attic ἀποδῶσιν, Π 86.

ἀπο-νέομαι, *go back, return home.*

ἀπ-ονίναμαι (ὀνίνημι), 2 aor. opt. ἀπόναιο, *have joy of,* Ω 556.

ἀπο-νοστέω, fut. infin. ἀπονοστήσειν, *return home.*

ἀπο-ξύσᾱς comp. †, *smooth away,* I 446.

ἀπο-παύω, aor. ἀπέπαυσε, *stop, check, stay* (trans.) *from;* **mid.** ἀποπαύεαι,

imperat. ἀποπαύεο, fut. infin. ἀποπαύσεσθαι, *cease, rest from.*

ἀπο-πέτομαι, 2 aor. partic. ἀποπτάμενος, 2 aor. in tmesis ἀπὸ . . . ἔπτατο (Π 469), *fly off.*

ἀπο-πλάζω, *drive back,* **pass.** aor. ἀπεπλάγχθη, *spring back, rebound.*

ἀπο-πλείω (πλέω), *sail away.*

ἀπο-πρό, *far away.*

ἀποπτάμενος, see ἀποπέτομαι.

ἀπ-ορούω, aor. ἀπόρουσε, *spring off, spring down.*

ἀπο-(ρ)ρήγνῡμι, aor. partic. ἀπορρήξᾱς, *break off, snap off.*

ἀπο-(ρ)ρῖπτω, aor. infin. ἀπορρῖψαι, partic. ἀπορρίψαντα, *cast off, lay aside.*—Aor. in tmesis ἀπὸ . . . ἔρριψε (Χ 406).

ἀπο-σεύομαι, 2 aor. ἀπέσσυτο, *rush from.*

ἀπο-στείχω, 2 aor. imperat. ἀπόστιχε, *go away.*

ἀπο-στρέφω, iterat. aor. ἀποστρέψασκε, *turn* or *drive back.*

ἀπο-στυφελίζω, aor. ἀπεστυφέλιξε(ν), *drive away.*

ἀπόσχῃ, -σχωνται, see ἀπέχω.

ἀπο-τάμνω, *cut off;* **mid.** for oneself. 2 aor. in tmesis ἀπὸ . . . τάμε, *cut off, cut* (Γ 292).

ἀποτεθνηῶτος, see ἀποθνῄσκω.

ἀπο-τίθημι, aor. ἀπέθηκε, **mid.** 2 aor. subj. ἀποθείομαι, infin. ἀποθέσθαι, *set* or *lay away; lay aside.* **Mid.** *lay aside* one's own etc.

ἀπο-τίνω, infin. ἀποτῑνέμεν, fut. ἀποτῖσεις, aor. subj. ἀποτίσῃ, partic. ἀποτίσᾱς, *pay* something due, *pay for.*

ἀπο-τμήγω (τάμνω), aor. partic. ἀποτμήξᾱς, *cut off.*

ἀπο-τρωπάω, mid. imperf. ἀπετρωπῶντο, *turn* (oneself, in mid.) *away* from.

ἀπούρᾱς, *having taken away*; § 63, 3.

ἀπουρήσουσι, *will carry off, will remove* (Χ 489). See § 63, 3.

ἀπό-φημι, mid. imperat. ἀπόφασθε, *speak out, declare.*

ἀπο-φθίνω, mid. 2 aor. partic. ἀποφθιμένοιο or -ου, *perish, be dead.*

ἀπο-ψύχω, pass. imperf. ἀπεψύχοντο, *they cooled off in the wind, let . . . dry off.*

ἄ-πρηκτος, -ον (πρήσσω), accomplishing nothing, *vain, fruitless.*

ἀ-πριάτην (πρίαμαι), adv., but originally an accus. sing. fem., *unbought, without price.*

ἀ-πτῆσι †, adj., *unfledged,* Ι 323.

ἀ-πτόλεμος, -ον, *unwarlike.*

ἅπτω, *fasten*; **mid.** imperat. ἁπτέσθω, infin. ἅπτεσθαι, partic. ἁπτομένη, imperf. ἥπτετο and ἅπτετο, aor. ἥψατο, partic. ἁψάμενος, *lay hold on, grasp, take hold.*

ἄ-πυρος, -ον (πῦρ), *untouched by fire* (Ι 122).

ἀπ-ωθέω, fut. ἀπώσει, aor. (in tmesis, Ε 308) ἀπ-ῶσε, **mid.** aor. ἀπώσατο, infin. ἀπώσασθαι, partic. ἀπωσάμενον, *push, thrust,* or *drive back; remove; knock* or *rub off* skin (Ε 308); **mid.** *thrust back* or *away* from oneself or for oneself, *push away, drive away.*

ἀπώλεσα, see ἀπόλλῡμι.

ἀπωσάμενον, ἀπώσασθαι, ἀπώσατο, ἀπῶσε, ἀπώσει, see ἀπωθέω.

ἄρα, ἄρ, ἄρ', ῥα, ῥ', *as may be believed, of course, as it seems, so, then,* §§ 46, 49. For idiomatic use w. past tense see notes on Γ 183, Ι 316.

ἀραβέω, aor. ἀράβησε, *rattle, clink.*

ἀραιός, -ή, -όν, *thin.*

ἀράομαι (ἀρή), ἀρᾶται, imperf. ἠρᾶτο, aor. ἠρήσατο, ἠρήσαντο, aor. subj. ἀρησόμεθα, *pray, pray for.*

ἀρ-αρίσκω (cf. Lat. *ar-tō*), aor. partic. ἄρσαντες, 2 aor. subj. ἀράρῃ (trans. Π 212), *fit* or *join together, suit*; 2 aor. ἄραρον (intrans. Π 214), 2 perf. partic. ἀρηρότες, ἀραρυῖα, etc., pluperf. ἀρήρει, **mid.** 2 aor. partic.

ἄρμενον, all intrans., *be fitted* or *joined together; fit, suit; be fitted* or *provided with*; **pass.** aor. ἄρθεν, *were fitted together, pressed close* (Π 211).

ἀργαλέος, -η, -ον (ἄλγος), *hard, difficult, grievous, cruel.*

Ἀργεῖη Ἑλένη, *Ar'give Hel'en.*

Ἀργέιοι, *Argives.* See note on A 79.

ἀργεϊφόντης, perhaps *the bright appearing*, epithet of Hermes. See note on B 103.

ἀργεννός, -ή, -όν (ἀργής), *white, shining*, epithet of ὄιες and ὀθόναι.

ἀργής, dat. ἀργῆτι (ἀργός), shining *white.*

ἀργι-κέραυνε, only voc., *of the shining white thunder-bolt.*

ἀργι-όδους, -οντος (ὀδούς), *white-toothed, white-tusked.*

Ἄργος, -εος, *Ar'gos.* See note on A 79.

ἀργός, -ή, -όν (cf. ἄργυρος), white, *swift.*

Ἄργοσ-δε, *to Argos.*

ἀργύρεος, -η, -ον (ἄργυρος), *of silver, silver.*

ἀργυρό-ηλος, -ον (ἧλος), with silver nails, *silver-studded*; the sword-hilt was apparently attached to the blade with nails that might be of silver; the epithet is applied also to the θρόνος (Σ 389).

ἀργυρό-πεζα, *silver-footed*, i. e. white-footed.

ἄργυρος, -ου, ὁ (Lat. *argentum*), *silver.*

ἀργυρό-τοξος, -ον, *with silver bow*; as substant., *god of the silver bow.* It would seem that the poet had in mind a bow ornamented with silver.

ἀργύφεος, -η, -ον, *shining-white.*

ἄργυφος, -ον, same as ἀργύφεος.

ἀρδμός, ὁ (ἄρδω, *water, irrigate*), *watering-place.*

ἀρείων, ἄρειον, dat. plur. ἀρείοσιν, comparat. of ἀγαθός, *braver, better.*

ἀρέσκω (ἀρ of ἀρ-αρίσκω), aor. infin. ἀρέσαι, **mid.** fut. ἀρεσσόμεθα, aor. partic. ἀρεσσάμενος, fit together, *make amends* (I 120); *appease, reconcile* (I 112); arrange, *adjust* (Z 526).

ἀρετή, ἡ, *excellence, bravery, valor; excellent deeds* (O 642).

ἄρετο, see ἄρνυμαι.

(1) **ἀρή,** ἡ, *prayer, curse.*

(2) **ἀρή,** ἡ, *calamity, evil.*

ἀρήγω, fut. infin. ἀρήξειν, *help, aid.*

ἀρηι-κταμένῳ †, adj., *slain in battle*, X 72.

ἀρήιος, -ον (Ἄρης), *warlike, martial.* —ἄρειον(τεῖχος) is best referred to ἀρείων. See note on O 736.

ἀρηί-φατος, -ον (φεν-, φα-), *slain in battle.*

ἀρηί-φιλος, -ον, *dear to Ares, warlike.*

ἀρημένος, -η, -ον, *overcome* with ills, *distressed.*

Ἄρης, -ηος or -εος, *A'res*, son of Zeus and Here, the war-god representing the worse and wilder features of battle; *war.*

ἀρητήρ, -ῆρος, ὁ (ἀράομαι), *priest.*

ἄρθεν, see ἀραρίσκω.

Ἀριάδνη, *Ariad'ne*, daughter of Minos the king of Crete.

ἀρί-ζηλος, -η (or -ος), -ον (δῆλος), very *clear*, very *conspicuous.* Fem. ἀρίζηλοι, X 27.

ἀριθμέω (ἀριθμός, *number*), **pass.** aor. infin. ἀριθμηθήμεναι, *to be numbered.*

Ἀρίμοις †, τοῖς, a mountain, *Ar'ima*, or a people, *Ar'imi*, in Cilicia. B 783.

ἀρι-πρεπής, -ές (cf. μετα-πρέπω), very *conspicuous, illustrious.* See § 106.

ἀριστερός, -ή, -όν, *left.*

ἀριστεύς, -ῆος, ὁ (ἄριστος), *best, bravest* (Γ 44); as substant. in plur., *chiefs, princes.* For dat. plur. see § 88.

ἀριστεύω (ἀριστεύς), iterat. impert. ἀριστεύεσκε, *be best, be the first.*

ἄριστος, -η, -ον (superl. of ἀγαθός), *best, noblest, bravest.*

ἄρκιος, -η, -ον (ἀρκ-έω, *ward off*), *sufficient; secure, assured*, B 393.

ἄρκτος, ὁ, ἡ, *bear*; the constellation *ursa māior*, Σ 487.

ἅρμα, -ατος, τό, *chariot*, Introduction, 27.

ἁρμόζω (ἀρ-αρίσκω), aor. ἥρμοσε, *fit*, Γ 333.

ἁρμονίη, ἡ (ἁρμόζω), gen. plur. ἁρμονιάων, *compact*, X 255.

ἄρνα, accus., no nom. sing., τόν, τήν, dual ἄρνε, plur. ἄρνες, etc., *lamb; ewe, ram*.

ἀρνειός, ὁ (ἄρν-α), *ram*.

ἀρνευτήρ, dat. ἀρνευτῆρι, ὁ, *diver, tumbler*.

ἄρ-νυμαι (αἴρω), partic. ἀρνύμενοι, imperf. dual ἀρνύσθην, aor. ἤρατο, ἠράμεθα, 2 aor. ἄρετο, ἄροντο, subj. ἄρηαι, opt. ἀρείμην, ἄροιο, ἄροιτο, infin. ἀρέσθαι, *carry off, win*; often *seek to win* (in pres.), *strive for; seek to guard* (Z 446).

ἄροσις, accus. ἄροσιν, ἡ (ἀρόω), *plowland*.

ἀρο-τήρ, nom. plur. ἀροτῆρες, ὁ (ἀρόω), *plowman*. Lat. *arātor*.

ἄρουρα, -ούρης, ἡ (ἀρόω), *plow-land*. (Cf. Vergil's *arva*, neut. plur.)

ἀρόω (Lat. *arō*), *plow*; perf. partic. fem. ἀρηρομένη, *plowed*.

ἁρπάζω (Lat. *rapiō*), fut. partic. ἁρπάξων, aor. ἥρπασε, subj. ἁρπάσῃ, partic. ἁρπάξας, *seize, snatch away, steal away*.

ἅρπυια, ἡ (ἁρπάζω), snatcher, a *storm-wind* personified.

ἄ-ρρηκτος, -ον (ῥήγ-νῡμι), not to be broken, *firm, weariless*.

ἅρσαντες, see ἀραρίσκω.

Ἄρτεμις, -ιδος, *Ar'temis*, daughter of Zeus and Leto, and sister of Apollo, the famous goddess of the chase.

ἀρτι-επής †, adj., *using words exactly suited* to the purpose, *clever of speech*, X 281.

ἄρ-τιος, -η, -ον (ἀρ-αρίσκω, cf. Lat. *artus*), *fitted, suited*. See note on E 326.

ἀρτί-πος (πούς), sound of foot, *swift of foot*.

ἀρτύνω (cf. ἄρτ-ιος), imperf. mid. ἠρτύνετο, *fit together; frame*.

ἀρτύω (ἀρτύνω, ἄρτ-ιος), *fit together*; ἤρτυε, *was preparing to fit*, Σ 379.

ἀρχεύω (ἀρχός), *be leader, command*.

ἀρχή, ἡ (ἄρχω), *beginning*.

ἀρχός, ὁ (ἄρχω), *leader, commander, captain*.

ἄρχω, imperf. ἦρχον, **mid.** imperf. ἤρχετο, fut. ἄρξομαι, *lead the way; be first* to do something, *begin; be leader of, command*; **mid.** *begin*.

ἀρωγός, ὁ (ἀρήγω), *helper*. Note on Σ 502.

ἄσαιμι, aor. opt. of ἄω, *sate, feed*, I 489.

ἀ-σβεστος, -η, -ον (σβέννῡμι), not to be quenched, *unquenchable, ceaseless*. Used as adj. of two endings, Π 267.

ἄσθμα, dat. ἄσθματι, τό, difficult *breathing*.

ἀσθμαίνων, accus. -οντα (ἄσθμα), pres. partic., *breathing with difficulty, gasping*.

Ἄσιος, dat. Ἀσίῳ †, *A'sius*, son of Dymas and brother of Hecabe, Π 717.

Ἄσιος, dat. Ἀσίῳ †, adj., *Asian*. Applied by Homer to a meadow in Lydia, south of Mt. Tmolus, B 461.

Ἀσκάλαφος, *Ascal'aphus*, son of Ares, and leader of the Orchomenians.

ἀσκελέως †, adv., *unceasingly, stubbornly*, T 68.

ἀσκέω, imperf. w. -ν movable ἤσκειν, aor. ἤσκησεν, *prepare; wrought with skill* (Σ 592).

ἀ-σκηθής, -ές, *unscathed*.

ἀσκός, ὁ, *skin, bag* of skin.

ἀσπαίρω, *struggle, twitch*, in the throes of death.

ἀσπασίως (ἀσπάσιος), *gladly, joyfully*.

ἀ-σπερχές, *eagerly, ceaselessly; hotly.*

ἄ-σπετος, *-ον* (cf. *ἐν-έπω*), unspeakably large, *immeasurable, vast.*

ἀσπιδιώτης, accus. plur. *-ώτᾶς* (*ἀσπίς*), *shield-bearing.*

ἀσπίς, *-ίδος, ἡ, shield.* See Introduction, 23–26.

ἀσπιστής, only gen. plur. *-ἆων* (*ἀσπίς*), *shield-bearing.*

ἀ-σπουδεῖ (*σπουδή*), *without a struggle.*

ἄσσα, neut. plur. of *ὅτις* (= *ὅς τις*), § 124.

ἆσσον, see *ἄγχι.*

ἀσταχύεσσιν †, *τοῖς, with its ears* of grain, B 148.

ἀ-στεμφής, *-ές* (*στέμβω,* 'stamp,' *shake*), *unshaken, firm.*

ἀστερό-εις, *-εσσα, -εν* (*ἀστήρ*), *star-bedight; shimmering, shining* like stars.

ἀστεροπητής, *ὁ, lightning-hurler.*

ἀ-στήρ, dat. *-έρι,* dat. plur. *ἀστράσι, ὁ* (Lat. *stella*), 'star.'

ἀστράπτω, *lighten, hurl lightning.*

ἄστυ, *-εος, τό* (*F-*), the *town.*

Ἀστυάναξ, accus. *-άνακτα, Asty'anax,* son of Hector.

ἄστυ-δε, *to the town.*

ἀσύφηλος, *-ον,* unintelligent, boorish, *outrageous.*

ἀσφαλές, adv. (*ἀσφαλής*), *surely.* Note on O 683.

ἀσφάραγον †, *τόν, windpipe,* X 328.

ἀσχαλάω, infin. *ἀσχαλάειν,* partic. *ἀσχαλάοντα, be vexed, be impatient.*

ἀ-τάλαντος, *-ον* (*τάλαντον*), of equal weight, *equal.*

ἀταλά-φρονα †, adj. accus. sing. masc., *merry-hearted,* Z 400.

ἀταλός, *-ή, -όν,* bounding, *youthful.*—*ἀταλὰ φρονέοντες, merry-hearted.*

ἀτάρ = *αὐτάρ* (§ 31), which see.

ἀ-τάρβητος †, adj., *undaunted,* Γ 63.

ἀταρπιτός, *ἡ, path.*

ἀταρτηρός, *-όν, harsh.*

ἀτασθαλίαι, *αἱ* (*ἀτάσθαλος*), *presumptuous acts, sins of arrogance.*

ἀτάσθαλος, *-ον* (*ἄτη*), blinded with arrogance, *contemptuous, haughty.*

ἀ-τειρής, *-ές* (*τείρω*), not worn away, *hard, unyielding, weariless.*

ἀ-τελεύτητος, *-ον* (*τελευτάω*), *unaccomplished.*

ἄτερ, *apart from, without* (w. gen.).

ἀ-τέρπου †, adj., *joyless,* Z 285.

ἄτη, *ἡ, blindness of heart, sinful arrogance*; then the resulting *sin* or *hurt.* Personified, I 504; see note.

ἀτῑμάζω (*ἀτῑμάω*), iterat. imperf. *ἀτῑμάζεσκε,* aor. *ἠτίμασεν, dishonor, spurn.*

ἀ-τῑμάω (cf. *ἄτιμος, τῑμή*), fut. *ἀτῑμήσει,* aor. *ἠτίμησας, -σε(ν),* opt. *ἀτῑμήσειε, dishonor, spurn.*

ἀ-τῑμητος, *-ον, dishonored, little-esteemed.*

ἄτῑμος, *-ον* (*τῑμή*), *without honor, dishonored.*—Comp. *ἀτῑμότερον* † (Π 90). — Superl. *ἀτῑμοτάτη* † (A 516).

ἀ-τλητος, *-ον* (*τλῆναι*), *unbearable.*

ἆτος, *-ον* (i. e. *ἀ-ἄτος,* cf. *ἄω*), *insatiable, greedy.*

Ἀτρεΐδης, *-αο* or *-εω, son of A'treus,* either Agamemnon or Menelaus.

Ἀτρεΐων, *-ωνος, son of A'treus,* Agamemnon.

ἀτρεκέως, *truly.*

ἀ-τρέμα(ς) (*τρέμω, tremble*), *quietly.*

Ἀτρεύς, *-έος, A'treus,* son of Pelops, brother of Thyestes, and father of Agamemnon and Menelaus. For declension see § 90.

ἄ-τρομος, *-ον* (*τρέμω,* cf. *ἀτρέμας*), without trembling, *fearless.*

ἀ-τρύγετος, *-ον* (perhaps *τρύω,* Lat. *terō, rub away, wear out*), weariless, *restless.* Ancient interpretation: *barren* (*ἄ-καρπος*).

ἀτρῠτώνη, perhaps the *unwearied, invincible,* epithet of Athene. See note on B 157. (*ἀ-* privative and

possibly τρύω = Lat. *terō*, *rub away*, *wear out*.)

ἄττα, *father*, word of endearment in addressing an elder.

ἀτύζομαι, aor. partic. ἀτυχθείς, *be bewildered*, *distraught*, *dazed*; *affrighted at* (Z 468); *flee bewildered* (Σ 7).

αὖ, *back*, *again*; *in turn*; *moreover*, *further*.

αὐγή, ἡ, *bright light*, *radiance*, *beam*.

αὐδάω (αὐδή), imperat. αὔδᾱ, imperf. ηὔδαε or ηὔδᾱ, aor. partic. αὐδήσαντος, *speak*, *call* or *cry out*; ἀντίον ηὔδᾱ, *replied*. Cf. προσ-αυδάω.

αὐδή, ἡ, *voice*, *speech*.

αὐδή-εις, -εσσα, -εν, gifted with speech, *able to speak*.

αὐερύω, aor. αὐέρυσαν (for composition see § 63, 1), *draw back* or *up*.

αὖθι (αὐτό-θι), in this or that very place, *here* (B 328, 435, etc.), *there* (A 492, etc.); *on the spot*, *forthwith*.

αὐλή, ἡ, *courtyard*; see plan of Homeric house under μέγαρον.

αὖλις, accus. αὖλιν, ἡ, *camp* for the night (I 232).

Αὐλίς, accus. Αὐλίδα, *Au'lis*, port of Boeotia.

αὐλός, ὁ, tube, *flute*.

αὐλ-ῶπις (αὐλός, ὤψ), *tube-eyed*, *horn-eyed*, epithet of helmet. Introduction, 33.

ἄ-υπνος, -ον (cf. ὕπνος, which once had initial σ), *sleepless*.

αὔριον, to-morrow morning, *early in the morning*.

αὐτάρ [αὐτ'(ε) and ἄρ(α)], *then again*, *on the other hand*; *but* (weaker than ἀλλά and stronger than δέ), *yet*; *while*; *further*.

αὖ-τε, αὖτ', αὖθ' before rough breathing, *again*, *in turn*; *further*, *besides*; *however*, *but*. Used in questions it may imply surprise or reproach.

ἀϋτή, ἡ (αὔω), *war-cry*, *battle-cry*; *battle*.

αὐτ-ἦμαρ, *on the very day*, *on the same day*.

αὐτίκα, αὐτίκ', αὐτίχ' before rough breathing, *on the spot*, *at once*, *forthwith*.

αὖτις, *back*, *again*; *in turn* (X 449); *at another time* (A 140, Γ 440).

ἀυτμή, ἡ, *breath* (I 609); *blast* (Σ 471).

αὐτό-θι, on the very spot, *here*, *there*.

αὐτο-κασίγνητος, ὁ, *brother* by the same father and mother; i. e. not a half-brother.

αὐτό-ματος, -η, -ον (μέ-μα-α), self-moved, *of one's own accord*.

Αὐτομέδων, -οντος, *Autom'edon*, son of Diores and charioteer of Achilles.

Αὐτόνοος, *Auton'oüs*, a Trojan slain by Patroclus (Π 694).

αὐτός, -ή, -ό, intensive and reflexive, *self*: my*self*, your*self*, him*self*, etc.; 'for one's own part.' 'on one's own account'; 'of one's own accord.'—*Alone* (Π 846, Ω 499).—*Same*.—Sometimes used in oblique cases as pronoun of third person: *him*, *her*, *it*.

αὐτο-σχεδόν, very near, *hand to hand*, *in close combat*.

αὐτοῦ, adv. (αὐτός), *in the same place* (Σ 488), *here*, *there*.

αὔτως (αὐτός), in the same way as before, *just as I am* (X 125), *just as you are* (Σ 198, 338), *still* as before (B 138), "in same content" (A 133); *in vain* (B 342, Π 117).—καὶ αὔτως, 'even as it is' (A 320).—νήπιον αὔτως, cf. note on Z 400.—ὥς δ' αὔτως, *and in the same way*.

αὐχήν, -ένος, ὁ, *neck*.

αὔω [ἀύω], aor. ἤυσε or ἄυσε, partic. ἀύσας, *shout*, *cry out*.

ἀφ-αιρέομαι, pres. imperat. ἀποαίρεο (A 275), infin. ἀποαιρεῖσθαι, fut. infin. ἀφαιρήσεσθαι, 2 aor. ἀφείλεο, ἀφεί-

ἀ-σπερχές, *eagerly, ceaselessly; holly.*

ἄ-σπετος, -ον (cf. ἐν-έπω), unspeakably large, *immeasurable, vast.*

ἀσπιδιώτης, accus. plur. -ώτᾶς (ἀσπίς), *shield-bearing.*

ἀσπίς, -ίδος, ἡ, *shield.* See Introduction, 23–26.

ἀσπιστής, only gen. plur. -ἆων (ἀσπίς), *shield-bearing.*

ἀ-σπουδί (σπουδή), *without a struggle.*

ἄσσα, neut. plur. of ὅτις (= ὅς τις), § 124.

ἆσσον, see ἄγχι.

ἀσταχύεσσιν †, τοῖς, *with its ears* of grain, B 148.

ἀ-στεμφής, -ές (στέμβω, 'stamp,' *shake*), *unshaken, firm.*

ἀστερό-εις, -εσσα, -εν (ἀστήρ), *star-bedight; shimmering, shining* like stars.

ἀστεροπητής, ὁ, *lightning-hurler.*

ἀ-στήρ, dat. -έρι, dat. plur. ἀστράσι, ὁ (Lat. *stella*), 'star.'

ἀστράπτω, *lighten, hurl lightning.*

ἄστυ, -εος, τό (*F*-), the *town.*

Ἀστυάναξ, accus. -άνακτα, *Asty'anax,* son of Hector.

ἄστυ-δε, *to the town.*

ἀσύφηλος, -ον, unintelligent, boorish, *outrageous.*

ἀσφαλές, adv. (ἀσφαλής), *surely.* Note on O 683.

ἀσφάραγον †, τόν, *windpipe,* X 328.

ἀσχαλάω, infin. ἀσχαλάειν, partic. ἀσχαλάοντα, *be vexed, be impatient.*

ἀ-τάλαντος, -ον (τάλαντον), of equal weight, *equal.*

ἀταλά-φρονα †, adj. accus. sing. masc., *merry-hearted,* Z 400.

ἀταλός, -ή, -όν, bounding, *youthful,*—ἀταλὰ φρονέοντες, *merry-hearted.*

ἀτάρ = αὐτάρ (§ 31), which see.

ἀ-τάρβητος †, adj., *undaunted,* Γ 63.

ἀταρπιτός, ἡ, *path.*

ἀταρτηρός, -όν, *harsh.*

ἀτασθαλίαι, αἱ (ἀτάσθαλος), *presumptuous acts, sins of arrogance.*

ἀτάσθαλος, -ον (ἄτη), blinded with arrogance, *contemptuous, haughty.*

ἀ-τειρής, -ές (τείρω), not worn away, *hard, unyielding, weariless.*

ἀ-τελεύτητος, -ον (τελευτάω), *unaccomplished.*

ἄτερ, *apart from, without* (w. gen.).

ἀ-τέρπου †, adj., *joyless,* Z 285.

ἄτη, ἡ, *blindness of heart, sinful arrogance*; then the resulting *sin* or *hurt.* Personified, I 504; see note.

ἀτῑμάζω (ἀτῑμάω), iterat. imperf. ἀτῑμάζεσκε, aor. ἠτίμασεν, *dishonor, spurn.*

ἀ-τῑμάω (cf. ἄτῑμος, τῑμή), fut. ἀτῑμήσω, aor. ἠτίμησας, -σε(ν), opt. ἀτῑμήσειε, *dishonor, spurn.*

ἀ-τίμητος, -ον, *dishonored, little-esteemed.*

ἄτῑμος, -ον (τῑμή), *without honor, dishonored.*—Comp. ἀτῑμότερον † (Π 90).—Superl. ἀτῑμοτάτη † (A 516).

ἀ-τλητος, -ον (τλῆναι), *unbearable.*

ἄτος, -ον (i. e. ἀ-άτος, cf. ἄω), *insatiable, greedy.*

Ἀτρεΐδης, -αο or -εω, *son of A'treus,* either Agamemnon or Menelaus.

Ἀτρεΐων, -ωνος, *son of A'treus,* Agamemnon.

ἀτρεκέως, *truly.*

ἀ-τρέμα(ς) (τρέμω, *tremble*), *quietly.*

Ἀτρεύς, -έος, *A'treus,* son of Pelops, brother of Thyestes, and father of Agamemnon and Menelaus. For declension see § 90.

ἀ-τρομος, -ον (τρέμω, cf. ἀτρέμας), without trembling, *fearless.*

ἀ-τρύγετος, -ον (perhaps τρύω, Lat. *terō, rub away, wear out*), wearileess, *restless.* Ancient interpretation: *barren* (ἀ-καρπος).

ἀτρῠτώνη, perhaps the *unwearied, invincible,* epithet of Athene. See note on B 157. (ἀ- privative and

possibly τρύω = Lat. *terō*, *rub away*, *wear out*.)

ἄττα, *father*, word of endearment in addressing an elder.

ἀτύζομαι, aor. partic. ἀτυχθείς, *be bewildered*, *distraught*, *dazed*; *affrighted at* (Z 468); *flee bewildered* (Σ 7).

αὖ, *back*, *again*; *in turn*; *moreover*, *further*.

αὐγή, ἡ, *bright light*, *radiance*, *beam*.

αὐδάω (αὐδή), imperat. αὔδᾱ, imperf. ηὔδαε or ηὔδᾱ, aor. partic. αὐδήσαντος, *speak*, *call* or *cry out*; ἀντίον ηὔδᾱ, *replied*. Cf. προσ-αυδάω.

αὐδή, ἡ, *voice*, *speech*.

αὐδή-εις, -εσσα, -εν, gifted with speech, *able to speak*.

αὐερύω, aor. αὐέρυσαν (for composition see § 63, 1), *draw back* or *up*.

αὖθι (αὐτό-θι), in this or that very place, *here* (B 328, 435, etc.), *there* (A 492, etc.); *on the spot*, *forthwith*.

αὐλή, ἡ, *courtyard*; see plan of Homeric house under μέγαρον.

αὖλις, accus. αὖλιν, ἡ, *camp* for the night (I 232).

Αὐλίς, accus. Αὐλίδα, *Au'lis*, port of Boeotia.

αὐλός, ὁ, tube, *flute*.

αὐλ-ῶπις (αὐλός, ὤψ), *tube-eyed*, *horn-eyed*, epithet of helmet. Introduction, 33.

ἀ-ὕπνος, -ον (cf. ὕπνος, which once had initial σ), *sleepless*.

αὔριον, to-morrow morning, *early in the morning*.

αὐτάρ [αὖτ'(ε) and ἄρ(α)], *then again*, *on the other hand*; *but* (weaker than ἀλλά and stronger than δέ), *yet*; *while*; *further*.

αὖ-τε, αὖτ', αὖθ' before rough breathing, *again*, *in turn*; *further*, *besides*; *however*, *but*. Used in questions it may imply surprise or reproach.

ἀϋτή, ἡ (αὔω), *war-cry*, *battle-cry*; *battle*.

αὐτ-ἦμαρ, *on the very day*, *on the same day*.

αὐτίκα, αὐτίκ', αὐτίχ' before rough breathing, *on the spot*, *at once*, *forthwith*.

αὖτις, *back*, *again*; *in turn* (X 449); *at another time* (A 140, Γ 440).

ἀντμή, ἡ, *breath* (I 609); *blast* (Σ 471).

αὐτό-θι, on the very spot, *here*, *there*.

αὐτο-κασίγνητος, ὁ, *brother* by the same father and mother; i. e. not a half-brother.

αὐτό-ματος, -η, -ον (μέ-μα-α), self-moved, *of one's own accord*.

Αὐτομέδων, -οντος, *Autom'edon*, son of Diores and charioteer of Achilles.

Αὐτόνοος, *Auton'oŭs*, a Trojan slain by Patroclus (Π 694).

αὐτός, -ή, -ό, intensive and reflexive, *self*: my*self*, your*self*, him*self*, etc.; 'for one's own part,' 'on one's own account'; 'of one's own accord.'—*Alone* (Π 846, Ω 499).—*Same*.—Sometimes used in oblique cases as pronoun of third person: *him*, *her*, *it*.

αὐτο-σχεδόν, very near, *hand to hand*, *in close combat*.

αὐτοῦ, adv. (αὐτός), *in the same place* (Σ 488), *here*, *there*.

αὕτως (αὐτός), in the same way as before, *just as I am* (X 125), *just as you are* (Σ 198, 338), *still* as before (B 138), "in tame content" (A 133); *in vain* (B 342, Π 117).—καὶ αὕτως, 'even as it is' (A 320).—νήπιον αὕτως, cf. note on Z 400.—ὣς δ' αὕτως, *and in the same way*.

αὐχήν, -ένος, ὁ, *neck*.

αὔω [ἀύω], aor. ἤυσε or ἄυσε, partic. ἀΰσᾱς, *shout*, *cry out*.

ἀφ-αιρέομαι, pres. imperat. ἀποαίρεο (A 275), infin. ἀποαιρεῖσθαι, fut. infin. ἀφαιρήσεσθαι, 2 aor. ἀφείλεο, ἀφεί-

λετο, ἀφέλεσθε, *take away* for oneself, *deprive, rob.*

ἀφ-αμαρτάνω, 2 aor. ἀφάμαρτε, partic. fem. dat. ἀφαμαρτούσῃ, another 2 aor. ἀπήμβροτε, *miss* (fail to hit); *lose* (be deprived of).

ἀφ-αμαρτο-επής †, adj., *missing the point in speech, given to random talk,* Γ 215.

ἀφάοντα †, pres. partic., *feeling over, handling,* Z 322.

ἄφαρ, *straightway, at once.*

Ἀφαρεύς, accus. Ἀφαρῆα, *Aph'areus,* a Greek, slain by Aeneas.

ἀφείη, see ἀφίημι.

ἀφείλεο, ἀφέλεσθε, see ἀφαιρέομαι.

ἄφενος, τό, *wealth.*

ἀφέστασαν, see ἀφίσταμαι.

ἀφήσω, see ἀφίημι.

ἀφ-ήτορος †, τοῦ, the *archer,* I 404.

ἄ-φθιτος, -ον (φθίνω), not wasting, *everlasting, imperishable.*

ἀφ-ίημι, imperf. ἀφίει, fut. ἀφήσω, 2 aor. opt. ἀφείη, *send away, dismiss, send off; hurl* (ἔγχος).

ἀφ-ικάνω, *come to, arrive at.*

ἀφ-ικνέομαι, fut. ἀφίξεται, 2 aor. ἀφίκετο, ἀφίκοντο, subj. ἀφίκηται, *come, arrive at, reach.*

ἀφ-ίσταμαι, 2 aor. act. ἀπέστη, pluperf. ἀφέστασαν, *stand off, retreat, recoil; stand aloof, keep at a distance.*

ἄφλαστον †, τό, *knob* that terminated the high curving stern of the Homeric ship, O 717.

ἀφλοισμός †, ὁ, *froth,* O 607.

ἀφνειός, -όν (ἄφενος), *wealthy, rich.*

ἀφ-ορμάομαι, pass. aor. opt. ἀφορμηθεῖεν, *set out from.*

ἀ-φραδέω (ἀ-φραδής, *unthinking, inconsiderate*), partic. ἀφραδέοντι, *be unthinking, thoughtless, reckless.*

ἀ-φραδέως (ἀφραδής, cf. ἀφραδέω), *thoughtlessly, recklessly.*

ἀ-φραδίη, ἡ (ἀφραδής, cf. ἀφραδέω), lack of understanding, *ignorance.*

ἀ-φραίνω (ἄφρων), *be foolish.*

ἀ-φρήτωρ †, adj., *barred from clan,* I 63.

Ἀφροδίτη, *Aphrodi'te,* daughter of Zeus and goddess of love and beauty.

ἀφρός, ὁ, *foam.*

ἄ-φρων, -ον (φρήν), thoughtless, *foolish,* Γ 220.

ἀ-φύλλοισιν †, adj., *leafless,* B 425.

ἀφίσσω (and ἀφύω), fut. infin. ἀφύξειν, **mid.** aor. ἀφύσσατο, *draw* draughts of a liquid; *pour out;* **mid.** for oneself. Note on A 171.

Ἀχαικός, -ή, -όν, *Achae'an.*

Ἀχαιΐς, -ίδος, fem. adj., *Achae'an;* substant., *Achae'a* (the land); *Achae'an woman.*

Ἀχαιός, -ή, -όν, *Achae'an;* plur. Ἀχαιοί, the *Achae'ans.* Note on A 19.

Ἀχελῴος, *Achelo'us,* (1) a stream flowing from Mt. Sipylus near Smyrna († Ω 616). (2) The name occurs also in Φ 194, but there it means the famous river of northern Greece.

ἀχερωίς, ἡ, *white poplar.*

ἀχεύων (ἄχος), pres. partic., *distressed, grieving.*

ἀχέων, -ουσα (ἄχος), pres. partic., *distressed, grieving.*

ἄχθος, τό, *burden.*

Ἀχιλ(λ)εύς, -ῆος (see § 87), *Achil'les,* hero of the Iliad, son of Peleus and Thetis, and grandson of Aeacus.

ἀχλύς, -ύος, ἡ, *mist.*

ἄχνη, ἡ, *foam.*

ἄχ-νυμαι (ἄχ-ος), *be distressed, grieve.*

ἄχος, -εος, τό, *anguish, distress, grief.*

ἀ-χρεῖος, -ον, *useless,* B 269.

ἄψ (ἀπό), *back, again.*

Ἀψευδής †, *Apseu'des,* a Nereid, Σ 46.

ἀψό-ρροος, -ον (ῥέω), *flowing back* into itself, *with returning stream,* epithet of Oceanus, which was be-

lieved to encircle the earth as a river.

ἄψ-ορρος, -ον (ὄρνῦμι, cf. παλίνορσος, Γ 33), *returning, back.*

ἄω (Lat. *sa-tur*), aor. subj. ἄσῃ, opt. ἄσαιμι, infin. ἄσαι, *sate, fill full, glut.*

ἄωρτο, see ἀείρω.

ἄωτος, ὁ, *flock* of wool, *nap* of linen. [Also τὸ ἄωτον.]

B—β

βάζω, *talk, say.*

βαθύ-ζωνος, -ον (ζώνη), *deep-girdled,* Introduction, 18.

βαθύ-κολπος, -ον, *deep-bosomed.*

βαθύ-λειμος, -ον (λειμών), with meadows full of tall grass, *deep-meadowed.*

βαθύς, -εῖα, -ύ, gen. fem. also βαθέης, accus. βαθέην, *deep, high; deep-bayed,* i. e. with bays reaching far inland (B 92).

βαίνω, imperf. ἔβαινε or βαῖνε, fut. βήσεται, 1 aor. βῆσε(ν), βῆσαν, subj. βήσομεν, mixed aor. mid. βήσετο, 2 aor. ἔβη, βῇ, dual βάτην, plur. ἔβαν, βάν, partic. βάντες, perf. βέβηκε, βεβάᾶσι, pluperf. (ἐ)βεβήκει, *stride, go, come; mount* (δίφρον); the 1 aor. is causative: *make go, make dismount* (ἀπό).—βῇ (w. θέειν), *he started to run.*

Βαλίος, *Ba'lius,* horse of Achilles.

βάλλω, imperf. βάλλε, 2 aor. ἔβαλον, infin. βαλέειν, partic. βαλών, *throw, hurl, shoot, cast, smite, hit* w. missile hurled from a distance (note on O 745). **Mid.** βάλλεαι, imperat. βάλλεο, imperf. (ἐ)βάλλετο, 2 aor. βάλετο also ἔβλητο (w. pass. meaning), *throw* or *lay on* one's own sword, garment, etc.; μετὰ or ἐνὶ φρεσὶ βάλλομαι, *lay to one's heart, consider, plan.* **Pass.** perf. βέβλημαι, βέβληται, partic. βεβλημένοι, *be hit* or *smitten*; in figurative sense perf. partic. βεβολημένος and pluperf. βεβολήατο are used.

βάν, see βαίνω.

βαρύς, -εῖα, -ύ, *heavy*; hard to bear, *grievous.* Neut. **βαρύ** as adv., *heavily, deeply.*

βασιλεύς, -ῆος, ὁ, *king, chief*; declined, § 86.—As adj., *kingly.*—Comparat. βασιλεύτερος.—Superl. βασιλεύτατος.

βασιλεύω (βασιλεύς), fut. βασιλεύσομεν, *be king* or *queen; rule.*

βασιλήιον τέμενος, domain *of a king,* Σ 550.

βάσκε (imperat.), in expression βάσκ' ἴθι, *up and away!*

Βατίεια, accus. -αν †, *Batieï'a,* the barrow of Myrine, B 813.

βεβήκει (A 221), see βαίνω and § 188.

βεβολημένος, see βάλλω.

βεβρῦχώς, see βρῦχάομαι.

βείομαι, probably parallel w. βέομαι, X 431. (The form is regarded by some as subjunctive.)

βέλεμνα, τά (βάλλω), *missiles, shafts.*

βέλος, -εος, τό (βάλλω), *missile, arrow, spear, stone.*

βέλτερος, -η, -ον (comparat. of ἀγαθός), *better.*

βένθος, dat. plur. βένθεσσιν, τό (βάθος), *depth.*

βέομαι, 2 sing. βέῃ, *shall live,* a pres. w. fut. meaning. Cf. note on Π 852.

βῆ, see βαίνω.

βηλός, ὁ (βαίνω), *threshold.*

βῆσε, βήσομεν, see βαίνω.

βῆσσα, ἡ (βαθύς), *glen, dale.*

βιάζομαι (βίη), *press hard*; imperf. βιάζετο, as **pass.**, *was hard pressed.*

βιάω (βίη), aor. mid. ἐβιήσατο, perf. act. βεβίηκεν, *press hard, constrain, overpower.*

βιβᾶς, accus. βιβάντα, partic. of βίβημι (cf. βαίνω), *stride.*

βιβάσθων, partic. (cf. βιβᾶς and βαίνω), w. μακρά, *taking long strides.*

βιβρώσκω, perf. partic. βεβρωκώς, *eat, feed on.*

βίη, ἡ, *might* for offense, *power, strength*—**βίη Ἡρακλῆος**, the might of Heracles, i. e. *mighty Heracles*; so too **βίη Πριάμοιο**, etc.—**βίας** (Π 213), *violent assaults*.—**βίηφι**, *with might, by force*.

βιός, -οῖο, ὁ, *bow*.

βίοτος, -οιο, ὁ (cf. **βίος**, *life*), *life* (Π 787).

βλάπτω, aor. **ἔβλαψας**, **pass.** aor. partic. **βλαφθείς**, *weaken, blind* (the mind) or *make stumble*.

βλεμεαίνων, partic., *haughty* in, *taking pride* in.

βλέφαρον, τό (**βλέπω**), *eyelid*.

βλήτροισι †, τοῖς, *ferrules, bands*, O 678.

βλοσυρός, -ή, -όν, *gloomy, grim*.

βλωθρός, -ή, -όν, *tall*.

βλώσκω, 2 aor. partic. fem. **μολοῦσα**, *come*.

βοάω (**βοή**), infin. **βοᾶν**, partic. **βοάων** (contracted **βοῶν**), **βοάοντα**, **βοάοντες**, *shout, cry out, bawl out*.

βοείη, ἡ, see **βόειος**.

βόειος or **βόεος**, -η, -ον (**βοῦς**), *of ox-hide*.—**βοείη**, ἡ, an *oxhide, hide*.

βοή, ἡ, *shout, outcry; cry of woe; battle-cry; sound* of musical instruments.—**βοὴν ἀγαθός**, *good at the martial cry* (B 408).

βομβέω, aor. **βόμβησε**, *boom*; w. **πεσοῦσα**, *fell with a clash*.

βορρῆς, ὁ, *north wind*. [Later **Βορέας**, *Bo'reas*.]

βόσκω, *feed*; **mid.** partic. **βοσκομένη**, **βοσκομενάων**, *graze, feed*.

βοτοῖσι †, τοῖς, *herds, flocks*, Σ 521.

βοτρυ-δόν †, adv., *in clusters, in swarms*, B 89.

βότρυες †, οἱ, *clusters* of grapes, Σ 562.

βούβρωστις †, ἡ, ox-fly, *madness*; or ox-hunger, *misery*; Ω 532.

βουκολέω (**βου-κόλος**, *herdsman*), partic. **βουκολέοντι**, *graze cattle, tend cattle*.

βουλεύω (**βουλή**), subj. **βουλεύῃσθα**, **βουλεύωσι**, fut. **βουλεύσομεν**, aor. **βούλευσα**, subj. **βουλεύσῃ**, dual partic. **βουλεύσαντε**, aor. mid. **βουλεύσατο**, *consult, deliberate, devise, give* (counsel); *plan*. **Mid.** *resolve upon*.

βουλή, ἡ, *will, purpose, plan, counsel; council* of elders (B 53).

βουλη-φόρος, -ον (**φέρω**), *counsel-giving, counseling*.

βούλομαι, subj. (ἐ)**βούλεται** (§ 147), imperf. (ἐ)**βούλετο**, *wish, desire, prefer; will, grant* (Π 121).

βου-λῦτόν-δε, to the time of unyoking oxen, *toward evening*.

βοῦς, **βοός**, **βοῦν**, **βόες**, **βοῶν**, **βόεσσι** or **βουσί**, **βόας** or **βοῦς**, ὁ, ἡ (Lat. *bōs*), *bull, ox, cow*; plur. *cattle*. Note on B 480.

βο-ῶπις (**βοῦς**, **ὤψ**), *ox-eyed*, i. e. with large, majestic eyes: *great-eyed*.

βραδυτῆτι †, τῇ, *slowness*, T 411.

[**βράχω**], see **ἔβραχε**.

βρέμω (Lat. *fremō*), mid. **βρέμεται**, *roar*.

Βριάρεων †, τόν, *Bria'reos*, i. e. Aegaeon, A 403.

βριαρός, -ή, -όν (**βρί-θω**), *heavy*.

βρῖθύς, -εῖα, -ύ (cf. **βρίθω**), *heavy*.

βρίθω (cf. **βαρύς**), partic. fem. **βρίθουσαν**, *be heavy*.

Βρῖσεύς, -ῆος, *Bri'seus*, father of Briseis.

Βρῖσηΐς, -ίδος, *Brise'is*, captured by Achilles when he destroyed Lyrnessus. Her name, not mentioned by Homer, is said by a scholiast to have been **Ἱπποδάμεια**. [The meaning 'daughter of Briseus' (cf. A 392, I 132, 274, and § 158) early superseded what may have been the original signification of the word, 'woman of Brisa' (or 'Bresa'), a Lesbian town.]

βροτόεις, -εσσα, -εν (**βρότος**), *gory, bloody*.

βρότος, ὁ, *gore*, Σ 345.

βροτός, ὁ (from **μορ-**, **μρο-**, [**μ**]**βρο-τός**,

Lat. *mortālis*), *mortal*; a *man* (Σ 362).

βρῦχάομαι, act. perf. partic. βεβρῦχώς, *roar, cry out.*

βωμός, ὁ, *altar.*

βωτι-ανείρη †, adj., *nurse of heroes,* A 155.

Γ—γ

γ' = γε.

γαῖα, γαίης, ἡ, *earth, land.*

γαιή-οχος (ἔχω), *earth-holder,* epithet of Poseidon, I 183.

γαίων (cf. Lat. *gaudeō*), partic., *haughty* in, *proud* in.

Γαλάτεια †, *Galate'a,* a Nereid, Σ 45.

γαλόως, dat. sing. and nom. plur. γαλόῳ, ἡ, *husband's sister, sister-in-law.*

γαμβρός, ὁ (γαμ-έω), *son-in-law.*

γαμέω (γάμος), fut. γαμέω (I 388), aor. partic. γήμαντι, take to wife, *marry*; fut. mid. γαμέσσεται, *shall provide* a wife for me (see note on I 394).

γάμος, ὁ, *marriage; marriage-feast,* Σ 491, T 299.

γαμφηλαί, αἱ, *jaws.*

γαμψ-ῶνυξ, plur. γαμψώνυχες, *with crooked talons.*

γάρ (γε ἄρα), post-positive conj. and adv., *for, since; even; why* (A 123)*! namely, that is.* Cf. GG. 672; B. 441, Note 2; H. 1050, 4. —**ἦ γάρ,** *for surely; certainly* (w. emphasis).—See **αἲ γάρ, εἰ γάρ, καὶ γάρ.**

γαστήρ, accus. γαστέρα, ἡ, *belly.*

γάστρη, ἡ (γαστήρ), *belly* of a vessel.

γε, enclitic particle, *at least, at any rate,* often giving a slight emphasis to the preceding word. See notes on A 65, 352.

γεγαῶτα, see γίγνομαι.

γέγωνα, 2 perf. w. pres. meaning, pluperf. ἐγεγώνει, *call out.*

γείνομαι (γέν-ος), *be born* or *begotten*; aor. γείνατο, trans., begot, *bore, gave birth to.*

γελάω, aor. ἐγέλασσε, γέλασσαν, *laugh.*

γελοίιον †, adj., *laughable, ridiculous,* B 215.

γέλος, ὁ, *laughter,* A 599.

γενεή, ἡ, *generation; age, birth; race, stock.*—Dat. γενεῇφιν (I 58).

γένειον, τό, *chin.*

γενετή, ἡ (γένος), *birth.*

γενοίατο, see γίγνομαι.

γένος, -εος, τό, *race, stock; birth, age* (Γ 215); *scion, offspring* (I 538).

γέντο, aor., *he grasped.* No pres. is found.

γεραιός, -ή, -όν (γέρας), *old, aged.*—As substant. masc., *old man.*—Fem. plur., *aged women.*—Comparat. γεραίτερος.

γέρανος, ἡ, *crane.*

γεραρός, -ή, -όν (γέρας), *stately.*—Comparat. γεραρώτερος.

γέρας, τό, accus. plur. γέρα, *gift of honor, prize; honor* paid to the dead, *boon; right* of honor (I 422).

Γερήνιος, *Gere'nian,* epithet of Nestor, B 336.

γερούσιος, -η, -ον (γέρων), *of the elders,* X 119.

γέρων, -οντος, ὁ, *old man; elder* (member of the council of γέροντες).

γῆ, ἡ, same as γαῖα, *earth.*

γηθέω (Lat. *gaudeō*), aor. γήθησεν, opt. γηθήσειε, also γηθήσαι, *rejoice.*

γηθό-συνος, -η, -ον (γηθέω), *glad.*

γῆρας, -αος, τό (γέρων), *old age.*

γηράσκω (γῆρας), *grow old.*

γίγνομαι (γέν-ος), imperf. γίγνετο, 2 aor. γενόμην, γένετο, subj. γένωμαι, opt. γένοιτο, plur. γενοίατο, infin. γενέσθαι, 2 perf. partic. accus. sing. masc. γεγαῶτα, *be born, spring, arise, become, take place, be.*

γιγνώσκω (Lat. *nōscō, -gnōscō*, Eng. 'know'), fut. γνώσεαι or γνώσῃ, γνώσεται, 2 aor. ἔγνως, ἔγνω or γνῶ, subj. γνώῃ, γνώωσι—also γνῷ, γνῶμεν, γνῶσιν—opt. γνοίην, etc., infin.

γνώμεναι, *observe, recognize, learn, know.*

γλάγος, τό (Lat. *lac*), *milk.*

Γλαύκη †, *Glau'ce*, a Nereid, Σ 39.

γλαυκή †, fem. adj., *gleaming*, Π 34.

Γλαῦκος, *Glau'cus*, son of Hippolochus and a leader of the Lycians.

γλαυκ-ῶπις, -ώπιδος, *gleaming-eyed*, epithet of Athene.

γλαφυρός, -ή, -όν (cf. τρί-γλυφ-ος, 'triglyph'), *hollow.*

γλυκερός, -ή, -όν (γλυκύς), *sweet.*

γλυκύς, -εῖα, -ύ, *sweet.*—Comparat. γλυκίων.

γλῶσσα, γλώσσης, ἡ, *tongue, language.*

γναμπτός, -ή, -όν (cf. ἐπιγνάμπτω), *bent.*

γνύξ (from γόνυ), adv., *on the knee.*

γνῶ, γνώσεαι, γνώσῃ, see γιγνώσκω.

γνω-τός, -ή, -όν (γιγνώσκω), *easily known*; substant. masc., kinsman, *brother* (Γ 174, Χ 234).

γοάω (γόος), opt. γοάοιμεν, partic. γοῶντες, fem. sing. γοάουσα, fut. mid. γοήσεται, 2 aor. γόον, *sob, wail, bewail, lament.*

γονή, ἡ (γεν-έσθαι), *offspring.*

γόνος, ὁ (γεν-έσθαι), *offspring.*

γόνυ, τό (Lat. *genū*), declined in full in § 97, *knee.*

γόον, 2 aor. of γοάω, Ζ 500.

γόος, -οιο, ὁ, *wailing, lamentation, cry of sorrow.* The accus. γόον must not be confused with the verb γόον, 2 aor.

γοῦνα, etc., see § 97. From γόνυ, *knee.*

γουνάζομαι (γόνυ), fut. γουνάσομαι, *beseech* while embracing the knees; *beseech* as a suppliant; w. γούνων and τοκήων (Χ 345), 'by my knees and parents.'

γουνόομαι (γόνυ), partic. γουνούμενος, *beseech* while embracing the knees; *beseech* as a suppliant.

γουνός, dat. γουνῷ, ὁ (γόνυ), rising ground, *hill*, upward and downward *slope.*

γρῆυς, dat. γρηΐ, ἡ (γέρ-ων), *old woman.*

γυῖα, γυίων, τά, *limbs* of the body.

γυμνός, -ή, -όν, *naked, unarmed.*

γυναι-μανής, voc. γυναιμανές (μαίνομαι), mad for women, *woman-mad.*

γυνή, γυναικός, γυναικί, γυναῖκα, γύναι. plur. γυναῖκες, γυναικῶν, γυναιξί, γυναῖκας, *woman, wife.* Also used w. an appositive noun, as γυνὴ ταμίη (Ζ 390), *stewardess*; δμῳαὶ γυναῖκες, *maid servants.*

γύψ, nom. plur. γῦπες, ὁ, *vulture.*

Δ—δ

δ' = δέ.

δαείω, see ἐδάην.

δᾶήρ, voc. δᾶερ, ὁ, *husband's brother, brother-in-law.*

δαιδάλεος, -η, -ον (cf. δαίδαλον), wrought with art or skill, *cunningly wrought.*

δαιδάλλων, partic. (cf. δαίδαλον), *working* or *making with skill, embellishing.*

δαίδαλον, τό, *work of skill* or *art.*

Δαίδαλος †, *Daed'alus*, a famous workman in Crete, Σ 592.

δαΐζω, aor. infin. δαΐξαι. **pass.** imperf. ἐδαΐζετο, perf. partic. δεδαϊγμένος, *divide, tear, rend, pierce.*

δαιμόνιε, -η, voc. adj. as substant. (δαίμων), a term of address, indicating a person whose conduct is so unusual or unexpected that he (or she) seems to be influenced by an untoward divinity: *sir* (or *madam*), *I do not understand you*, etc. See notes on Α 561, Β 190, Γ 399, Ζ 326, 407, 486.

δαίμων, -ονος, ὁ, ἡ, *a god* or *goddess.*

δαίνυμι (cf. δατέομαι), imperat. δαίνῦ, fut. infin. δαίσειν. **mid.** pres. opt. δαινῦτο, infin. δαίνυσθαι. imperf. δαίνυντο. **act.** *divide, give a feast* (δαῖτα); **mid.** *feast, banquet; feast on* (ἑκατόμβας).

δαΐξαι, see δαΐζω.

δαΐς, gen. plur. δαΐδων, ἡ (δαίω), *torch*.

δαίς, -τός, ἡ (δαίνῡμι), *portion*, *feast*, *banquet*.

δαιτύος †, τῆς, *feast*, X 496.

δαΐ-φρων, -ονος, *prudent*, *wise* (if the first element is δα-ῆναι); *fiery-hearted*, *warlike* (if the first element is δαΐς, δαίω).

δαίω, imperf. δαΐε(ν), -ον, *kindle*; pluperf. δεδήει, *was ablaze*; **pass.** pres. partic. δαιόμενον, be kindled, *blazing*.

δάκνω, 2 aor. infin. δακέειν, *bite*.

δάκρυ, τό, also **δάκρυον**, τό, plur. δάκρυα, dat. δάκρυσι, *tear*; the sing. may be used collectively for *tears*.

δακρυόεις, -εσσα, -εν (δάκρυ), *tearful*, δακρυόεν γελάσασα, *laughing 'mid her tears*. Note on Z 484.

δακρύω (δάκρυ), aor. partic. δακρύσᾱς, **mid.** perf. δεδάκρῡσαι, δεδάκρῡνται, shed tears, *weep*; perf. *be in tears*, *be bathed in tears*.

δάμαρ, dat. δάμαρτι, ἡ (δαμνάω), *wife*.

δαμνάω (or δάμνημι. Lat. *domō*, Eng. 'tame'), imperf. δάμνᾱ, fut. δαμάει, δαμῇ (A 61), δαμάουσι, aor. (ἐ)δάμασσε or δάμασε, subj. δαμάσσω, δαμάσσομεν, imperat. δάμασ(σ)ον, partic. δαμάσαντες, *tame*; *overpower*, *subdue*, *conquer*; *make subject* (Σ 432); *slay*.—**Mid.** aor. δαμάσσατο, infin. δαμάσασθαι, *tame* or *subdue* for oneself—**Pass.** aor. δαμάσθη, partic. δαμασθείς, also imperat. δμηθήτω, 2 aor. δάμη, δάμεν, subj. δαμήῃς, opt. δαμείη, δαμεῖεν, infin. δαμήμεναι, δαμῆναι, partic. δαμείς, -έντες, perf. partic. δεδμημένοι, pluperf. δεδμήατο, *be overcome*, *be subdued*, *be subject*; *let him yield* (I 158).

Δαναοί, *Dan'aans*. See notes on A 42 and 79.

δάος, τό (δαίω), *torch*.

δάπτω, *rend*, *devour*.

Δαρδανίδες, -ίδων, αἱ, *Darda'nian women*.

Δαρδανίδης, -άο, descendant of *Dar'danus*, often applied to Priam.

Δαρδάνιος, -η, -ον, gen. plur. fem. Δαρδανιάων (πυλάων), *Darda'nian*. Cf. notes on B 809, X 194.

Δάρδανοι, οἱ, *Darda'nians*, inhabitants of the town Dardania, in the Troad, and subjects of Aeneas. They were close allies of the Trojans.

Δάρδανος, with reference to Euphorbus, *Darda'nian*, Π 807.

δάσασθαι, δάσεσθαι, see δατέομαι.

δασμός †, ὁ, *distribution*, A 166.

δατέομαι (cf. δαίνῡμι), subj. δατεώμεθα, fut. δάσονται, infin. δάσεσθαι, aor. δάσσαντο, infin. δάσασθαι, iterat. aor. δασάσκετο, **pass.** perf. δέδασται, *divide*, *distribute*.—W. μένος Ἄρηος, *divide the might of Ares*; note on Σ 264.

δα-φοινεόν †, adj., *very red*, Σ 538.

δα-φοινός, -όν (cf. φοινά †, Π 159), *very red* (§ 160).

δαῶμεν, see ἐδάην.

-δε, suffix, § 155, 5.

δέ, (1) *but*, *and*, *for*, *although*, *while*; (2) *then*, in the "continuative" use. See § 31, and notes on A 5, 58, 137.

δέγμενος, see δέχομαι.

δέδασται, see δατέομαι.

δεδήει, see δαίω and § 188.

(1) **δεδμημένοι** (Z 245, 249), see δέμω.

(2) **δεδμημένοι** (Ω 678), see δαμνάω.

δεδοκημένος †, perf. partic., *watching*, O 730.

δεδραγμένος, see δράσσομαι.

δέησεν † (for MS. δῆσεν), *he needed*, Σ 100.

δεῖ †, impersonal verb, *there is need*, I 337.

δειδήμονες †, adj., *timid*, *fearful*, Γ 56.

δείδιε, see δείδω.

δειδίσκομαι (probably for δεδϝίκ-σκομαι), *welcome*; pluperf. δείδεκ-ο,

pledged, Ξ 224. [The latter form is by many referred to δείκνῡμι.]

δειδίσσομαι (δείδω), infin. δειδίσσεσθαι, aor. δειδίξασθαι, *frighten, terrify; fear*, but see note on B 190. See § 62, 1.

δείδω (cf. § 62, 1), aor. ἔδδεισας, ἔδδεισε(ν), opt. δείσειε, partic. δείσᾱς, perf. δείδοικα, δείδιμεν, δεδίᾱσιν, partic. δειδιότες, pluperf. δείδιε (only Σ 34, Ω 358), δείδισαν, *fear, be afraid*; the perf. has pres. meaning.

δείκνῡμι, aor. infin. δεῖξαι, *show, point out*; mid. partic. δεικνύμενος, *welcoming*. [For pluperf. δείδεκτο, δειδέχατο, *welcomed, pledged*, cf. δειδίσκομαι.]

δειλός, -ή, -όν (δείδω), *fearful, cowardly; wretched* (T 287, etc.).

δεινός, -ή, -όν—but δεινός is fem., O 626—(δείδω), *frightful, terrible, awful, dreadful*. Neut. as adv., *terribly*. See § 62, 1.

δεῖπνον, τό (cf. Lat. *dapēs*), *dinner* or principal meal of the day whenever taken.

δειρή, ἡ, *neck*.

δέκα (Lat. *decem*), 'ten.'

δεκά-κις, *ten times, tenfold*.

δεκάς, plur. δεκάδες, ἡ, decad, *group of ten*.

δέκα-τος, -η, -ον, *tenth*.

δέκτο, see δέχομαι.

δέμας, τό (δέμω), *build* of the body; *figure* (A 115).—As adv., *like* (Σ 1).

δέμ-νια, τά (perhaps δέμω), *bedstead* or *bed*.

δέμω (cf. Lat. *dom-us*), aor. ἔδειμε, pass. perf. partic. δεδμημένοι, *build*.

δενδίλλων †, pres. partic., perhaps *looking meaningly*, I 180.

δένδρεον, τό (cf. δρῦς), *tree*.

Δεξαμένη †, *Dexam'ene*, a Nereid, Σ 44.

δεξιός, -ή, -όν (Lat. *dexter*), *right* as opposed to left.—δεξιαί (B 341), *right* hands (χεῖρες), *pledges*.

δεξιτερός, -ή, -όν (δεξιός), *right*; fem. w. χείρ understood, *right hand*.

δέος, τό (cf. δείδω), *fear*. See § 62, 1.

δέπας, dat. plur. δεπάεσσιν, τό, cup.

δέρκομαι, partic. δερκομέοιο, δερκόμενοι, perf. δέδορκεν, *look, gaze*.—δεινὸν δερκόμενοι, *glaring dreadfully* (Γ 342); cf. X 95.

δέρμα, dat. δέρματι, τό (δέρω), *skin, hide*.

δέρω, imperf. ἔδερον, aor. ἔδειραν, *remove the skin* (of), *flay*.

δέσμα, plur. δέσματα, τό (δέω), *headtire, head-gear* (X 468).

δεσμός, -οῖο, ὁ (δέω), *bond; halter* of a horse; *rivet* (Σ 379).

δεύομαι (Attic δέομαι), opt. δευοίατο, partic. δευόμενος, imperf. ἐδεύετο, *want, lack, be in need*.

δεῦρο, *hither; here!*

δεύρω † (Γ 240) = δεῦρο.

δεύτατος, -η, -ον (superl. of δεύτερος), *last*.

δεῦτε, like δεῦρο, *hither; here!*

δεύτερος, -η, -ον, *second, later, afterward; next*.—Neut. as adv. δεύτερον, a second time, *after that, next*.

δεύω, pass. imperf. δεύοντο, *wet*.

δέχομαι, fut. δέξομαι, aor. (ἐ)δέξατο, imperat. δέξαι, infin. δέξασθαι, partic. δεξάμενος, 2 aor. δέκτο, imperat. δέξο, infin. δέχθαι (§ 131), partic. δέγμενος, perf. imperat. δέδεξο, partic. δεδεγμένος, *receive, take, accept; wait, wait for, bide*. See note on T 290.

δέω, aor. ἔδησε, ἔδησαν, partic. δήσᾱς, mid. imperf. δέοντο, aor. ἐδήσατο, *bind; make fast, tie*.

δή, *now, already; forsooth, really; then, accordingly*; a particle used often to give emphasis to a whole clause or to a single word (cf. note on A 266). It may not always be translated. See GG. 671 c, 673 a; H. 1037, 4.—ἄγε δή, *come now!*—δὴ τότε, at beginning of clause,

contrary to the later usage, *even then, then, then it was that.*

δηθά, δήθ' (δήν), *for a long time, long.*

δηθύνω (δηθά), imperf. δήθῦνεν, *delay, tarry.*

δήιος, -η, -ον (δαίω), *blazing* (fire); *destructive* (war); *hostile.*—**δήιοι, οἱ,** substant., the *enemy, foemen.*

δηιοτής, -ῆτος, ἡ (δήιος), *war, battle, conflict.*

δηιόω (δήιος), *do battle, slay.* Cf. δηόω.

Δηΐπυλος †, *Deĭp'ylus,* comrade of Sthenelus, E 325.

Δηΐπυρος, *Deĭp'yrus,* a Greek.

Δηΐφοβος, *Deĭph'obus,* son of Priam and Hecabe, and so brother of Hector.

δηλέομαι (Lat. *dēleō*), aor. ἐδηλήσαντο, subj. δηλήσηται, *waste* crops; hurt, *violate* oaths.

δημο-βόρος †, adj., a king *that devours the people's goods!* A 231.

δημο-γέρων, plur. δημογέροντες, ὁ (δῆμος, γέρων), *elder of the people.*

δῆμος, ὁ, inhabited *land; people.*

δημός, ὁ, *fat.* [Note accent.]

δήν (cf. § 62, 2), *for a long time, long.*

δηόω (cf. δηιόω), imperf. δῆουν, fut. infin. δηώσειν, aor. partic. δηώσᾱς, *slay.*

δηριάομαι, infin. δηριάεσθαι, *contend, fight.*

δηρῖομαι (cf. δηριάομαι), dep. aor. pass. δηρινθήτην, *fight.*

δηρόν, adv. (δήν), *for a long time, long.* Cf. § 62, 2.

δήσᾱς, see δέω.

δήω, 2 plur. δήετε, *will find.* See note on Π 852.

δηώσᾱς, δηώσειν, see δηόω.

διά (cf. δύο and Lat. *dis-*), adv. and prep. w. gen. and accus. W. **gen.** *through.* W. **accus.** *through, during, through* in the sense of *by means of.* The accent is never retracted (§ 168).

Meaning as **adv.** and **in comp.** *through, in two.*

διὰ . . . δασάσκετο, *distributed,* iterat. aor., in tmesis, of [δια-δατέομαι]. Cf. I 333.

δῖα θεάων (cf. δῖος), *goddess of goddesses* (Σ 205).

διαίνω, aor. ἐδίηνε(ν), *moisten,* X 495.

δια-κοσμέω, imperf. διεκόσμεον, **pass.** aor. opt. διακοσμηθεῖμεν, *arrange, marshal, distribute, divide.*

δια-κρῖνω, subj. διακρίνωσι, fut. διακρινέει, *separate, divide, part*; **pass.** aor. indic. 3 plur. διέκριθεν, opt. διακρινθεῖτε, infin. διακρινθήμεναι, *be separated, be divided* into files (B 815).

δι-άκτορος, ὁ (δι-άγω), *guide, messenger* of the gods, epithet of Hermes.

δια-λέγομαι, aor. διελέξατο, *hold converse with, debate.*

δι-αμάω, aor. διάμησε, mow through, *rend.*

δια-μετρητῷ †, adj., *measured off,* Γ 344.

δι-αμ-περές (διά, ἀνά, and πείρω), *quite through* (E 284), *everywhere* (Σ 563), *throughout* (Π 499), *continually* (X 264).

δι-άν-διχα (διά, ἀνά, and δίχα), *in two ways; by halves* (I 37).

δια-πέρθω, aor. subj. διαπέρσομεν, 2 aor. διεπράθομεν, infin. διαπραθέειν, *destroy, sack, waste utterly.*

δια-πρήσσω, imperf. διέπρησσον, *traverse, pass through, pass over; accomplish.*

δια-πρό, *quite through*; w. gen., E 281.

δια-(ρ)ραίω, fut. διαρραίσει, aor. infin. διαρραῖσαι, *shatter, dash in pieces, destroy.* [Cf. ῥαιστῆρα †, Σ 477.]

δια-σεύομαι, 2 aor. διέσσυτο, *rush through.*

διαστήτην, see δίστομαι.

δια-τμήγω (τάμνω), *cut through, di-*

vide; **pass.** aor. διέτμαγεν, *separated.*

δια-τρυφέν †, partic. 2 aor. pass., *broken in pieces, shivered,* Γ 363.

δια-φράζω, 2 aor. διεπίφραδε, *show* or *point out clearly.*

διδάσκω (cf. ἐ-δά-ην), infin. διδασκέμεναι, **pass.** pres. partic. διδασκόμενος, *teach*; **pass.** be taught, *learn.*

διδυμάονε, dual and plur. only; dat. plur. διδυμάοσιν (= διδύμοις, cf. δύο), *twin-brothers.*

δίδωμι (Lat. *dō*), 2 sing. διδοῖς, 3 sing. δίδωσι and διδοῖ, 3 plur. διδοῦσιν, partic. διδούς, imperf. δίδου, fut. δώσω, infin. δωσέμεν, aor. ἔδωκας, ἔδωκε(ν) and δῶκε(ν), ἔδωκαν, 2 aor. ἔδοσαν and δόσαν, subj. 3 sing. δῷσι, δώῃ, and δώῃσιν, 3 plur. δῶσιν and δώω-σι(ν), opt. δοίη, δοῖεν, imperat. δός, δότω, δότε, infin. δόμεναι, δόμεν, partic. δόντες, iterat. 2 aor. δόσκον, δόσκεν, *give, offer, grant.*

δίε, see δίω.

δι-είρομαι, imperf. διείρετο, *ask through, ask about.*

δί-εμαι (cf. δίω), subj. δίηται, infin. διεσθαι, frighten, *drive, drive away; chase, put to flight.*

δι-εμέτρεον comp. †, *measured off,* Γ 315.

δι-εξ-ίμεναι comp. †, pres. infin. of διέξειμι (εἶμι), *go through and out,* Z 393.

διεπέφραδε, see διαφράζω.

διεπράθομεν, see διαπέρθω.

διέπρησσον, see διαπρήσσω.

δι-έπω, imperf. δίεπε, *attend to, manage; stride through, arrange, marshal* (στρατόν).

δι-έρχομαι, partic. διερχόμενος, *go through.*

διέσσυτο, see δια-σεύομαι.

διέτμαγεν, see διατμήγω.

δίζε †, imperf. indic., *was in doubt,* Π 713.

διηκόσιοι, *two hundred.*

δι-ικνέομαι, fut. διίξομαι *go through, tell in detail.*

δι-ίσταμαι, 2 aor. act. διαστήτην, *stand apart; parted* (A 6), *sprang apart* (Π 470).

διΐ-φιλος, *dear to Zeus.*

δικάζω (δίκη), infin. δικαζέμεν, imperf. δίκαζον, *pass judgment on, give decision.*

δικασ-πόλος, ὁ, one busied with judgments, *judge.*

δίκη, ἡ (cf. δείκνῡμι), custom, *judgment* (Σ 508).

δινεύω (cf. δινή-εις), imperf. ἐδίνευον, *turn around* in a circle, *whirl* around.

δινέω (cf. δινεύω), imperf. ἐδίνεον, pass. aor. δινηθήτην, *whirl* around; *ran around* (X 165).

δινή-εις, *-εσσα, -εν* (δίνη, *eddy*), full of eddies, *eddying.*

δίν-ωτός, *-ή, -όν, turned,* applied to woodwork (Γ 391).

διο-γενής, *-ές, Zeus-born, sprung from Zeus.*

Διό-θεν, *from Zeus.*

Διομήδη †, *Diomē'de,* a slave of Achilles, I 665.

Διομήδης, *-εος, Diome'des,* son of Tydeus. He was king of Argos and one of the mightiest Greeks before Troy.

δίον, aor. of δίω, *I fled,* X 251.

Διός, etc., see § 98.

δῖος, *-α, -ον* (Lat. *dīvus*), *sprung of Zeus* (I 538); *bright, shining, splendid, illustrious, noble, goodly.*

διο-τρεφής, *-ές, Zeus-cherished.*

δίπλαξ, accus. δίπλακα, *double-folded* (δίς, πλέκω); as fem. substant., *double mantle.* See Introduction, 12.

[**δίπτυξ**], accus. δίπτυχα (δίς, πτύσσω, *fold*), *double-folded.* Note on A 461.

δίφρος, *-οιο* and *-ου,* ὁ, *chariot-box; chariot; seat, stool.*

διφῶν †, pres. partic. contracted from διφάων, *seeking, diving after*, Π 747.

δίχα (δίς), adv., *in two ways* (Σ 510).

διχθά (δίχα), *in two ways*.

διχθά-διος, -η, -ον, *twofold, double*.

δίψα, ἡ, *thirst*.

δίω, aor. **δίον** (X 251), *I fled*, **δίε** (I 433), *he feared*. (**Mid.** pres. subj. **δίηται** and infin. **δίεσθαι** are referred to **δίεμαι**.)

διώκω, imperf. **δίωκε**, pass. partic. **διωκόμενον**, *pursue, chase; overtake* (X 199, 200).

δμηθήτω, see **δαμνάω**.

δμῳαί, -άων, αἱ (**δαμνάω**) female slaves, *maid servants*.

δνοφερός, -ή, -όν (**κνέφας**), *dark, dusky*.

δοιῇ †, w. **ἐν**, *in doubt* (§ 108, 2), I 230.

δοιώ, dual; plur. **δοιοί, δοιαί**, etc. (**δύο**), *two*.

δοκεύω, *watch*.

δοκέω, *think; seem, appear*.

δολιχός, -ή, -όν, *long*.

δολιχό-σκιος, -ον (**σκιή**, *shadow*), *casting a long shadow*.

δολομῆτα †, voc. of **δολομήτης**, *crafty of counsel*, A 540.

Δόλοπες, dat. **Δολόπεσσιν** †, *Dolo'pians*, a people of Thessaly, I 484.

δόλος, ὁ (Lat. *dolus*), *craft, wile, treachery*.

δολο-φρονέων, -έουσα, planning craft, *with crafty plans*.

δόμος, -οιο and **-ου, ὁ** (**δέμω**, Lat. *domus*), *house, palace*; the plur. may be used w. reference to the various parts or *rooms* of a single house.

δονακῆα †, **τόν**, *thicket of reeds*, Σ 576.

δόρπον, -οιο and **-ου, τό**, *supper*.

δόρυ (cf. **δρῦς**), declined, § 97: tree, *timber, shaft* of spear, *spear*.

δός, δόσαν, etc., see **δίδωμι**.

δοτῆρες †, *givers*, T 44.

δούλη, female slave, *maid servant*.

δούλιος, -η, -ον (**δοῦλος**, *slave*), *slavish*; w. **ἦμαρ**, *day of slavery*.

δουλιχό-δειρος, -ον (**δολιχός, δειρή**), *long-necked*.

δουπέω (**δοῦπος**), aor. **δούπησεν**, *make a heavy sound, crash*.

δοῦπος, ὁ, a heavy sound, *crash*.

δοῦρα, δοῦρε, δουρί, see **δόρυ** and § 97.

δουρι-κλυτός, -όν, *famous with the spear*, i. e. famed for hurling the spear.

δουρι-κτητήν †, *won by the spear, captive of the spear*, I 343.

δουρός, δούρων, see **δόρυ** and § 97.

δράγμα, -ατος, τό (**δράσσομαι**), *handful, sheaf* of grain, Σ 552.

δραγμεύοντες †, pres. partic., *grasping with the hands, gathering handfuls*, Σ 555.

δράκων, accus. **δράκοντα, ὁ**, 'dragon,' *serpent, snake*.

δράσσομαι, perf. partic. **δεδραγμένος**, *seize* with the hand.

δρεπάνᾱς †, **τάς**, *sickles*, Σ 551.

δρῑμύς, -εῖα, -ύ, sharp; *fierce*.

δρόμος, ὁ (cf. **ἔ-δραμ-ον**), *running*.

Δρύᾱς, accus. **Δρύαντα** †, *Dry'as*, a Lapith, A 263.

δρῦς, -υός, ἡ, 'tree,' *oak*.

Δύμᾱς, -αντος †, *Dy'mas*, father of Asius and Hecabe, Π 718.

δῦναι, see **δύω**.

δύναμαι, δύνασαι, δύναται, etc., opt. **δυναίμην**, imperf. **δύνατο**, (**ἐ**)**δύναντο**, fut. **δυνήσομαι, δυνήσεαι**, *be able, can*.

Δῦναμένη †, *Dynam'ene*, a Nereid, Σ 43.

δύναμις, ἡ (**δύναμαι**), *strength, power*.

δύνω (cf. **δύω**), imperf. **ἔδυνε(ν)**, *enter; put on, don*.

δύο (Lat. *duo*), 'two.'

δυσαίατο, see **δύω**.

δυσ-άμ-μορος, -ον, *all unhappy*.

δυσ-αριστο-τόκεια †, **ἡ**, *unhappy mother of the noblest son*, Σ 54.

δυσ-ηχής, -ές (cf. **ἠχή**), *horrid sounding*.

δυσ-κλεής, accus. δυσκλέα (κλέος), *inglorious*, B 115.

δυσ-μενής, -ές (μένος), used only in plur., evil-minded, *hostile*; as substant., *enemies*.

δύσ-μορος, -ον, *unhappy, unfortunate*.

Δύσ-παρις, *evil Paris*, Γ 39. "Evil-hearted Paris" in Tennyson's *Oenone*.

δυσπέμφελος †, adj., *stormy*, Π 748.

δύστηνος, -ον, *unfortunate, unhappy, wretched*.

δυσ-χείμερος, -ον (cf. χειμέριος), *very wintry*.

δυσ-ώνυμος, -ον (ὄνομα), *of evil name*.

δύω (cf. δύνω), fut. δύσω. aor. infin. δῦσαι, 2 aor. ἔδῦ and δῦ, ἔδῦσαν, subj. δύω (Z 340, etc.), δύῃς, imperat. δῦθι, δῦτε, infin. δύμεναι and δῦναι, perf. δέδῦκεν, **mid.** fut. δύσεαι, aor. opt. δῦσαίατο, mixed aor. (ἐ)δύσετο, imperat. δύσεο, *go into, enter, plunge into; put on* armor, etc.; *set* (of the sun).—Cf. ἀπὸ . . . δύσω (1 aor. subj. in tmesis), *strip off* (B 261); so too ἀπὸ . . . δύω (2 aor. subj.), X 125.

δύω = δύο.

δυώ-δεκα (Attic δώδεκα, Lat. *duodecim*), *twelve*.

δυωδέκατος, -η, -ον, *twelfth*; as fem. substant., *twelfth day* (Ω 667).

δυω-και-εικοσί-πηχυ †, adj., *twenty-two cubits long*, O 678.

δῶ, τό = δῶμα, *house*.

δώδεκα (Lat. *duodecim*), *twelve*.

δωδέκατος, -η, -ον, *twelfth*; as fem. substant., *twelfth day*.

Δωδωναῖε †, voc. adj., *of Dodo'na*, Π 233.

Δωδώνη, *Dodo'na*, town of Epirus.

δῶκε, see δίδωμι.

δῶμα, -ατος, τό (δέμω), *house*; used for μέγαρον, Z 316 (see note); *palace*; often plur. of a single dwelling of many rooms.

δωρητοί †, verbal adj., *open to gifts, to be won by gifts*, I 526.

Δωρίς †, *Do'ris*, a Nereid, Σ 45.

δῶρον, τό (δίδωμι, Lat. *dōnum*), *gift*.

δῷσι, etc., see δίδωμι.

δωτίνη, dat. plur. δωτίνῃσι, ἡ (δίδωμι), *gift, offering* (I 155, 297).

Δωτώ †, *Do'to*, a Nereid, Σ 43.

E—ε

ἑ, ἑ, enclitic pronoun of third pers. accus. sing., §§ 110; 61, 6.

ἑᾶδότα, see ἀνδάνω.

ἑανός, -οῦ (Ἑννῦμι), ὁ, *clothing, robe*, Γ 385.

ἑᾱνός, -ή, -όν (Ἑννῦμι), *enveloping, pliant*, Σ 352 and Introduction, 30.

ἑᾶσας, *spared* (Ω 557), see ἐάω.

ἔᾱσι(ν), 3 plur. pres. indic. of εἰμί.

ἐάω, 3 plur. εἐῶσι, subj. ἐῶμεν, imperat. ἐᾶ, infin. ἐᾶν, imperf. εἴαε or ἐᾶ, εἴων, iterat. ἔασκες, fut. ἐάσω, ἐάσει, aor. ἔάσας, εἴᾱσε, ἔᾱσε, subj. ἐάσω, ἐάσομεν, imperat. ἔᾱσον, ἐάσατε, *permit, allow, let go, leave alone* (I 701), *spare* (Ω 557).—οὐ . . . εἴαε, *forbade*, Σ 189.

ἐᾶων, see ἐός.

ἔβραχε, 2 aor., no pres. occurring, *clashed; cried out*, of a dying horse (Π 468).

ἐγ-γείνωνται comp. †, aor. subj., *engender, breed*, T 26.

ἐγ-γίγνομαι, perf. ἐγγεγάᾱσιν, *be born in* a place, § 133, foot-note.

ἐγ-γυαλίζω (γύαλον, *hollow*), aor. ἐγγυάλιξε, infin. ἐγγυαλίξαι, *put into the hand, deliver*.

ἐγγύ-θεν (ἐγγύς), *from near, near by*.

ἐγγύ-θι (ἐγγύς), *near, near by*.

ἐγγύς (cf. ἄγχι), *near*.

ἐγεγώνει, see γέγωνα.

ἐγείρω, imperf. ἔγειρε, aor. subj. ἐγείρομεν, *wake, wake up, arouse*; perf. imperat. ἐγρήγορθε (Σ 299), *keep awake*; **mid.** 2 aor. ἔγρετο, *awoke*.

, τά, *entrails.*
εαι comp. †, *shall lie in*, X 513.
λος, ὁ, *brain.*
ω, partic. ἐγκονέουσαι, *busy, ly.*
ee γιγνώσκω.
ἐγρήγορθε, see ἐγείρω.
(ἔγχος), ἡ, *spear.*
ταλος, -ον (πάλλω), *spear-bran-ing.*
-εος, τό (ἄκ-ων), *spear.*
I, pronoun of first pers., see).
cf. διδάσκω), 2 aor. pass.; subj. , δαῶμεν, *learn.*
s, see δείδω.
see δέω.
, -ὑος, ἡ (ἔδ-ω), *food, meat.*
see διαίνω.
ἑ (for σFέδνα, cf. Lat. *suāvis*), originally paid by the suitor e bride's father; see note on 2.
see ἕδω, ἐσθίω.
en. plur. ἑδέων, τό (cf. ἕζομαι, *sēdēs*), *place for seat, seat.*
see δίδωμι.
, see τρέχω.
(ἕδ-ος), *seat.*
at. *edō*, Eng. 'eat'), infin. ι, iterat. imperf. ἔδεσκε, fut. ι, *eat, devour.*
ἡ (ἔδ-ω), *food, meat.*
ee δίδωμι.
ν), *twenty*, § 61, 9.
imperf. of εἰλέω.
ἔειπες, see εἶπον.
ος, ἐείσαο, see εἴδομαι.
(ἐFέλδομαι, Lat. *velle*), *wish,* e; pass. 3 sing. imperat. ἐελδέ-ἔτω . . . *be your desire*, Π 494.
τό, *wish, desire*, § 61, 13.
ἐελμένοι, see εἴλω.
root Fεργ, cf. Lat. *urgeō*) or pass. perf. 3 plur. ἔρχαται, *press, shut in, hem in, confine, enclose, bound* (w. ἐντός, Ω 544).
ἐζευγμέναι, see ζεύγνυμι.
ἕζομαι mid. of ἑζω, imperat. ἕζεο and ἕζευ, imperf. ἑζετο, *sit.*
ἕζω (ἕδ-ος, Lat. *sed-eō*), aor. εἷσε, εἷσαν, *set down, cause to sit, place.*
ἑή, nom. fem. sing. of possessive pronoun ἑός.
ἕηκεν, see ἵημι.
ἕην, see εἰμί.
ἑῆος, see ἑός.
ἕης, gen. fem. of rel. ὅς, ἥ, ὅ, § 123, 2.
ἔησθα, ἔησι(ν), see εἰμί.
ἔθ' (before rough breathing) = ἔτι.
ἔθεεν, see θέω.
ἔθειραι, αἱ, *horse-hair, plume* of helmet.
ἐθέλω, subj. ἐθέλωμι, ἐθέλῃσθα, ἐθέλῃ(σι), opt. ἐθέλοιμι, etc., imperat. ἔθελε, partic. ἐθέλουσα, etc., imperf. ἤθελε and ἔθελε, etc., iterat. ἐθέλεσκες, -ε, fut. ἐθελήσει, aor. ἐθέλησε, *will, wish, desire, determine.*
ἔθεν, ἑθεν, enclitic pronoun of third pers. gen. sing., §§ 110; 61, 6.
ἔθεντο, ἔθεσαν, ἔθηκα, ἔθηκαν, ἔθηκε(ν), see τίθημι.
ἔθνος (*F-*), plur. ἔθνεα, τό, *company, band, flock* (of birds), *swarm* (of bees).
ἔθων, pres. partic. (σFεθ-, cf. Lat. *suētus*), perf. partic. εἰωθώς, *accustomed, used.* Note on Π 260.
εἰ, *if*, §§ 197, 198, 208. In indirect questions, *whether.*—Also introducing a wish. εἰ γάρ, εἴθε, *if only, would that.*—εἰ δ' ἄγε, note on A 302.—εἰ δή, *if in fact, since in fact* (A 61, Σ 120).—εἴ κε, *if*, w. potential opt., § 208; w. subj. = Attic ἐάν (A 137).—εἴ περ, *even if* (A 81); *just suppose* (A 580).—εἴ τε . . . εἴ τε, *whether . . . or.*
εἴαε, etc., see ἐάω.
εἰαμενή, ἡ, *lowland.*
εἰανός, see ἑανός, *clothing, robe.*

εἰαρ-ινός, -ή, -όν (*Fέαρ, spring*, Lat. *vēr*), *of spring, vernal.*

εἵατο (Σ 596), see **ἕννυμι.**

εἴβω = λείβω, *pour, shed*, w. **κατά**, in tmesis, Π 11.

εἰδείη, see **οἶδα.**

εἴδεται, see **εἴδομαι.**

εἴδετε, εἰδῆς, εἰδήσειν, see **οἶδα.**

εἴδομαι (root *Fιδ*, Lat. *videō*, Eng. 'wit,' 'wise'), **εἴδεται**, partic. **εἰδομένη**, aor. **ἐείσαο** (2 sing.), **εἴσατο**, opt. **εἴσαιτο**, partic. **εἰσάμενος** or **ἐεισάμενος**, *show oneself, appear, seem, make oneself like, resemble.*

εἴδομεν, see **οἶδα.**

εἶδον, εἴδοντο, see **ὁράω.**

εἶδος, *τό* (root *Fιδ*), *looks, form.*

εἰδῶ, εἰδώς, see **οἶδα.**

εἴη, see **ἵημι.**

εἴθαρ, adv., *at once, forthwith.*

εἴκε (Ε 348), see (2) **εἴκω.**—**εἶκε** (Σ 520), see (1) **εἴκω** and note.

εἴκελος, -η, -ον (**εἰκ-ώς** partic. of **ἔοικα**), *like.*

εἰκοσάκις †, adv., *twenty times*, I 379.

εἴκοσι, *twenty*, § 61, 9.

εἰκοσι-νήριτ'(α) †, adj. neut. plur., *twenty-fold*, X 349.

εἴκτην, εἰκυῖα, see **ἔοικα.**

(1) **εἴκω** (root *Fικ*), imperf. **εἶκε** (Σ 520), *it seemed fitting*; but the form may well be referred to (2) **εἴκω.** For other parts see **ἔοικα.**

(2) **εἴκω** (root *Fικ*, Lat. *vītō*), imperat. **εἶκε** (Ε 348), partic. **εἴκων**, (imperf. **εἶκε.**) aor. opt. **εἴξειε**, partic. **εἴξᾱς**, *yield, give way.* Notes on Σ 520, X 321, 459.

εἰλαπίνη, *ἡ*, *feast, feasting.*

εἵλες, see **αἱρέω.**

εἰλέω (*F-*) = **εἴλω**, subj. **εἰλέωσι**, *hold back, detain.*

εἰλήλουθας, etc., see **ἔρχομαι.**

εἰλί-πος, -οδος, adj. (*Feιλύω*), *rolling-gaited, swing-paced; trailing-footed*; epithet of cattle.

εἰλύω (root *Feλ*, Lat. *volvō*), perf. pass. partic. **εἰλῡμένοι**, *wrap, cover up.*

εἴλω (root *Feλ*), aor. infin. **ἕλσαι**, **pass.** perf. **ἐέλμεθα**, partic. **ἐελμένοι**, aor. indic. **ἅλεν**, infin. **ἁλήμεναι** and **ἁλέναι**, partic. **ἁλείς, ἁλέντων**, poet. *close, enclose, hem in*; **pass.** *be shut up, be cooped up, be gathered*; **ἁλείς**, *gathering himself together.*

εἷμα, -ατος, τό (for *Fέσ μα*, cf. **ἐσθής**, Lat. *vestis*), *clothing, garment.*

εἰμέν (Attic **ἐσμέν**), see **εἰμί.**

εἰμί (root *ἐς*, Lat. *es-se*), 2 sing. **ἐσσί, εἶς**, 3 sing. **ἐστί(ν)**, dual **ἐστόν**, plur. **εἰμέν, ἐστέ, εἰσί(ν)** (all the preceding forms are enclitic), 3 sing. also **ἔστι(ν)** (GG. 20 e; B. 262, 1; G. 144, 5; H. 480), 3 plur. **ἔᾱσι(ν)**, subj. **ἴω, ἴῃσι(ν)** or **ἴῃ** (I 245), **ἔω σι(ν)**, opt. **εἴην, εἴης** or **ἔοις, εἴη** or **ἔοι, εἶεν**, imperat. **ἔστω, ἔστε**, infin. **εἶναι, ἔμεναι, ἔμεναι, ἔμμεν, ἔμεν** (§ 137, 6), partic. **ἐών, ἐόντος**, etc., fem. **ἐοῖσα**, imperf. (2 sing.) **ἦσθα** or **ἔησθα**, (3 sing.) **ἦν** or **ἦεν** or **ἔην, ἦσαν** or **ἔσαν**, iterat. **ἔσκε**, fut. **ἔσ(σ)ομαι, ἔσ(σ)εαι, ἔσται** or **ἔσ(σ)εται** or **ἐσσεῖται, ἔσ(σ)ονται, ἔσ(σ)εσθαι, ἐσσόμενα**, *be, live; exist, endure*: **ἔστι**, *it is possible, permitted.*—**τὰ ἐσσόμενα**, *the future.*—**ἐσσομένοισι**, *men hereafter.*

εἶμι (root *ἰ*, Lat. *ī-re*), 3 sing. **εἴσι(ν)**, 3 plur. **ἴᾱσι(ν)**, subj. **ἴω, ἴῃσι(ν), ἴομεν**, imperat. **ἴθι, ἴτε**, infin. **ἴμεναι, ἰμεν, ἰέναι** (§ 137, 7), partic. **ἰών**, fem. **ἰοῦσα**, etc., imperf. **ἤιε(ν)** or **ἴε(ν)**, dual **ἴτην**, 3 plur. **ἴσαν**, *go, come, travel, fly; rise* (X 27). Even in Homer the present is sometimes—but not always—used with future meaning (Σ 333). **ἴομεν** with **ῑ** occurs in B 440, etc.

εἰν, see **ἐν.**

εἰνατέρες, -ων, αἱ, *brothers' wives, sisters-in-law.*

εἵνεκα, same as **ἕνεκα**, prep. w. gen., *on account of.*

εἰν-οδίοις †, adj., *in the road*, Π 260.

εἴξᾱς, εἴξειε, see **εἴκω.**

εἷο, ἕο (**ἑο**), etc., *of him, of her*, etc., §§ 110; 61, 6.

εἶπον, ἔειπον (root *Fεπ*, cf. *Fέπ-ος*, Lat. *vocō*), 2 aor., pres. wanting; **ἔειπες** (also **εἶπας**), **ἔειπε(ν)** or **εἶπε(ν)**, subj. **εἴπω, -ῃς, -ῃ(σι)**, opt. **εἴποι**, imperat. **εἰπέ**, infin. **εἰπέμεν, εἰπεῖν**, partic. **εἰπών, -οῦσα**, etc., iterat. indic. **εἴπεσκε**, *say, speak, declare, tell.*

εἰρᾶων †, gen. plur., *place[s] of assembly*, Σ 531.

εἰρήνη, *ἡ*, *peace.*

εἴριον, plur. **εἴρια**, *τό*, *wool.*

εἰρο-κόμῳ †, *wool-spinning, a spinner*, Γ 387.

εἴρομαι, partic. **εἰρόμεναι**, imperf. **εἴρετο**, *ask, inquire, question; ask about.*

εἰρύαται, 3 plur. of **εἴρῡμαι**, *defend*, A 239, X 303. See § 142, 4, a. Perhaps a perfect from *ῥύομαι*.

εἰρύατο (O 654), see **ἐρύω**.

εἴρῡμαι (in meaning = *servō*), **εἰρύαται** (A 239), § 142, 4, a; **εἴρῡτο** (Ω 499), *defend, protect.* [See also *ῥύομαι*.]

εἴρυντο (Σ 69), see **ἐρύω**.

εἰρύομαι (in meaning = *servō*), fut. **εἰρύσσονται** (Σ 276), aor. infin. **εἰρύσασθαι** (A 216), *defend, protect, observe, obey.*

εἴρυσ(σ)ε(ν), see **ἐρύω**.

εἰρύσσασθαι, see **εἰρύομαι**.

εἰρύσσατο (X 306), see **ἐρύω**.

εἰρύσσονται, see **εἰρύομαι**.

εἴρῡτο, see **εἴρῡμαι** and *ῥύομαι*.

εἴρω (root *Fερ*, Lat. *ver-bum*, Eng. 'word'), fut. **ἐρέω, ἐρέει, ἐρέουσι**, infin. **ἐρέειν**, partic. fem. **ἐρέουσα**, *speak, say, announce*; **πάλιν ἐρέει**, *will gainsay* (I 56).

εἰς or **ἐς**, adv. and prep. w. accus., *into, to, up to, unto, for.*—**εἰς ὅ κε(ν)** = Attic **ἕως ἄν**, *until.*—**εἰς ὦπα**, *in countenance*, Γ 158.—Also accented **εἴς** or **ἔς**, §§ 164, 166.

Meaning as **adv.** *therein, therefor*, etc.

εἰσ- in comp., see also **ἐσ-**.

εἷς, μία, ἕν, *one*, § 103, 1.

εἰσ-άγω, 2 aor. partic. **εἰσαγαγών**, *lead to, bring into.* See also **ἐσάγω**.

εἴσαιτο, εἰσάμενος, see **εἴδομαι**.

εἴσαν, see **ἕζω**.

εἰσ-ανα-βαίνω, aor. **εἰσ-ανέβησαν**, *come up to.*

εἵσατο, see **εἴδομαι**.

εἰσ-αφ-ικνέομαι, 2 aor. infin. **εἰσαφικέσθαι**, *reach, arrive at.*

εἴσελθε, see **εἰσέρχομαι**.

εἵσε(ν), see **ἕζω**.

εἰσ-έρχομαι, imperat. **εἰσέρχεο**, aor. **εἰσῆλθε**, also **εἰσήλυθον**, imperat. **εἴσελθε**, partic. **εἰσελθών**, *go* or *come in, enter, invade* (**ἑκατόμβᾱς**).

εἴσεται, see **οἶδα**.

ἴσῃ, -ης (for *ἐFίσῃ*, cf. **ἴσος**), adj. fem., *meet, adequate, sufficient* feast (A 468); *symmetrical, well-balanced* ships.—**πάντοσ' ἴσῃ**, epithet of shield, *on all sides fitting, nicely fitting* to the warrior's figure, Introduction, 25; according to others, *equal in all directions, well-rounded.*

εἰσῆλθε, εἰσήλυθον, etc., see **εἰσέρχομαι**.

εἴσιδε, εἰσιδέειν, see **εἰσ-οράω**.

εἰσί(ν), see **εἰμί**.

εἶσι(ν), see **εἶμι**.

εἴσκω (for *ἐFίσκω*, root *Fικ*, cf. **εἴκελος, ἴκελος**), *make like, deem like, liken.*

εἰσ-οράω, 2 aor. **εἴσιδε**, infin. **εἰσιδέειν**, *look on, look at, gaze upon.*

εἴσω (**εἰς**), adv., *to the inside, into*, often following an accus.

εἰσ-ωποί †, adj., *face to face with*, O 653.

εἴχ(ε)(ν), εἴχοντο, see **ἔχω**.

εἰωθώς, see **ἔθων**.

ἐκ, before a vowel **ἐξ** (Lat. *ex*), adv. and prep. w. gen., *out of, from, out of range of* (**βελέων**), *from among* or *above* (**πᾱσέων**); of time, *after, since.*—**ἐξ οὗ**, *from the time when.*—Also accented **ἔκ, ἔξ**, §§ 164, 166.

Meaning as **adv.** *out, therefrom.*

Ἑκάβη, *Hec'abe*, wife of Priam.

ἑκά-εργος (root *Fεργ* of *ἐFέργω*), epithet of Apollo, the *far-warder, protector*; according to others, the *far-worker* (root *Fεργ* of *Fέργον*), *far-darter*.

ἑκάη, see *καίω*.

ἕκαθεν (*ἑκάς*), *from afar, afar*. § 61, 10.

ἑκάλυψε(ν), see *καλύπτω*.

ἐκ . . . ἀπάτησε (in tmesis, I 375), see *ἐξ-απατάω*.

ἐκάπυσσεν †, aor. of *καπύω*, *breathed forth*, X 467.

ἑκάς (*F-*), adv., *far, far from*, often w. gen.

ἕκαστος, -η, -ον (*F-*), *each*.

ἑκάτερθε(ν) (*F-, ἑκάτερος*), adv., *from, on both sides*, w. gen.

ἑκατη-βελέταο †, *τοῦ*, the *far-darter*, A 75. Cf. § 61, 10.

ἑκατη-βόλος, -ον (*βάλ-λω*), *far-shooting, far-darting*. Cf. § 61, 10.

ἑκατόγ-χειρον †, adj., the *hundred-handed*, A 402.

ἑκατόμ-βη, ἡ (*βοῦς*), *hecatomb*, offering of 100 oxen; less strictly, *sacrificial offering*.

ἑκατόμ-βοιος, -ον (*βοῦς*), *worth 100 oxen* or *beeves*.

ἑκατόμ-πυλοι †, adj., *hundred-gated*, I 383.

ἑκατόν (Lat. *centum*), *a hundred*, also used loosely for *very many*.

ἕκατος, -οιο (*ἑκάς*), as substant., *far-shooter, far-darter*.

ἐκ-βαίνω, imperf. in tmesis *ἐκ . . . βαῖνον* (A 437), *disembarked*; aor. trans. *ἐκ . . . βῆσαν* (A 438), made go forth, *set ashore*; 2 aor. *ἐκ . . . βῆ* (A 439), *stepped out*, *ἐκ . . . ἔβαν* (Γ 113), *dismounted*.

ἐκ-βάλλω, 2 aor. *ἔκβαλον*, *hurl out; let fall, utter* (*ἔπος*). 2 aor. in tmesis *ἐκ . . . ἔβαλον* (A 436), *let go*.

ἐκ-γίγνομαι, perf. partic. fem. *ἐκγεγαυῖα*, *be born of*.

ἔκ-δοτε comp. †, *give over*, Γ 459.

ἐκ-δύω, 2 aor. opt. *ἐκδυῖμεν*, mid. imperf. *ἐξεδύοντο*, strip off, *lay off* one's armor (mid.); get out of, *escape* destruction (Π 99).

ἐκ . . . ἔβαν, see *ἐκβαίνω*.

ἐκ . . . εἵλετο (in tmesis, I 377), *took away, has taken away*. Cf. *ἐξαιρέω*.

ἐκεῖνος and **κεῖνος, -η, -ον**, *that, he*, etc., § 120.

ἑκέκαστο, see *καίνυμαι*, Ω 535.

ἕκηα, -εν, see *καίω*.

ἑκη-βόλος, -ον (*βάλ-λω*), *far-shooting, far-darting*; as substant., *far-darter*, applied to Apollo. § 61, 10.

ἥκηλος, -ον (*F-*), *quiet, undisturbed*, I 376.

ἐκ-θρώσκω, 2 aor. *ἔκθορε*, *leap from*.

ἐκ-καλέω, aor. partic. *ἐκκαλέσας*, *call out*.

ἐκ-λανθάνομαι, reduplicated 2 aor. infin. *ἐκλελαθέσθαι*, *utterly* or *quite forget* (w. gen.).

ἐκολῶᾶ †, imperf. 3 sing., *kept on brawling*, B 212.

ἐκόμισσεν, see *κομίζω*.

ἐκ . . . ὄρουσεν, *sprang* or *jumped out*. See *ἐξ-ορούω*.

ἔκ-παγλος, -ον, superl. voc. *ἐκπαγλότατε*, *most terrible, redoubtable*.—Adv. **ἔκπαγλον, ἔκπαγλα, ἐκπάγλως**, *terribly, mightily, exceedingly*.

ἐκ-πέμπω, aor. opt. *ἐκπέμψειε*, *send forth, escort forth*.

ἐκ-πέρθω, fut. *ἐκπέρσει*, aor. subj. *ἐκπέρσωσι*, infin. *ἐκπέρσαι*, partic. *ἐκπέρσαντα*, *destroy, sack*.

ἐκ-πῖπτω, 2 aor. *ἔκπεσε*, *fall from*.

ἐκ-πλήσσω, *strike out* of one's wits, *terrify*; 2 aor. **pass.** 3 plur. *ἐκπληγεν*.

ἐκ-πρεπέα †, adj. accus. from nom. *ἐκπρεπής*, *conspicuous*, B 483.

ἔκρῖνεν, see *κρίνω*.

ἐκ-σεύω, *drive out*; **pass.** aor. *ἐξεσύθη*, *was driven out, came out*; see note on E 293.—2 aor. in tmesis *ἐκ . . . ἔσσυτο* (B 809), *rushed out*.

ἐκ-τάμνω, 2 aor. *ἐξέταμον, cut out, hew out.*

ἔκτανε(ν), -ες, ἔκτεινεν, see κτείνω.

ἐκ-τελέω, imperf. *ἐξετέλειον, bring to fulfilment, bestow* offspring. Cf. the following word.

ἐκ-τελέω, fut. *ἐκτελέουσι*, aor. *ἐξετέλεσσεν*, subj. *ἐκτελέσωσι, bring to fulfilment, fulfil.*

ἐκτῆσθαι, see κτάομαι.

ἔκτο-θι (*ἐκτός*), adv., *outside*, w. gen.

Ἑκτόρεος, -η, -ον, *Hector's.*

Ἑκτορίδης, accus. *-ην* †, *Hector's son*, Astyanax, Z 401.

ἐκ-τός, adv., *without, outside*; may take gen.

ἕκτος, -η, -ον (Lat. *sextus*), *sixth.*

ἔκτοσ-θε(ν) (*ἐκτός*), adv., *outside*, w. gen.

Ἕκτωρ, *-ορος, Hec'tor*, the most distinguished warrior of the Trojans, son of Priam and Hecabe, and husband of Andromache. For derivation of name see note on Z 402.

ἑκυρή, -ῆς (*σϝεκ-*, cf. *ἑκυρός*), *mother-in-law.*

ἑκυρός, ὁ (*σϝεκ-*, Lat. *socer*, Germ. *Schwieger*), *father-in-law.*

ἐκ-φαείνω, pass. aor. *ἐξεφάανθεν, shine forth, sparkle.*

ἐκ-φαίνω, *make appear*, pass. 2 aor. *ἐξεφάνη, appeared, was seen* (Σ 248, T 46).

ἐκ-φέρω, imperf. *ἔκφερον, bear out* or *away.*

ἐκ-φεύγω, 2 aor. *ἔκφυγε(ν), escape, flee from*, speed from (Π 480, X 292).

ἐκ-χέω, imperf. *ἔκχεον, pour out*: mid. *ἐξεχέοντο, streamed out* (Π 259).

ἑκών (*F-*), *willing, of one's own will.*

ἔλαβε, see λαμβάνω.

ἔλαθε, see λανθάνω.

ἔλαιον, τό, *olive oil.*

ἐλάσασκιν, see ἐλαύνω.

Ἔλασος, accus. *-ον* †, *El'asus*, a Trojan slain by Patroclus, Π 696.

ἐλάστρεον †, imperf., *were driving*, Σ 543.

ἐλαύνω and **ἐλάω**, dual *ἐλαύνετον*, infin. *ἐλαυνέμεν* and *ἐλάειν*, partic. *ἐλαύνοντε*, imperf. *ἔλαυνε*, aor. *ἤλασε, ἔλασ(σ)ε, ἤλασαν, ἔλασαν*, imperat. *ἔλασσον*, infin. *ἐλάσαι*, partic. *ἐλάσ(σ)ας*, iterat. aor. *ἐλάσασκεν, drive, run* (trans.), *keep going, keep up; drive away* or *off; strike, smite; beat out, forge* (metal). Intrans., *drive, go.*

ἐλαφη-βόλος †. adj., *deer-shooting*; w. *ἀνήρ, hunter*, Σ 319.

ἔλαφος, -οιο, ὁ, ἡ, *deer, stag, hind.*

ἐλαφρός, -ή, -όν, *light, agile, quick.*—Comparat. *ἐλαφρότερος*, superl. *ἐλαφρότατος.*

ἔλαχον, see λαγχάνω.

ἐλάω, infin. *ἐλάειν, to run, to a run*, w. *μάστιξεν*, X 400. See ἐλαύνω.

ἐλεαίρω (*ἔλεος, pity*), imperf. *ἐλέαιρε, pity, have compassion for.*

ἐλέγξῃς, see ἐλέγχω.

ἐλεγχείη (*ἔλεγχος*), ἡ, *shame, reproach.*

ἐλεγχής, -ές (*ἔλεγχος*), *disgraceful, ignominious.*—Superl. *ἐλέγχιστος.*

ἔλεγχος, τό, *shame, disgrace*; plur. *ἐλέγχεα, reproaches, wretches*, B 235.

ἐλέγχω (cf. *ἔλεγχος*), aor. subj. *ἐλέγξῃς, put to shame, bring reproach on.*

ἐλεεινός, -ή, -όν (*ἔλεος, pity*), *pitiable, to be pitied.*—Comparat. *ἐλεεινότερος.*—**ἐλεεινά**, neut. as adv., *pitifully, piteously.*

ἐλεέω (*ἔλεος, pity*), fut. *ἐλεήσει*, aor. *ἐλέησε*, subj. *ἐλεήσῃς, -ῃ*, imperat. *ἐλέησον*, partic. *ἐλεησάντων, have pity on, have mercy on.*

ἐλελίζω, aor. *ἐλέλιξεν*, mid. aor. partic. *ἐλελιξάμενος*, pass. *ἐλελίχθη, whirl around, shake, make tremble*; mid. aor. partic., *coiling himself up* (cf. note on B 316).

Ἑλένη, *Hel'en*, daughter of Zeus and Leda, and wife of Menelaus, stolen away by Paris.

ἐλέξατο, see λεχ.

ἑλεός, ὁ, plur. only, *dresser*, a table or bench on which meat is dressed or prepared for use.—**ἕλεος**, see ἕλος.

ἕλεε, **ἕλετο**, see αἱρέω.

ἑλετή †, verbal adj., *to be caught*, I 409.

ἐλεύθερος, -η, -ον, *free*, day (ἦμαρ) *of freedom*, mixing-bowl (κρητῆρα) *in honor of freedom*.

ἐλεύσομαι, see ἔρχομαι.

ἕλψεν †, aor. of λέπω, *peeled*, A 236.

ἐλθεῖν, **ἔλθοις**, **ἔλθω**, etc., see ἔρχομαι.

ἕλικας †, τάς, *spirals*, probably worn as bracelets or armlets, Σ 401. [From nom. ἕλιξ.]

Ἑλικάων †, *Helica'on*, son of Antenor, and husband of Laodice, Priam's daughter, Γ 123.

ἕλικος, see ἕλιξ.

ἑλίκ-ωψ, -ωπος, plur. -ωπες, fem. accus. sing. **ἑλικώπιδα** †, A 98, (if from Fελίσσω) *rolling-eyed, quick-eyed*; or, according to others, *bright-eyed* (cf. σέλ-ας).

ἕλιξ, -ικος, (if from Fελίσσω) *twisted, curved*; of cattle, *crumpled-horned*; according to others, *swing-paced*; or *sleek, glossy* (cf. σέλ-ας).

ἕλιπε(ν), **ἕλιπον**, see λείπω.

ἑλίσσω (F-, Fελύω, Lat. *volvō*), **mid.** pres. partic. ἑλισσόμενος, *turn around, curl, whirl around*. Notes on Σ 372, X 95.

ἕλκε, **ἕλκεο**, see ἕλκω.

ἑλκεσί-πεπλος, -ον, *with trailing robe*. Introduction, 20.

ἑλκέω (F-, cf. ἕλκω), fut. ἑλκήσουσι, pass. aor. partic. fem. ἑλκηθείσᾶς, *drag off, tear asunder*.

ἑλκηθμοῖο †, τοῦ, *dragging away*, Z 465.

ἕλκος, -εος, τό (Lat. *ulcus*), *wound*.

ἕλκω (F-), infin. ἑλκέμεν(αι), imperf. ἕλκε, ἕλκον, **mid.** imperat. ἕλκεο, **pass.** infin. ἕλκεσθαι, partic. ἑλκόμενος, imperf. ἕλκετο, *drag, draw, draw along; raise* (πάλαντα); *drag down, launch* (νῆας). Cf. ἀν-έλκομαι.

ἕλλαβε, see λαμβάνω.

Ἑλλάς, -άδος, *Hel'las*. Cf. note on A 79.

ἑλλεδανοῖσι †, τοῖς, *straw bands*, Σ 553.

Ἕλληνες, *Helle'nes*; see note on A 79.

Ἑλλήσ-ποντος, ὁ, *Hel'lespont*, sea of Helle.

ἐλλίσσοντο, see λίσσομαι.

ἐλλιτάνευε, see λιτανεύω.

ἕλος, -εος, τό (F-), *low ground, marsh*.

ἔλπω (F-), mid. ἔλπομαι, -εαι, -εται, partic. ἐλπόμενος, imperf. ἔλπετο. perf. ἔολπα, *hope, expect, think, suppose*.

ἕλσαι, see εἵλω.

ἑλύω (root Fελ, cf. εἰλύω and Lat. *volvō*), pass. aor. partic. ἐλυσθείς, *roll round, roll up*. Cf. Ω 510.

ἕλωρ, τό (αἱρέω, ἑλεῖν), plur. ἕλωρα, *taking, despoiling, booty*.

ἑλώρια †, τά, *booty, prey*, A 4.

ἐμ-βαίνω, 2 aor. subj. ἐμβήᾳ, *step in, interfere* (Π 94).

ἐμ-βάλλω, 2 aor. ἔμβαλε, opt. ἐμβάλοι, infin. ἐμβαλέειν, *throw in* or *thereon; throw on, hurl on; force . . . to share* (Σ 85); *place* or *put in; inspire in*.

ἐμ-βρέμεται comp. †, pres. indic., *roars in*, O 627.

ἔμελλον, see μέλλω.

ἔμεν, **ἔμεναι**, **ἔμμεν**, **ἔμμεναι**, pres. infin. of εἰμί, *am, be*.

ἐμ-μεμαώς (μέμαα), perf. partic., *in eager haste*.

ἔμμορε, see μείρομαι.

ἐμός, -ή, -όν, *my, mine, of me*.

ἐμπάζομαι, *busy oneself about, heed*.

ἔμ-πεδος, -ον (ἐν πέδῳ), *on the ground, firm-set, steadfast, sound* (φρένες). Cf. T 33.—**ἔμπεδον**, neut. adv., *firmly, steadily*.

ἔμπεσε, see ἐμπίπτω.

ἐμπεφυυῖα, see ἐμφύω.

ἔμπης, adv., *nevertheless*; w. περ, *however so(much)*.

ἐμ-πίμπλημι, *fill up*; **mid.** aor. ἐμπλή-

σατο, partic. ἐμπλησάμενος, *fill* one's own.

ἐμ-πίπτω, 2 aor. ἔμπεσε, imperat. ἔμπεσε, *fall upon, fall on.*

ἐμπλήσατο, etc., see ἐμπίμπλημι.

ἐμ-πρήθω, imperf. ἐνέπρηθον, fut. ἐμπρήσειν, aor. ἐνέπρησε(ν), *set fire to, burn.*—ἐν . . . πρῆσεν (in tmesis, A 481), *blew into, puffed out.*

ἐμ-φύω, 2 perf. partic. ἐμπεφυυῖα, *grown on, fast clasping,* 2 aor. (in tmesis) ἐν . . . φῦ, *grew to, grasped.* Cf. Z 253.

ἐν, ἐνί, εἰν (§ 35), adv. and prep. w. dat., *in, on, at, by, before* (ὀφθαλμοῖσι). Also accented ἔν, ἔνι, §§ 164, 166, 167.

As **adv.** *therein, thereon.* Cf. A 142, 309.

ἐν-αίρω, mid. partic. ἐναιρόμενος, *slay.*

ἐν-αίσιμος, -ον (ἐν αἴσῃ), *due, meet, just; fateful* (σήματα).—Neut. as adv. **ἐναίσιμον,** *in good time* (Z 519).

ἐν-αλίγκιος, -ον, *like.*

ἐν-αντί-βιον (βίη), adv., *with opposing strength, against.*

ἐν-αντίος, -η, -ον, in face of, *opposite, face to face with.*—Adv. **ἐναντίον,** *before the face of, before; against.*

ἔναρα, τά, *spoils.*

ἐναρίζω (ἔναρα), opt. ἐναρίζοι, imperf. ἐνάριζε, -ον, aor. ἐνάριξε, *spoil, slay.*

ἐν-αρίθμιος, -ον (ἀριθμός), *counted in, of account,* B 202.

ἔνατος, -η, -ον (ἐννέα), *ninth.*

ἔν-αυλος, ὁ, *bed of stream, watercourse,* Π 71.

ἕν-δεκα (Lat. *ūndecim*), *eleven.*

ἐνδεκά-πηχυς, -υ, *eleven cubits long.*

ἐνδέκατος, -η, -ον, *eleventh*; fem. substant., *eleventh day.*

ἐν-δέξιος, -η, -ον, *to the right, favorable.*—**ἐνδέξια,** adv., *from left to right.*

ἐν-δέω, aor. ἐνέδησε, *bind in, entangle.*

ἐν-δίεσαν comp. †, imperf. of ἐνδίημι, *tried to set on,* Σ 584.

ἔνδο-θεν, adv., *from within, within,* w. gen.

ἔνδο-θι, adv., *within.*

ἔν-δον, adv., *within, in the house.*

ἐν-δύνω, imperf. ἔνδυνε, *slip on.* See Introduction, 13.

ἔνεικαν, ἔνεικεν, ἐνείκω, etc., see φέρω.

ἔν-ειμι (εἰμί), opt. ἐιείη, imperf. ἐνῆεν, ἔνεσαν, *be in*; for ἔνεστι, ἔνι occurs (Σ 53).

ἕνεκα, prep. w. gen., *on account of.*

ἐνέπασσεν comp. †, imperf. of ἐμπάσσω, *was weaving therein,* Γ 126. The verb occurs in tmesis in X 441 also.

ἐνέπρηθον, ἐνέπρησεν, see ἐμ-πρήθω.

ἐν-έπω and **ἐν-νέπω** (root σεπ), 2 aor. indic. ἔνισπε(ν), *say, tell.*

ἔνεσαν, ἐνῆεν, see ἔνειμι.

ἐνῆκας, ἐνήσεις, see ἐνίημι.

ἔν-θα, adv., *there, thither, here, hither; where; whereupon, then.* ἔνθα καὶ ἔνθα, *here and there, hither and thither.*

ἐνθά-δε, *hither, thither, here, there.*

ἐνθέμεναι, ἐνθεμένη, ἔνθεο, see ἐντίθημι.

ἔν-θεν, *thence, whence, from which.*

ἐνθέν-δε, *from there, from here, hence.*

ἐν-θρώσκω, 2 aor. ἔνθορε, *leap upon* or *among* (w. dat.).

ἐνιαυτός, ὁ, *year.*

ἐν-ίημι, fut. ἐνήσεις, aor. ἐνῆκας, -ε, *send in; arouse* or *kindle in; urge, incite to.*

ἐνι-πρήθω, fut. ἐνιπρήσειν, aor. subj. ἐνιπρήσωσι, same as ἐμ-πρήθω, *set fire to, burn.*

ἐν-ίπτω (cf. ἵπτομαι), imperat. ἔνιπτε, 2 aor. ἠνίπαπε (§ 129), *reproach, rebuke, scold.*

ἔνισπε(ν), see ἐνέπω.

ἐνίσσω (ἐνίπτω), *reproach, scold.*

ἐννά-ετες (ἐννέα, ἔτος, *year*), adv., *nine years long.*

ἐννά-νυχες †, adv., *for nine nights,* I 470.

ἔννατος, -η, -ον (ἐννέα), *ninth.*

ἐννέα (Lat. *novem*), *nine.*

ἐν-νέπω, see ἐνέπω, *say, tell.*

ἐννέ-ωρος, -ον (ὥρη), *nine years old.*

ἐνν-ῆμαρ, adv., *for nine days.*

ἐν-νοσί-γαιος, ὁ (ἐν + root *Fοθ* of ὤθέω + γαῖα), *earth-shaker*, epithet of Poseidon.

ἕννῡμι (*Fέσ-νῡμι*, cf. Lat. *vestiō*, Eng. 'wear'), aor. ἕσσε, imperat. ἕσσον, **mid.** aor. infin. ἕσασθαι, pluperf. ἕσσο (Γ 57), ἕσθην, εἵατο (Σ 596), *put* clothes or armor *on* somebody else; **mid.** *clothe oneself in, put on, wear.*

ἐν-οπή, ἡ (ὄψ, root *Fεπ*), *noise, clamor, cry, battle-cry.*

Ἐνόπη, *En'ope*, town of Agamemnon in Messenia.

ἐν-όρνῡμι, aor. ἐνῶρσεν, *arouse in, stir up among*; **mid.** 2 aor. ἐνῶρτο, *rose among* (A 599).

ἐν-ορούω, aor. ἐνόρουσεν, *spring upon* (of a hostile attack).

ἐν-στρέφεται comp. †, *turns in, plays in*, E 306.

ἐνταῦθα †, adv., *there, to such a point*, I 601.

ἔντεα, dat. ἔντεσι, τά, *arms, armor.*

ἐν-τίθημι, 2 aor. infin. ἐνθέμεναι, **mid.** 2 aor. indic. ἔνθεο, imperat. ἔνθεο, partic. ἐνθεμένη, *put* something *in* (dat.), *place on*; **mid.** *treasure up* anger *in* one's heart (Z 326), *let enter* or *receive in* one's heart a kindly spirit (I 639).

ἔντο, see ἵημι.

ἐν-τός, adv., *within*; also as prep. w. gen.

ἔν-τοσθε(ν), adv., = ἐντός.

ἐν-τροπαλίζομαι (ἐν-τρέπομαι), *turn around often.*

ἐντύνω (ἔντεα), aor. imperat. ἔντυνον, *equip, make ready, prepare.*

Ἐνυάλιος, ὁ (Ἐνυώ), *Enya'lius*, a name of Ares.

Ἐνῆος, -ῆος †, *Eny'eus*, king of Scyros, I 668.

ἐν-ύπνιον (ὕπνος, *sleep*), adv., *in sleep.*

Ἐνυώ, *Eny'o*, a goddess of war, companion of Ares, E 333.

ἐνῶρσεν, ἐνῶρτο, see ἐνόρνῡμι.

ἐξ, see ἐκ.

ἕξ (Lat. *sex*), 'six.'

ἐξ-άγω, imperat. ἔξαγε, *lead out* or *forth.* 2 aor. in tmesis ἐκ . . . ἄγαγε (A 346).

Ἐξάδιος, accus. -ον †, *Exa'dius*, a Lapith, A 264.

ἐξ-αίρετος, -ον (αἱρέω), *chosen, choice.*

ἐξ-αιρέω, 2 aor. ἔξελον. **mid.** ἐξελόμην, *pick out, select*; **mid.** for oneself.—Common in tmesis: 2 aor. ἐκ . . . ἕλον (A 369), **mid.** ἐκ . . . εἵλετο (I 377), *took away*; subj. ἐκ . . . ἕληται (X 68), *take away.*

ἐξ-αίσιος, -ον (αἶσα), *exceeding proper measure, unjust, merciless*, O 598.

ἐξ-ακέομαι, *cure, heal* completely.

ἐξ-αλαπάζω, aor. infin. ἐξαλαπάξαι, *sack, plunder.*

ἐξ-αν-ιεῖσαι comp. †, pres. partic., fem. plur., *sending forth*, Σ 471.

ἐξ-απατάω, fut. infin. ἐξαπατήσειν, aor. ἐξαπάτησεν, in tmesis ἐκ . . . ἀπάτησε (I 375), *deceive* utterly.

ἐξ-απαφίσκω, 2 aor. ἐξαπάφοιτο, *deceive* utterly. Cf. ἐξαπατάω.

ἐξ-απίνης (perhaps from ἐξ ἀπείνῆς), adv., *of a sudden, suddenly.*

ἐξ-απ-όλλῡμι, 2 perf. ἐξαπόλωλε, *be lost out of* (w. gen.).

ἐξ-άπτω, imperf. ἐξῆπτεν, *attach thereto* (from), X 397.

ἐξ-αρπάζω, aor. ἐξ-ήρπαξε, *snatch away.*

ἐξ-άρχω, imperf. ἐξῆρχε, *take the lead in, begin.*

ἐξ-αυδάω, imperat. ἐξαύδᾶ, *speak out.*

ἐξ-αῦτις, adv., *again.*

ἐξείης, adv., *one after another, in order.*

ἔξ-ειμι (εἶμι), infin. ἐξιέναι, *go out, go forth.*

ἐξ-εῖπον, 2 aor., subj. ἐξείπω, opt.

ἐξείποι, fut. ἐξερέω, *speak out, announce.*

ἐξ-εκάθαιρον comp. †, imperf. of ἐκ-καθαίρω, *they cleared out*, B 153.

ἐξ-ελαύνω, aor. ἐξέλασε, *drive out, drive forth.*

ἐξελθεῖν, etc., see ἐξέρχομαι.

ἐξελόμην, ἔξελον, see ἐξαιρέω.

ἐξ-εναρίζω, aor. ἐξενάριξα, *spoil* of armor, *slay.*

ἐξ-ερεείνω, imperf. ἐξερέεινε, *ask, make question.*

ἐξ-ερείπω, aor. partic. ἐξεριποῦσα, intrans., *fall from.*

ἐξ-ερέω, fut. of ἐξεῖπον, *speak out, announce.*

ἐξ-ερύω, aor. ἐξέρυσε, *draw out.*

ἐξ-ἔρχομαι, aor. ἐξῆλθον, infin. ἐξελθεῖν, partic. ἐξελθόντα, *go* or *come out.*

ἐξεσύθη, see ἐκ-σεύω and note on E 293.

ἕξεται, see ἔχω.

ἐξέταμον, see ἐκτάμνω.

ἐξετέλειον, see ἐκτελείω.

ἐξετέλεσσεν, see ἐκτελέω.

ἐξ-εύροι comp. †, 2 aor. opt. of ἐξευρίσκω, *find out, discover*, Σ 322.

ἐξεφάανθεν, see ἐκφαείνω.

ἐξεφάνη, see ἐκφαίνω.

ἐξεχέοντο, see ἐκχέω.

ἐξ-ηγείσθω comp. †, *let him lead out*, w. gen. of pers., B 806.

ἐξῆλθον, see ἐξέρχομαι.

ἐξῆπτεν, see ἐξάπτω.

ἐξήρπαξε, see ἐξαρπάζω.

ἐξῆρχε, see ἐξάρχω.

ἐξ-ίημι, mid. 2 aor. in tmesis ἐξ . . . ἕντο, *dismissed* from themselves, *appeased.*

ἐξ-ικνέομαι, 2 aor. ἐξικόμην, ἐξίκετο, *come to, arrive.*

ἐξ-οιχνεῦσι comp. †, pres. indic., 3 plur., *go forth*, I 384.

ἐξ-οίχομαι, *be gone away, have gone out.*

ἕομεν, see ἔχω.

ἐξ-ονομαίνω, aor. subj. ἐξονομήνῃς, *call by name.*

ἐξ-ονομα-κλήδην (καλέω, κέ-κλη-κα), adv., *calling by name, by name.*

ἐξ-οπίσω, adv., *backward.*

ἐξ-ορούω, aor. in tmesis (Γ 325), ἐκ . . . ὤρουσεν, *sprang* or *jumped out.*

ἔξ-οχος, -ον (ἐξ-έχω), *standing out, distinguished, conspicuous.* — **ἔξ-οχον** and **ἔξ-οχα**, neut. as adv., *especially, preëminently, by far.*

ἕο, ἑο, enclitic pronoun of third pers., gen. sing., §§ 110; 61, 6.

ἔοικα (root Fικ), 2 perf. of (1) εἴκω, 3 sing. ἔοικε, partic. ἐοικώς, plur. ἐοικότες, sing. fem. ἐικυῖα, plur. fem. ἐικυῖαι, pluperf. ἐῴκει, 3 dual ἐίκτην, *be like, be fitting, suitable, seemly.*

ἑοῖο, gen. sing. of ἑός, *his own, her own.*

ἔοι, ἔοις, see εἰμί.

ἔολπα, see ἔλπω.

ἔοργας, ἔοργε(ν), ἐοργώς, see ἔρδω.

ἑός, ἑή, ἑόν (ἑFός, Lat. *suus*), § 113, same as ὅς, ἥ, ὅν, *his own, her own.* See § 61, 6.

ἐοῦσα, see εἰμί.

ἐπ-αγαλλόμενος comp. †, pres. partic., *exulting in*, Π 91.

ἐπ-αγείρειν comp. †, *gather to* one place, *bring together*, A 126.

ἐπάγῃ, see πήγνῡμι.

ἐπ-αγλαϊεῖσθαι comp. †, fut. infin. of ἐπαγλαΐζομαι, *will glory in*, Σ 133.

ἐπ-αείρω, aor. partic. ἐπαείρας, *raise and place* (something somewhere), *rest . . . on.* Cf. I 214.

ἐπ-αιγίζων, *storm* or *bluster upon.*

ἐπ-αινέω, imperf. ἐπῄνεον, also in tmesis ἐπὶ . . . ῄνεον (Γ 461), aor. ἐπῄνησαν, partic. ἐπαινήσαντες, *approve, give assent, applaud.*

ἐπ-αινός, -ή, -όν, *dread.*

ἐπ-αΐσσω, aor. partic. ἐπαΐξας, iterat. aor. ἐπάϊξασκε, *rush* or *dash upon; rush after; dash.*

ἐπ-αίτιοι †, adj., *blameworthy*, A 335.

ἐπ-ακούω, aor. **ἐπάκουσαν**, subj. **ἐπακούσω**, infin. **ἐπακοῦσαι**, *hear, give heed.*

ἔπ-αλξις, *-ιος*, dat. plur. **ἐπάλξεσιν**, ἡ (ἀλέξω, *ward off*), *breastwork, parapet.*

ἐπ-αμείβομαι, 3 sing. **ἐπαμείβεται**, *comes by turns* (Z 339).

ἐπ-αμύνω, aor. imperat. **ἐπάμυνον**, infin. **ἐπαμῦναι**, *bear aid, help.*

ἐπ-αν-έστησαν comp. †, *stood up thereat*, B 85.

ἐπ-απειλέω, aor. **ἐπηπείλησε**, *threaten* something *to* somebody (dat.). Note on A 319.

ἐπ-ᾱρᾶς †, *τάς*, *curses*, I 456.

ἐπ-αρήγω, aor. infin. in tmesis **ἐπὶ . . . ἀρῆξαι** (A 408), *give aid to.*

ἐπ-άρχομαι, aor. partic. **ἐπαρξάμενοι**, *begin*, further defined in note on A 471.

ἐπ-ασσύτερος, *-η*, *-ον* (ἆσσον, *nearer*), *closely after one another, in quick succession.*

ἐπ-αυρίσκω, fut. infin. **ἐπαυρήσεσθαι**, 2 aor. infin. **ἐπαυρέμεν**, subj. mid. **ἐπαύρωνται**, partake of, *enjoy* (Σ 302), *get acquainted with* (A 410), *reap the fruits of* (Z 353).

ἐπέγναμψεν, see **ἐπιγνάμπτω**.

ἐπ-ίδραμον, *ran up* to a place. See **ἐπι-τρέχω**.

ἐπέεσσι(ν), see **ἔπος** (§ 91).

ἐπέθηκεν, see **ἐπιτίθημι**.

ἐπεί, conj., *since, after, when, as often as, because, for.*—**ἐπεὶ δή**, *after, when once; since, because.*—**ἐπεὶ ἦ**, *since in fact, since in truth.*—**ἐπεί κε(ν)**, Attic **ἐπήν** or **ἐπάν**, *when*, w. subj. in protasis.

ἐπείγω, *press, drive on, urge*; mid. imperat. **ἐπειγέσθω**, partic. **ἐπειγομένη**, *hurry, hasten.*

ἔπ-ειμι (εἶμί), opt. **ἐπείη**, *be on, rest on.* For **ἔπεστι**, **ἔπι** occurs (A 515).

ἔπ-ειμι (εἶμι), 3 sing. **ἔπεισι**, partic. **ἐπιών**, *go to, come to, come upon.*

ἔπ-ειτα (ἐπί, εἶτα), adv., *then, thereupon, thereafter, hereafter.*

ἐπ-εκέκλετ' (ο) comp. †, 2 aor., *called upon*, I 454.

ἐπέλθῃσι, ἐπελθών, see **ἐπέρχομαι**.

ἐπ-εμ-βεβαώς comp. †, perf. partic., *standing upon*, I 582.

ἐπ-εν-ήνοθε (from root **ἀνεθ**, familiar —in a shorter form—in **ἄνθος**), a perfect (w. past meaning) or possibly aorist, *grew thereon*, B 219.

ἐπ-έοικε(ν), (*it*) *is seemly, is suitable, is becoming.*

ἐπέπαυτο, see **παύω**.

ἐπέπιθμεν, see **πείθω**.

ἐπερρώσαντο, see **ἐπιρρώομαι**.

ἐπ-έρχομαι, partic. **ἐπερχόμενον**, aor. **ἐπῆλθε**, also **ἐπήλυθε**, subj. **ἐπέλθῃσι**, partic. **ἐπελθών**, *go* or *come to, come upon, go over; go against, assail, attack.* 2 aor. in tmesis **ἐπὶ . . . ἦλθεν**, infin. **ἐπὶ . . . ἐλθεῖν**, *come on.*

ἐπεσ-βόλον †, adj., *word-flinging, bold-talking, impudent*, B 275.

ἔπεσε, ἔπεσον, see **πίπτω**.

ἔπεσι(ν), see **ἔπος** (§ 91).

ἐπέσπον, see **ἐφέπω**.

ἐπεσσεύοντο, see **ἐπι(σ)σεύομαι**.

ἔπεσσι, see **ἔπος** (§ 91).

ἐπεσσυμένον, ἐπέσσυται, ἐπέσσυτο, see **ἐπι(σ)σεύομαι**.

ἐπεστέψαντο, see **ἐπιστέφομαι**.

ἐπέσχον, see **ἐπέχω**.

ἐπ-ετοξάζοντο comp. †, imperf., *kept drawing their bows on*, Γ 79.

ἐπ-ευφημέω, aor. **ἐπευφήμησαν**, *cry out in approval.*

ἐπ-εύχομαι, partic. **ἐπευχόμενος**, aor. **ἐπεύξατο**, partic. **ἐπευξάμενος**, *pray, boast over, exult.*

ἔπεφνε(ν), **ἐπέφνομεν**, see root **φεν**.

ἐπέφραδε, see **φράζω**.

ἐπέχυντο, see **ἐπιχέομαι**.

ἐπ-έχω, 2 aor. **ἐπέσχον**, *-ε*, partic. **ἐπισχών**, *hold* (**οἶνον**, etc.) *to* a person or to his lips.

ἐπῆλθε, or **ἐπήλυθε,** see *ἐπέρχομαι.*

ἐπήν (*ἐπεὶ ἄν*), conj. w. subj., *as soon as, after, when.*

ἐπήνεον, ἐπῄνησαν, see *ἐπαινέω.*

ἐπηπείλησε, see *ἐπαπειλέω.*

ἐπ-ήπυον comp. †, imperf., *applauded,* Σ 502.

ἐπ-ήρατος, *-ον* (*ἐράω, love*), *lovely, charming, pleasant.*

ἐπήτριμος, *-ον, close together, numerous.*

ἐπί, ἐπ', ἐφ', adv. and prep. w. gen., dat., or accus. **W. gen.** *on, upon, by, toward* (Γ 5), *in the time of* (I 403). **W. dat.** *on, by, near, at* (e. g. w. *γέλασσαν,* B 270), *for, for the sake of* (A 162, I 492), *in charge of* (Z 424), *in addition to* (I 639), *on condition of* (I 602), *before* (Σ 501); also *to, against,* after verbs of motion, where the Attic Greek would use an accus. **W. accus.** *to, against, over*; *ἐπὶ χρόνον, for a time.* Also accented **ἔπι,** §§ 164, 166, 167. For *ἔπι* = *ἔπεστι* see § 167.
Meaning as **adv.** *overhead, thereon, on* or *over* (him, etc.), *thereto, besides.* See also § 162.

ἐπ-ιάχω, imperf. *ἐπίαχον, shout out thereat, shout in approval.*

ἐπι-βαίνω, 1 aor. *ἐπέβησε* (trans.), *made ascend, brought to* (I 546); 2 aor. infin. *ἐπιβήμεναι,* partic. *ἐπιβάς* (intrans.), *mount, go up on.*

ἐπι-βασκέμεν †, pres. infin., *to bring into* misery, B 234.

ἐπι-γνάμπτω, aor. *ἐπέγναμψεν,* partic. *ἐπιγνάμψασα, bend* (I 514), *bend to* one's will, *bring over* (B 14, 31, 68), *bend* or *bow* submissively (A 569).

ἐπι-δέξια, neut. plur. accus. as adv., *to right, on the right.*

ἐπι-δευής, *-ές* (*δεύομαι, want*), *needy, in want.*

ἐπι-δεύομαι, 2 sing. *ἐπιδεύεαι,* partic. *ἐπιδευομένους, want, lack.*

ἐπι-δήμιος, *-ον* (*δῆμος*), *among the people, at home, civil* (*πόλεμος*).

ἐπι-δίδωμι, aor. *ἐπέδωκε, give besides* or *along with*; **mid.** 2 aor. subj. *ἐπιδώμεθα, let us take to ourselves* as witnesses (X 254).

ἐπι-δῖνέω, aor. partic. *ἐπιδῖνήσᾱς, whirl, swing around.*

ἐπ-ιδόντα, see *ἐφοράω.*

ἐπί-δρομον †, adj., *to be scaled, scalable,* Z 434.

ἐπι-είκελος, *-ον, like.*

ἐπι-εικής, *-ές* (*εἰκ-ώς,* partic. of *ἔοικα*), *meet, fitting, suitable.*

ἐπι-ειμένος, see *ἐπι-έννυμι.*

ἐπι-ἐλπομαι, imperat. *ἐπιέλπεο, hope.*

ἐπι-έννυμι, *put on over* (trans.); **mid.** perf. partic. *ἐπιειμένος, clothed in.*

ἐπι-ζάφελος †, adj., *vehement,* I 525.

ἐπι-ζαφελῶς (cf. *ἐπιζάφελος* †, I 525), *vehemently.*

ἐπίθοντο, see *πείθω.*

ἐπ-ῖθύω, *rush straight on, strive eagerly.*

ἐπί-κειμαι, fut. *ἐπικείσεται, be laid on, rest on.*

ἐπι-κείρω, *shear, cut short, thwart.* Imperf. in tmesis *ἐπὶ . . . κεῖρεν,* Π 120.

ἐπι-κερτομέω, partic. *-έων, taunt, mock at; jest* (Ω 649).

ἐπί-κλησις, *ἡ* (*ἐπι-καλέω*), *surname.* Used only in adverbial accus. by Homer, *by surname, by name.*

ἐπί-κλοπος, *-ον* (*κλέπ-τω*), *thievish, wily*; w. *μύθων, deceitful of speech,* a man *of cunning words,* X 281.

ἐπι-κλώθω, aor. mid. *ἐπεκλώσαντο, spin to, allot to.*

ἐπί-κουρος, *ὁ, helper, ally*; mostly plur.

ἐπι-κραιαίνω, imperf. *ἐπεκραίαινε,* aor. imperat. *ἐπικρήηνον, accomplish, grant.* [Same as *ἐπικραίνω.*]

ἐπι-κραίνω, aor. opt. *ἐπικρήνειε, fulfil.*

ἐπι-κρατέως (cf. *κράτος*), adv., *with might, impetuously.*

ἐπι-κρήνειε, see *ἐπικραίνω.*

ἐπι-λανθάνομαι, fut. ἐπιλήσομαι, *forget* (w. gen.).

ἐπι-μέμφομαι, *find fault, be angry,* w. gen. of cause.

ἐπι-μένω, aor. imperat. ἐπίμεινον, *wait.*

ἐπι-νέμω, aor. ἐπένειμε, *distribute.*

ἐπι-νεύω, *nod forward, nod* (the context may show *in assent*).

ἔπιον, see πίνω.

ἐπί-ορκος, -ον (ὅρκος), *sworn falsely.* As neut. substant., *false oath.*

ἐπι-όψομαι, see ἐφοράω.

ἐπι-πείθομαι, subj. ἐπιπείθηται, imperat. ἐπιπείθεο, imperf. ἐπεπείθετο, fut. ἐπιπείσεται, *obey.*

ἐπι-πλέω, imperf. ἐπέπλεον, *sail over.*

ἐπι-πλώω (= -πλέω), aor. partic. ἐπιπλώσᾱς, 2 aor. partic. ἐπιπλώς, *sail over.*

ἐπι-προ-ίημι, aor. ἐπιπροέηκα, -ε, *send forward* or *forth* (*to*).

ἐπι-πωλέομαι, *pass through, pass in review.*

ἐπι-(ρ)ρώομαι, aor. ἐπερρώσαντο, *flow* or *stream down thereat* (A 529).

ἐπί-σκοπος, ὁ (σκέπ-τομαι), *overseer, guardian.*

ἐπι-σκύζομαι, *be angry* thereat.

ἐπίσπῃ, ἐπίσπῃς, see ἑφέπω.

ἐπι-(σ)σεύομαι, imperf. ἐπεσσεύοντο, 2 aor. ἐπέσσυτο, perf. ἐπέσσυται, partic. ἐπεσσυμένον, *hasten* to, *hurry, rush up; be eager.*

ἐπ-ίσταμαι, subj. ἐπίστηται, partic. ἐπισταμένοισι, imperf. ἐπίστατο, *understand* or *know* how, *be able.* Partic. *cunning,* Σ 599.

ἐπι-σταμένως, adv., *understandingly, skilfully.*

ἐπι-στέφομαι, aor. ἐπεστέψαντο, *fill up full, fill to the brim.*

ἐπι-στρέψᾱς comp. †, aor. partic. of ἐπιστρέφω, *turning* him *toward* himself, *swinging* him *about,* Γ 370.

Ἐπίστωρ, accus. -ορα †, *Epis'tor,* a Trojan slain by Patroclus, Π 695.

ἐπι-σφύρια, τά (σφυρόν, *ankle*), *ankle-clasps.* Introduction, 30.

ἐπισχερώ, adv., *in a row, one after another.*

ἐπισχών, see ἐπέχω.

ἐπι-τέλλω, imperf. ἐπέτελλε, sometimes in tmesis, *lay bidding on, enjoin on, command.* Mid. in act. sense.

ἐπιτετράφαται, see ἐπιτρέπω.

ἐπιτηδές, adv., *hastily,* or *of the proper number*; both derivation and meaning are doubtful.

ἐπι-τίθημι, aor. ἐπέθηκεν, *set* or *place* something *on* something (gen., Ω 589).

ἐπι-τρέπω, *entrust*; **pass.** perf. ἐπιτετράφαται, *are entrusted.*

ἐπι-τρέχω, 2 aor. ἐπέδραμον, *run up* to a place.

ἐπι-τροχά-δην (τρέχω), adv., *hastily,* or perhaps *fluently.*

ἐπι-φέρω, fut. ἐποίσει, *bear against, lay* hands *on.*

ἐπι-φλέγω, *burn up.*

ἐπι-φράζομαι, aor. opt. ἐπιφρασσαίατο, *think over, consider.*

ἐπι-χέομαι, 2 aor. ἐπέχυντο, *pour in, stream in* or *after.*

ἐπι-χθόνιος, -ον (χθών, *earth*), *on the earth, earthly.*

ἔπλεο, ἔπλετο, ἔπλευ, see πέλω.

ἐποίσει, see ἐπιφέρω.—**ἔποιτο,** see ἕπω.

ἐπ-οίχομαι, imperf. ἐπῴχετο, *come to, approach; assail, attack; go to and fro before* the loom, *attend to* one's work; *stride along over* decks of ships (O 676).

ἐπ-ορεξάμενος comp. †, aor. partic. of ἐπορέγομαι, *reaching forward toward,* E 335.

ἐπ-όρνῡμι and **-ύω,** imperf ἐπώρνυ, aor. ἐπῶρσε, *arouse against, rouse; strengthen, brace* (X 204); *speed on, let approach* (O 613).

ἐπ-ορούω, aor. ἐπόρουσε, *rush against, leap toward, spring at.*

ἔπος, *τό* (*F-*, § 61, 16), declined, § 91; *word, speech, counsel, command.*

ἐπ-οτρύνω, aor. subj. *ἐποτρύνῃσι, urge on, rouse.*

ἐπ-ουράνιος (*οὐρανός*), *in heaven, heavenly.*

ἔπραθον, see *πέρθω.*

ἑπτά (Lat. *septem*), *seven.*

ἑπτα-βόειος, *-ον* (*βοείη, ox-hide*), *of seven ox-hides.*

ἑπτα-πόδην †, adj., *seven-foot,* i. e. seven feet long, O 729.

ἕπτατο, see *πέτομαι.*

ἐπύθοντο, see *πυνθάνομαι.*

ἕπω (cf. Lat. *sequor*), partic. *ἕποντα,* **mid.** subj. *ἕπηται,* opt. *ἕποιτο,* imperat. *ἕπεο,* dual *ἕπεσθον,* plur. *ἑπέσθων,* infin. *ἕπεσθαι,* imperf. *ἑπόμην, εἵπετο* or *ἕπετο, ἕποντο,* 2 aor. *ἕσπετο,* dual *ἐσπέσθην,* plur. *ἐσπόμεθα.* **Act.** *be busy* with (*περί*), Z 321. **Mid.** *follow, accompany, attend, keep pace with.*

ἐπ-ώνυμος, *-ον* (*ὄνομα*), *named besides, by name.*

ἐπώρνυε, ἐπῶρσε, see *ἐπόρνυμι.*

ἐπῴχετο, see *ἐποίχομαι.*

ἔραζε, adv., *to earth, to the ground.*

ἔραμαι, *ἔραται,* and from **ἐράομαι,** imperf. *ἐράεσθε, love* passionately.

ἐραν-νός, *-ή, -όν* (*ἔρα-μαι*), *lovely, charming.*

ἐρατά †, adj., *lovely,* Γ 64.

ἐρατ-εινός, *-ή, -όν, lovely, charming, pleasant.*

ἐργ-άζομαι (*Fέργον,* 'work'), *work.*

ἔργον, *τό* (*F-,* 'work'), *work, deed, matter, thing; handiwork* (Σ 420, etc.).

ἔργω, same as *ἐέργω.*

ἔρδω (cf. *Fέργον*), imperat. *ἔρδε,* imperf. *ἔρδομεν, ἔρδον,* iterat. *ἔρδεσκε,* aor. *ἔρξε,* subj. *ἔρξῃς,* imperat. *ἔρξον,* perf. *ἔοργας, -ε,* partic. *ἐοργώς, work, do, accomplish; offer* (sacrifices); *do* (*κακά,* etc.) *to* a person (accus.).

ἐρεβεννός, *-ή, -όν* (*ἔρεβος,* Lat. *Erebus*), *gloomy, dark.*

ἔρεβος, *τό,* gen. *ἐρέβεσφιν, Er'ebus,* realm of darkness, underworld.

ἐρέει, see *εἴρω.*

ἐρεείνω (cf. *εἴρομαι*), imperf. *ἐρέεινε, ask.*

ἔρεζε, see *ῥέζω.*

ἐρεθίζω (cf. *ἔρις*), imperat. *ἐρέθιζε, irritate, vex, provoke.*

ἐρέθω (cf. *ἔρις*), subj. *ἐρέθῃσι,* imperat. *ἔρεθε, irritate, vex, provoke.*

ἐρείδω, imperf. *ἔρειδε,* aor. partic. *ἐρείσᾶς,* **mid.** pres. partic. *ἐρειδομένω,* aor. *ἐρείσατο,* partic. *ἐρεισάμενος, make* (something) *lean* (on something), *prop; press hard;* **mid.** *support* or *prop oneself, lean;* **pass.** aor. *ἐρεισθείς, supported;* pluperf. *ἠρήρειστο, was pressed, thrust.*

ἐρείομεν, *let us ask,* perhaps subj. of [*ἔρημι*], commonly referred to *ἐρέω,* § 148.

ἐρείπω, 2 aor. *ἤριπε(ν),* partic. *ἐριπών, dash down;* intrans. aor. *fall.*

ἔρεξα, -εν, see *ῥέζω.*

ἐρέσσω (cf. *ἐρετμόν*), infin. *ἐρεσσέμεναι, row.*

ἐρέτης, *ὁ* (cf. *ἐρετμόν*), *rower, oarsman.*

ἐρετμόν, *τό* (Lat. *rēmus*), an *oar.*

ἐρεύγομαι (Lat. *ē-rūctō*), partic. *ἐρευγόμενοι, spit out, belch.*

ἐρεύθω (cf. *ἐρυθρός,* Lat. *ruber*), aor. infin. *ἐρεῦσαι, redden, stain red.*

ἐρεννάω (cf. *εἴρομαι, inquire*), partic. *ἐρευνῶν, seek, search.*

ἐρέφω, aor. *ἔρεψα, cover with a roof, roof.*

ἐρέω (cf. *εἴρομαι*), subj. *ἐρείομεν* (§ 148), mid. imperf. *ἐρέοντο, ask, question.*

ἐρέω, etc., *shall say* or *speak,* see *εἴρω.*

ἐρητύω, imperat. *ἐρήτυε,* infin. *ἐρητύειν,* imperf. *ἐρήτυον,* aor. *ἐρητύσειε,* iterat. *ἐρητύσασκε,* mid. or pass. pres. *ἐρητύεται,* imperf. *ἐρητύετο, ἐρητύοντο,* pass. aor. *ἐρήτυθεν, hold back, restrain, check.*

ἐρι-αύχην, -ενος, *high-necked, strong-necked.*

ἐρι-βῶλαξ, -ακος (βῶλος, *clod of earth*), *with large clods, rich in glebe, fertile.*

ἐρί-βωλος = **ἐριβῶλαξ.**

ἐρί-γδουπος, -ον (δοῦπος), *loud-thundering.*

ἐριδ-αίνω (ἔρις), dual **ἐριδαίνετον**, *quarrel, wrangle, strive.*

ἐριδμαίνωσιν †, pres. subj., *vex, irritate*, Π 260.

ἐρίζω (ἔρις), infin. **ἐριζέμεναι**, aor. opt. **ἐρίσσειε**, partic. **ἐρίσαντε**, *strive, contend with, rival, vie with.*

ἐρί-ηρος, -ον (ἀρ-αρ-ίσκω), *closely fitting, faithful, trusty.* Plur. forms are **ἐρίηρες** (nom.), **ἐρίηρας** (accus.).

ἔρτθοι, *hired men, reapers*, Σ 550, 560.

ἐρι-κύδής, -έος (κῦδος), *very famous, glorious.*

ἐρῖνεός, ὁ, wild *fig-tree.*

ἐρῖνύς, ἡ, plur. -ύες (nom.), -ῦς (accus.), *Eri'nys*, plur. *Erin'y-es*, avenging divinities. Cf. Τ 418.

ἐρι-ούνιος, ὁ, *bringer of help, giver of blessings*, used of Hermes.

ἔρις, -ιδος, ἡ, *strife.* Personified, Σ 535.

ἐρί-τιμος (τιμή), *very precious*, § 160.

ἐρκίον, τό (ἕρκος), *enclosure.*

ἕρκος, -εος, τό (cf. ἐέργω), *hedge, wall, barrier* (Ι 409); *defense* against missiles; *bulwark* (used of Achilles) against war; place enclosed, *court-yard*, Π 231.

ἕρμα, τό, plur. ἕρματα, *prop, shore*, used to keep ships upright, when hauled ashore.

Ἑρμείας, *Her'mes*, son of Zeus and Maia, § 66.

ἔρνος, dat. ἔρνεϊ, τό (ὄρ-νῦμι), *young shoot, scion.*

ἔρξε, see ἔρδω.

ἔρος, ὁ (cf. ἔραμαι), *desire, love.*

ἔρρε(ν), see ῥέω.

ἔρρεξε, see ῥέζω.

ἔρρηξε(ν), see ῥήγνῦμι.

ἐρρῖγησι, see ῥῖγέω.

ἔρρῖψε, see ῥίπτω.

ἔρρω, imperat. ἔρρε, ἐρρέτω, partic. ἔρρων, *go* or *move with difficulty.* See notes on Ι 364, 376, Σ 421. ἔρρε, *off with you!*

ἐρρώσαντο, see ῥώομαι.

ἐρύγμηλον †, adj., *bellowing*, Σ 580.

ἐρύετο, see ἐρύομαι and ῥύομαι.

ἐρυθ-ρός, -ή, -όν (Lat. *rub-er*), *red, ruddy.*

ἐρύκω, imperat. ἔρυκε, aor. ἔρυξαν, 2 aor. ἠρύκακε (§ 129), *hold back, restrain, detain.*

ἐρῦμαι (in meaning = Lat. *servō*), imperf. ἐρῦσο (Χ 507), *protect, defend.* See also ῥύομαι.

ἐρύομαι (in meaning = Lat. *servō*), infin. ἐρύεσθαι (Ι 248), *save, protect, defend*; aor. opt. ἐρύσαιτο (Ω 584), in figurative use, *hold back* (χόλον). [The imperf. ἐρύετο (Ζ 403) and aor. ἐρύσατο (Ε 344) are best referred to ῥύομαι.]

ἐρύσασθαι (Χ 351), see ἐρύω.

ἐρυσί-πτολι †, voc. adj., *city-protecting*, Ζ 305.

ἐρῦσο, see ἐρῦμαι and ῥύομαι.

ἐρύω (*F-*, Lat. *verrō*; but in meaning = *trahō*), partic. ἐρύων, imperf. ἔρυον, fut. ἐρύουσι, aor. εἴρυσ(σ)ε(ν), ἔρυσαν, subj. ἐρύσσομεν, partic. ἐρύσαντες, **mid.** aor. εἰρύσσατο (Χ 306), ἐρύσσατο (Χ 367), ἐρύσαντο (Α 466, etc.), opt. ἐρυσαίατο (Ε 298), infin. ἐρύσσασθαι (Σ 174), ἐρύσασθαι (Χ 351), partic. ἐρυσσάμενος (Α 190, etc.), **pass.** pluperf. εἴρυντο (Σ 69), εἰρύατο (Ο 654), *drag, pull* (Χ 493), *tear, draw, haul*; **mid.** *draw to oneself, draw out* or *away* or *off*; *draw up, raise, balance*, Χ 351.

ἔρχαται (§ 142, 4, c), *are confined, locked*, perf. of ἔργω or ἐέργω.

ἔρχομαι, 2 sing. -εαι, imperat. ἔρχεο or ἔρχευ, ἔρχεσθον, ἔρχεσθε, fut. ἐλεύσομαι, aor. ἦλθον, also ἤλυθον, subj. ἔλθω, opt. ἔλθοις, infin. ἐλθέμεναι,

ἐλθέμεν, ἐλθεῖν, partic. **ἐλθών**, fem. **ἐλθοῦσα**, perf. **εἰλήλουθας, εἰλήλουθμεν**, *come, come back, return, go, go away.*

(1) **ἐρωέω** [cf. (1) **ἐρωή**], fut. **ἐρωήσει**, *shall run, gush out*, A 303.

(2) **ἐρωέω** [cf. (2) **ἐρωή**], imperat. **ἐρώει**, *delay.* Note on B 179.

(1) **ἐρωή, ἡ** (**ῥώομαι**, Lat. *ruō*), *rush, thrust, blow*, Γ 62.

(2) **ἐρωή, ἡ** (Germ. *Ruhe*), *rest, respite, cessation*, Π 302.

ἐς, ἔς, see **εἰς**.

ἐσ- in comp., see also **εἰσ-**.

ἐσ-άγω, pres. partic. **ἐσάγουσα**, *lead* or *bring in.* Note on Z 252.—2 aor. in tmesis **ἐς . . . ἄγαγον** (Ω 577).

ἐσ-αθρήσειεν comp. †, aor. opt., *spy out*, Γ 450.

ἔσαν, see **εἰμί**.

ἔσαν, see **ἵημι** and note on T 393.

ἔσασθαι, see **ἕννῡμι**.

ἔσβεσεν, ἔσβη, see **σβέννῡμι**.

ἔσεται (Attic **ἔσται**), see **εἰμί**.

ἔσθην, see **ἕννῡμι**.

ἐσθίω, aor. **ἔφαγε**, *eat.*

ἐσθλός, -ή, -όν, *good, noble, brave.* Neut. substant., *good fortune*, Ω 530.

ἔσθω (**ἔδω**), partic. **ἔσθων**, *eat.*

ἔσκε, see **εἰμί**.

ἔσ(σ)ομαι, etc., see **εἰμί**.

ἕσπερος, ὁ (*F-*, Lat. *vesper*), *evening, evening star* (**ἀστήρ**).

ἔσπετε (cf. **ἐν-νέπω**), 2 aor. imperat., *tell.*

ἔσπετο, etc., see **ἕπω**.

ἔσσε, ἔσσον, see **ἕννῡμι**.

ἐσσεῖται, see **εἰμί**.

ἐσσεύοντο, see **σεύω**.

ἐσσί, see **εἰμί**.

ἔσσο, see **ἕννῡμι**.

ἐσσομένοισι, *for men hereafter*, see **εἰμί**.

ἐσσυμένην, -ον, see **σεύω**.

ἐσσυμένως (adv. formed from **ἐσσυμένος**, perf. partic. of **σεύω**), *hurrĭedly, eagerly, quickly, straightway.*

ἔσσυο (2 aor. or pluperf., § 142, 2, a), **ἔσσυτο**, see **σεύω**.

ἑστᾶσι, etc., see **ἵστημι**.

ἐστεφάνωται, see **στεφανόω**.

ἕστη, ἕστηκε, see **ἵστημι**.

ἐστήρικτο, see **στηρίζω**.

ἔστιχον, see **στείχω**.

ἐστυφέλιξε(ν), see **στυφελίζω**.

ἔσφαξαν, see **σφάζω**.

ἐσχατιή, ἡ (**ἔσχατος**, *farthest*), *farthest part, border.*

ἔσχεθον, ἔσχε(ν), ἔσχοντο, see **ἔχω**.

ἑταίρη, ἡ (cf. **ἑταῖρος**), *companion.*

ἑταῖρος and **ἕταρος, ὁ**, *companion, comrade.*

ἑτᾶς, see **ἔτης**.

ἔτεκε(ν), ἔτεκες, see **τίκτω**.

ἐτεόν (neut. of **ἐτεός**, *true*), adv., *truly, really* (Σ 305).

ἑτερ-αλκής, -ές (**ἕτερος, ἀλκή**), accus. *-έα, bringing defensive strength to the other side, changing the fortune of battle.*

ἕτερος, -η, -ον, *the other, the one of two*; repeated, *the one . . . the other; another.* Dat. sing. fem. **ἑτέρῃφι**.

ἑτέρωθεν, adv. (**ἕτερος**), *from the other side, over against* him, § 155, 2; *on the other side.*

ἑτέρωθι, adv. (**ἕτερος**), *on the other side; elsewhere, from a distance*, E 351.

ἔτετμεν and **τέτμεν** (2 aor.), *come upon, find.* No present.

ἐτέτυκτο, ἔτευξε, see **τεύχω**.

ἔτης, ὁ (*σF-*, Lat. *suētus*), used in plur. only, *compatriots, fellows, relatives, kinsmen.*

ἐτήτυμος, -ον (**ἐτεός, ἔτυμος**), *true*; neut. as **adv.** *truly.*

ἔτι, ἔτ', and (before rough breathing) **ἔθ'** (cf. Lat. *etiam*), *still, further, yet, besides.*

ἐτίθει, see *τίθημι*.

ἐτίναξε, see *τινάσσω*.

ἔτλην, etc., see *τλῆναι*.

ἑτοιμάζω (*ἑτοῖμος*), aor. imperat. *ἑτοιμάσατε*, *make ready, get ready*.

ἑτοῖμος, *-η*, *-ον*, *at hand, ready, realized* (I 425).

ἔτος, plur. *ἔτεα*, *τό* (*F-*, Lat. *vetus*), *year*.

ἐτράπετο, see *τρέπω*.

ἐτράπετο (preceded by **μετὰ δ'**), see *μετατρέπομαι*.

ἔτρεσαν, see *τρέω*.

ἔτρεψε, see *τρέπω*.

ἔτυχες, see *τυγχάνω*.

ἐτύχθη, see *τεύχω*.

ἐτώσιος, *-ον*, *in vain, useless*.

εὖ and **ἐύ** (*ἐός*), adv., *well, properly, carefully, fortunately, prosperously*.

εὖ and **εὑ**, enclitic pronoun of third pers. gen. sing., §§ 110; 61, 6.

ἐύ-δμητος, *-ον* (*δέμω*, *δε-δμη-μένος*), *well built*.

εὕδω, imperf. *εὕδε*, *-ον*, iterat. *εὕδεσκε*, *sleep, rest*.

εὐ-ειδέ'(α) †, adj. accus. sing. fem., *handsome*, Γ 48.

εὐ-εργής, *-ές* (cf. *ἔργον*), *well-wrought*.

εὐ-ερκής, gen. *-έος* (*ἕρκος*), *well-hedged, well-enclosed*.

ἐύ-ζωνος, *-ον* (*ζώνη*), *well-girdled, fair-girdled*, Introduction, 18.

εὐ-ήκεος †, adj., gen. of **εὐήκης**, *well-pointed, sharp*, X 319.

Εὐηνίνη, *-ης* †, *daughter of Eve'nus*, Marpessa, I 557. Cf. § 158.

εὔκηλος, *-ον* (cf. *ἕκηλος*), *quiet, at one's ease*.

ἐν-κλειῶς †, adv., *gloriously*, X 110.

ἐν-κνήμῖδες (*κνημίς*), *well-greaved*, Introduction, 30.

ἐν-κτίμενος, *-η*, *-ον* (*κτίζω*, *found*), *well-built*.

εὐλή, *ἡ* (*Fελύω*), *worm, maggot*.

ἐυ-μμελίης, gen. *-ίω*, § 69 (*μελίη*, *ashen spear*), *with goodly spear of ash*.

εὐνάω (*εὐνή*), *put to rest*, **pass.** aor. partic. *εὐνηθέντε*, *going to bed*.

εὐνή, *ἡ*, *bed, couch*, plur. *anchor-stones* (A 436).

εὔνις, accus. *-ιν*, *deprived, bereft*.

ἐύ-νητος, *-ον* (*νέω*, *spin*), *well spun, well woven*.

εὔξαντο, etc., see *εὔχομαι*.

ἐύ-ξεστος, *-η*, *-ον* (*ξέω*, *smooth, polish*), *well-smoothed, well-polished*.

ἐύ-ξοος, *-ον* (*ξέω*), *well-polished*.

εὐ-πατέρεια, *ἡ* (*πατήρ*), *daughter of a noble father, noble-born*.

ἐύ-πεπλος, *-ον*, with *beautiful robe, beautiful-robed*.

ἐύ-πηκτος, *-ον* (*πήγνῡμι*, *fasten*), *well-fastened, well-built*.

ἐυ-πλεκής, *-ές* (*πλέκω*, *plait, weave*), *well-woven*.

εὐ-πλοίην †, *τήν*, *fair voyage*, I 362.

ἐυ-πλόκαμος, *-ον*, *with fair hair, fair-tressed*.

εὐ-ποίητος, *-ον* (and *-ος*, *-η*, *-ον*), *well-made*.

εὖ-πρηστον †, adj., *well-blown, strong-blown*, Σ 471.

εὐρέα (Z 291), see *εὐρύς*.

εὑρίσκω, 2 aor. *εὗρε*, *-ον*, subj. *εὕρῃ*, *-ωμεν*, infin. *εὑρέμεναι*, *εὑρέμεν*, partic. *εὑρών*, aor. mid. *εὕρετο*, *find, discover*.

εὖρος, *ὁ*, *Eu'rus*, southeast wind.

ἐυ-ρρεής, *-ές*, gen. *ἐυρρεῖος* (*ῥέω*, from *σρέω*), *beautifully flowing*.

εὐρυ-άγυια, *ἡ*, *broad-streeted, broad-wayed*.

Εὐρυβάτης, *Euryb'ates*, 'broad-strider,' (1) herald of Agamemnon (A 320); (2) herald of Odysseus (B 184). See note on I 170.

Εὐρυνόμη, *Euryn'ome*, daughter of Oceanus.

εὐρύ-οπα (*ὄψ*, *voice*), nom., accus., or voc. sing., *far-thundering*.

Εὐρύπυλος, *Euryp'ylus*, son of Evemon, a Thessalian, Π 27.

εὐρύς, *-εῖα, -ύ*, accus. sing. masc. *εὐρέα* (Z 291), *broad, wide.*—Comparat. *εὐρύτερος.*

Εὐρυσθεύς, *-ῆος, Eurys'theus*, son of Sthenelus, a king of Mycenae.

εὐρύ-χορος, *-ον, with broad (dancing) places, spacious.*

ἐύς, ἐύ, gen. *ἐῆος, good, brave, valiant*, § 99. Gen. plur. *ἐάων, good gifts, blessings*, Ω 528.

ἐυ-σσέλμος, *-ον* (*σέλμα, thwart, rower's bench*), with good thwarts, *well-benched*; or perhaps *well-decked.*

ἐυ-σσώτρου †, adj., *with good fellies, strong-wheeled*, Ω 578.

ἐυ-σταθής, *-ές* (cf. *ἐστάθην* of *ἵστημι*), *well-built.*

εὖτε (cf. *ὅτε*), conj., *when.*

εὐ-τείχεος, *-ον*, accus. sing. fem. *εὐτειχέα* as from *εὐτειχής* (*τεῖχος*), *well-walled.*

εὐ-τυκτος, *-ον* (*τεύχω*), *well-made.*

εὐ-φημῆσαι †, aor. infin., *to keep holy silence*, I 171.

Εὔφορβος, *Euphor'bus*, son of Panthoüs, a Trojan.

εὐ-φρων, accus. *-ονα* (*φρένες, diaphragm, heart*), *gladsome, heart-cheering.*

εὐχετάομαι (cf. *εὔχομαι*), infin. *εὐχετάεσθαι*, imperf. *εὐχετάοντο, pray.*

εὔχομαι, imperat. *εὔχεο*, imperf. *εὔχεο, -ετο, -οντο*, aor. *εὐξαντο*, partic. *εὐξάμενος, pray, vow, promise, boast, claim.*

εὖχος, *τό* (cf. *εὔχομαι*), *glory, honor, victory.*

εὐχωλή, *ἡ* (*εὔχομαι*), *boast* (B 160), *vow, prayer, glory* (X 433).

εὔω, pass. partic. *εὐόμενοι, singe.*

εὐ-ώδης, *-ες* (cf. Lat. *odor*), *pleasant-smelling, fragrant.*

ἔφαγε, 2 aor., *ate, devoured.* See *κατ-εσθίω.*

ἔφανεν (= *ἐφάνησαν*) and **ἐφάνη,** see *φαίνω.*

ἐφ-άπτομαι, perf. *ἐφῆπται*, pluperf. *ἐφῆπτο, lay hold on*; perf., are attached to, *hang over.*

ἐφάμην, ἔφαν, ἔφασαν, ἔφασκες, etc., see *φημί.*

ἐφ-ἕζομαι, partic. *ἐφεζόμενοι*, fut. infin. *ἐφέσσεσθαι, sit on.*

ἐφέηκε, ἐφείην, ἐφείω, see *ἐφίημι.*

ἐφ-έπω, imperat. *ἔφεπε* (Π 724), imperf. *ἔφεπε* (O 742, etc.), 2 aor. *ἐπέσπον*, subj. *ἐπίσπῃς. -ῃ, go after, follow, pursue; drive* (*ἵππους*) *after* (*Πατρόκλῳ*). Π 724; *draw upon oneself, fulfil, attain, meet* (*θάνατον, πότμον*).

ἐφεσταότες, ἐφέστασαν, ἐφεστήκει, see *ἐφίσταμαι.*

ἐφ-ἑστιος, *-ον* (*ἑστίη*, Attic *ἑστίᾱ, hearth*), *at the hearth, at home*, B 125.

ἐφ-ετμή, *ἡ* (*ἵημι*), *behest, command.*

ἐφ-ευρίσκω, 2 aor. opt. *ἐφεύροι, find, come upon.*

ἔφη, ἔφην, etc., see *φημί.*

ἐφῆκε, ἐφήσεις, see *ἐφίημι.*

ἔφηνε(ν), see *φαίνω.*

ἐφῆπται, ἐφῆπτο, see *ἐφάπτομαι.*

ἐφθίαθ', ἔφθιτο, see *φθίνω.*

ἔφθιον, see *φθίω.*

ἐφ-ίημι, partic. *ἐφῑείς*, fut. *ἐφήσεις*, aor. *ἐφῆκε* or *ἐφέηκε*, 2 aor. subj. *ἐφείω*, opt. *ἐφείην, send to; shoot* or *speed* (*βέλος*) *against* (w. dat.); *lay* (*χεῖρας*) *on* (w. dat.); *drive on, cause.*

ἐφίλησα, see *φιλέω.*

ἐφ-ίσταμαι, act. perf. partic. *ἐφεσταότες*, pluperf. *ἐφεστήκει, ἐφέστασαν, stand on* (Z 373, Σ 515), *stand by* (Π 217), *stand over* (Σ 554); *stand against, approach* with hostile intent (O 703).

ἐφόβηθεν, ἐφόβησας, see *φοβέω.*

ἐφ-οπλίζω (*ὅπλον*), **mid.** fut. *ἐφοπλισόμεσθα, equip, prepare*; **mid.** for oneself.

ἐφ-ορᾴω, *ᾷς*, 2 aor. partic. *ἐπιδόντα*, **mid.** fut. *ἐπιόψομαι, behold; select* (I 167).

ἐφ-ορμάω, aor. *ἐφώρμησαν, arouse against*; **pass.** aor. infin. *ἐφορμηθῆναι,* partic. *ἐφορμηθέντες, rush on, make an assault; assail, attack.*

ἐφράσσαντο, see φράζω.

ἐφ-υβρίζων comp. †, pres. partic., *insulting(ly),* I 368.

ἐφ-ύπερθε, adv., *above.*

ἐφύτευσαν, see φυτεύω.

ἐφώνησεν, see φωνέω.

ἐφώρμησαν, see ἐφορμάω.

ἐχάρη, -ησαν, see χαίρω.

ἔχεαν, ἔχεεν, ἐχέοντο, see χέω.

Ἔχεκλος †, *Ech'eclus,* a Trojan slain by Patroclus, Π 694.

ἐχέμεν, ἔχε(ν), ἔχεο, etc., see ἔχω.

ἐχε-πευκής, *-ές* (πεύκη, *pine,* with sharp-pointed needles), *having a sharp point, piercing, keen.*

ἔχεσκε(ν), see ἔχω.

ἔχευαν, ἐχεύατο, ἔχευε(ν), see χέω.

ἐχέ-φρων, *-ον* (φρένες), *having understanding, thoughtful.*

ἐχθαίρω (ἔχθος), aor. opt. *ἐχθήρειε, hate.*

ἔχθιστος, see ἐχθρός.

ἐχθοδοπῆσαι †, aor. infin., *to incur the enmity of, to fall out with,* A 518.

ἔχθος, *τό, hatred, enmity.*

ἐχθ-ρός, *-ή, -όν, hated, hateful.* Superl. *ἔχθιστος.*

ἐχόλωσεν, see χολόω.

ἔχω (root σεχ), imperat. *ἔχε, ἐχέτω,* infin. *ἔχειν* and *ἐχέμεν,* imperf. *εἶχε(ν)* or *ἔχε(ν),* etc., iterat. *ἔχεσκε(ν),* fut. *ἕξει, -ομεν,* and *σχήσω,* 2 aor. *ἔσχε(ν)* and *σχέθε, ἔσχεθον* and *σχέθον,* **mid.** pres. *ἔχονται,* imperat. *ἔχεο,* imperf. *ἔχετο, εἴχοντο,* fut. *ἕξεται,* infin. *σχήσεσθαι,* 2 aor. opt. *σχοίατο,* imperat. *σχέσθε, have, hold, have* (to wife), *possess* (I 675), *inhabit, wear; keep, hold back, restrain, stay* (trans.), *check; cover, protect* (X 322); *guide, drive; marshal* (I 708); *hold apart* (X 324); cf. note on Π 105, Σ 495; *ἔχον τέλος, were completed* or *finished* (Σ 378); *ἔσχεν* (intrans.), *held* (Π 740); w. infin. *be able* (Π 110).—**Mid.** *hold oneself, hold oneself in, abstain from, keep from; cling to* (w. gen.), *depend on, be in the power of* (w. gen., I 102); *hold out, hold one's ground* (Π 501). Also cf. note on X 416.—**Pass.** *be held, be possessed, be held* as spoil (Σ 197); *be held* as wife (Z 398); *be overcome* (X 409); *be oppressed* (Π 109, cf. note).

ἐχώρησαν, see χωρέω.

ἐχώσατο, see χώομαι.

ἔω, ἔωσι, subj. forms of εἰμί.

ἐῴκει, see ἔοικα.

ἐῶμεν † = κορεσθῶμεν, *have had enough of,* T 402. Possibly a pres. subj. of ἄω, but the form is doubtful and disputed.

ἐών, ἐόντες, etc., see εἰμί.

Z—ζ

ζά-θεος, -η, -ον, *very holy,* § 160.

ζά-κοτον †, adj., *very wrathful, very surly,* Γ 220.

ζα-τρεφής, *-ές* (τρέφω, *nourish*), *well-nourished.*

ζάω, partic. *ζῶντος* (= ζώοντος, from ζώω), *live.*

ζεύγεα †, neut. plur. of *ζεῦγος, yokes, teams,* Σ 543.

ζεύγλη, *ἡ* (ζεύγνῡμι), *cushion* under the yoke, T 406. See illustration under λέπαδνα. The exact application of the word is uncertain, however, and it may have a more general reference to the *yoke and all the harness attached* to it, including breast-band, etc.

ζεύγνῡμι (Lat. *iungō*), infin. *ζευγνύμεναι, ζευγνῦμεν* (Π 145), imperf. *ζεύγνυον,* aor. *ζεῦξε,* **pass.** perf. partic. *ἐζευγμέναι, yoke, harness.*

Ζεύς (declined, § 98), *Zeus,* son of Cronus and Rhea, the mighty 'father of gods and king of men.'

ζέφυρος, ὁ, *zephyr, west-wind.* Personified, Π 150.

ζέω, aor. *ζέσσε, boil, seethe.*

Ζηνός, etc., *of Zeus,* see § 98.

ζυγόν, τό (Lat. *iugum*), *yoke; bridge* of phorminx (lyre). Gen. sing. *ζυγόφι(ν)*, T 404, Ω 576.

ζω-άγρια, τά (*ζωός, ἀγρέω, take*), *reward for saving life.*

ζῶμα, -ατος, *τό* (*ζώννῡμι, gird*), *loincloth.* See Introduction, 16.

ζώνη, ἡ (*ζώννῡμι, gird*), woman's *girdle* (see Introduction, 18); *waist* of a man, B 479.

ζωός, -ή, no neut., dat. plur. *ζωῆσι, living.* Σ 418.

ζωρότερον †, comparat. adj., *stronger* drink, I 203.

ζώς, accus. *ζών, alive.*

ζωστήρ, -ῆρος, *ὁ* (*ζώννῡμι, gird*), *girdle* of men, whether for the *χιτών*, or (as is believed by some) to hold the parts of the breastplate together. Introduction, 14.

ζώω, infin. *ζώειν*, partic. *ζώοντος, live.*

Η—η

(1) **ἦ** = Attic *ἔφη, he spoke* (A 219); imperf. of *ἠμί.*

(2) **ἦ, ἦε,** interrogative adv. used in direct questions = Lat. *-ne*; *ἦ οὐ* = Lat. *nōnne.*

(3) **ἦ,** affirmative adv., *truly, surely; although, yet* (Γ 215).—**ἦ μάλα,** *surely, of a certainty.*—**ἦ μέν** (**ἦ μήν**), *assuredly, surely.*—**ἦ τε,** *surely, of a truth.*—**ἦ τοι,** *to be sure, yet.*

ἤ, ἠέ, conjunction. **I.** Disjunctive, *or*; **ἤ** (**ἠέ**) . . . **ἤ** (**ἠέ**), *either . . . or.*—**a.** Used to introduce second part of double direct question, the first being implied, *or,* = Lat. *an* (A 133).—**b.** Used to introduce an indirect question, whether simple or double, *whether*; **ἤ** (**ἠέ**) . . . **ἤ** (**ἠέ**), introducing double indirect question, *whether . . . or,* Lat. *utrum . . . an.*—**ἤ τε . . . ἤ τε,** *either . . . or, whether it be . . . or* (I 276). Lat. *sīve . . . sīve.*
II. Comparative, *than,* Lat. *quam.*

(1) **ἥ** or **ἡ,** fem. of the so-called article, §§ 115, 118, 119.

(2) **ἥ,** fem. of rel. *ὅς*, § 123.

ᾗ (dat. fem. of the rel. *ὅς*), *in what way, as; where.*—**ᾗ περ,** *even as* (I 310).—**ἥαται, ἥατο,** see § 142, 4, b.

ἠβαιόν, adv., *a little.* *οὐδ' ἠβαιόν, not at all.*

ἡβάω (*ἥβη*), partic. *ἡβῶν, ἡβῶντα, ἡβῶντες, have the strength of young manhood, be vigorous.*

ἥβη, ἡ, *the strength of young manhood, vigor.*

ἤγαγε(ν) or **ἄγαγε,** see *ἄγω.*

ἠγά-θεος, -η, -ον, *very holy,* § 160.

ἠγάσσατο, see *ἄγαμαι.*

ἤγγειλε, see *ἀγγέλλω.*

ἡγεμον-εύω (*ἡγεμών*), infin. *ἡγεμονεύειν, be leader, lead.*

ἡγε-μών, -όνος, *ὁ* (*ἡγέομαι*), *leader, commander.*

ἡγέ-ομαι (*ἄγω*), imperf. *ἡγεῖτο*, aor. *ἡγήσατο*, imperat. *ἡγησάσθω*, infin. *ἡγήσασθαι, lead, lead the way,* w. dat. (*νήεσσι*, A 71) or gen.

ἠγερέθομαι (*ἀγείρω*), imperf. *ἠγερέθοντο, assemble, are assembled.*

ἤγερθεν, see *ἀγείρω.*

ἡγή-τωρ -ορος, *ὁ* (*ἡγέομαι*), *leader, commander.*

ἠγίνεν, see *ἀγινέω.*

ἠγνοίησεν, see *ἀγνοιέω.*

ἠδέ, *and*; **ἠμέν . . . ἠδέ,** *both . . . and*; see note, A 453–5.

ᾔδει or **ᾔδεε(ν),** see *οἶδα.*

ἤδη, adv., *now, already, forthwith, straightway, at once.*

ἧδος, *τό* (*ἡδύς*), *enjoyment, pleasure.*

ἡδυ-επής †, adj., *of sweet speech,* A 248.

ἥδυμος, -ον (*ἡδύς*), *sweet.*

ἡδύς, -εῖα, -ύ (*σϝαδ-*, cf. Lat. *suāvis*), *sweet.* *ἡδύ* (B 270), *pleasantly, heartily.*

ἠέ, see ἤ.

ἠείδης, see οἶδα.

ἤειραν, see ἀείρω.

ἥλιος, ὁ, *the sun.*—**Ἥλιος**, the god *He'lius* (Γ 104, etc.).

ἦεν, see εἰμί.

ἠερέθομαι (ἀείρω, § 35), *wave, flutter, be flighty.*

ἠέρι, see ἀήρ.

ἠέριος, -η, -ον (cf. ἦρι), *early in the morning, early.*

ἠερο-φοῖτις (φοιτάω), *walking in darkness.*

ἠερο-φώνων †, adj., *loud-voiced*, Σ 505.

Ἠετίων, -ωνος, *Ee'tion*, father of Andromache.

ἤη, see εἰμί and note on I 245.

ἤθεα, τά (cf. ἔθων, Lat. *suētus*), accustomed places, *haunts.*

ἠθεῖος, -η, -ον (ἦθος), *dear.* Note on Z 518.

ἤιε(ν), see εἶμι.

ἡίθεος, ὁ, *a youth*, unmarried.

ἤϊσσον, **ἠΐχθη**, see ἄϊσσω.

ἠιών, -όνος, ἡ, *seashore, strand.*

ἧκα, adv., *softly, gently, slightly* (Σ 596).

ἥκαχε, see ἀκαχίζω.

ἧκε(ν), see ἵημι.

ἡ-κεστος, -η, -ον (perhaps for ἀ-κεστος, κεντέω, *goad*), *ungoaded, unbroken.*

ἤκουσε(ν), see ἀκούω.

ἠλακάτη, ἡ, *spindle.*

ἤλασε, etc., see ἐλαύνω.

ἠλασκάζω (ἠλάσκω), *wander, roam.*

ἠλά-σκω (ἀλά-ομαι), *wander, swarm.*

ἤλειψαν, see ἀλείφω.

ἠλέκτωρ, *beaming*; as substant., the *beaming sun.*

ἠλεύατο, see ἀλέομαι.

ἦλθον, see ἔρχομαι.

ἠλίβατος, -ον, *steep* (the meaning is uncertain).

ἡλικίη, ἡ, *age, companions* of one's age (Π 808).

ἤλιτεν, see ἀλιταίνω.

ἧλος, ὁ (ϝ-), *nail, stud.*

ἤλυθον, see ἔρχομαι.

ἠμαθό-εις, -εντος (ἄμαθος, *sand*, § 35), *sandy.*

ἧμαι, ἧσαι, ἥμεθα, 3 plur. ἕαται or ἧται, imperat. ἧσο, infin. ἧσθαι, partic. ἥμενος, imperf. ἥμην, ἧστο, 3 plur. ἧντο or ἧατο, *sit, stay*; does not always indicate the state of sitting, but often means simply *continue, keep on* (e. g. A 416, B 255).

ἦμαρ, -ατος, τό, *day.*

ἡμάτ-ιος, -η, -ον (ἦμαρ), *daily.*

ἥμβροτες, see ἁμαρτάνω.

ἡμείβετο, see ἀμείβομαι.

ἡμεῖς, *we*, § 110.

ἠμέν . . . ἠδέ (or **καί**), *both . . . and.* See note on A 453–455.

ἡμέτερος, -η, -ον (ἡμεῖς), *our.*

ἡμι-δαής †, adj., *half-burnt*, Π 294.

ἡμί-ονος, ἡ, ὁ, *mule.*

ἥμι-συς, -σεια, -συ (Lat. *sēmi-*), *half*; neut. substant., *the half.*

ἧμος, rel. adv., *when.*

ἥμυνε, see ἀμύνω.

ἡμύω, aor. ἤμυσε, opt. ἡμύσειε, *bow down, nod.*

ἥμων, see ἁμάω.

ἤν = ἐάν, conj. w. subj., *if.*

ἦν, see εἰμί.

ἤνδανε, see ἀνδάνω.

ἠνείκαντο, see φέρω.

ἠνεμό-εις, -εσσα, -εν (ἄνεμος, cf. § 35), *windy, wind-swept.*

ἡνία, τά, *reins.*

ἡνι-οχεύς, accus. -ῆα (ἔχω), *one who holds the reins, charioteer.*

ἡνί-οχος, ὁ (ἔχω), *charioteer.*

ἠνίπαπε, see ἐνίπτω.

ἥνις, accus. plur. ἥνῖς (§ 81), *yearling.* [According to others, *sleek.*]

ἠνοψ, dat. -οπι, *gleaming, shining.*

ἤντετο, see ἀντομαι.

ἤντησε, see ἀντάω.

ἥν τινα, accus. sing. fem. of ὅς τις.

ἧος, conj., *while, so long as, until.* Attic ἕως.

ἠπείλησεν, see ἀπειλέω.

ἤπειρος, -οιο, ἡ, the *land,* the *mainland.*

ᾗ περ, see ᾗ.

ἠπεροπευ-τής, voc. -τά, ὁ, *deceiver.*

ἠπεροπεύω, *deceive.*

ἠπιό-δωρος †, adj., *kindly giving, gracious,* Z 251.

ἤπιος, -η, -ον, *gentle, mild, friendly, kind.*

ἥπτετο, see ἅπτω.

ἦρα (*F*-) **φέρειν** or usually w. tmesis **ἐπὶ ἦρα φέρειν,** -ων, *bear kindly service, show favor* to. Cf. A 572.

Ἡρακλέης, -ῆος (for -έεος), *Her'acles,* son of Zeus and Alcmene.

Ἡρακληείη (for Ἡρακλεεείη), fem. adj. used w. βίη, the might *of Her'acles,* i. e. mighty Heracles (O 640).

ἠράμεθα, ἤρατο, see ἄρνυμαι.

ἠρᾶτο, ἠρήσατο, see ἀράομαι.

ᾕρεον, see αἱρέω.

Ἥρη, *He're* (or *He'ra*), wife and sister of Zeus.

ἠρήρειστο, see ἐρείδω.

ἦρι (cf. ἠέριος and ἠώς), adv., *early in the morning, early.*

ἠρι-γένεια, ἡ, *early born.*

ἤριπε(ν), see ἐρείπω.

ἥρμοσε, see ἁρμόζω.

ἥρπασε, see ἁρπάζω.

ἤρτυε, see ἀρτύω.

ἠρτύνετο, see ἀρτύνω.

ἠρύκακε (§ 129), see ἐρύκω.

ἦρχον, see ἄρχω.

ἥρως, dat. -ωι, accus. -ωα, plur. -ωες, -ώων, -ώεσσιν, -ωας, ὁ (cf. Lat. *vir,* Anglo-Saxon 'wer,' 'wer-geld'), *hero, warrior.*

(1) **ἧς,** gen. fem. sing. of rel. ὅς, § 123.

(2) **ἧς,** gen. fem. sing. of possessive ὅς.

ἧσθαι, see ἧμαι and note on A 415 f.

ἥσσων, *worse, inferior,* Π 722.

ἠσχυμμένος, ἤσχυνε, see αἰσχύνω.

ἥτεε, see αἰτέω.

ἠτιάεσθε, see αἰτιάομαι.

ἠτίμασεν, see ἀτιμάζω.

ἠτίμησε(ν), see ἀτιμάω.

ἦτορ, τό, *heart* (*lungs,* B 490).

ἡυ-γένειος, -ον (εὖ and γένειον, *chin, beard*), *beautifully* or *heavily bearded.* If the word be derived from εὖ and γίγνομαι (ἐ-γεν-όμην), it is then equivalent to εὐγενής, *well-born, noble.*

ηὕδᾱ, ηὕδαε, see αὐδάω.

ἡύ-κομος, -ον, gen. ἠυκόμοιο (εὖ and κόμη), w. beautiful hair, *fair-haired.*

ἡύς, ἠύ, *goodly, brave, valiant.* See ἐύς and § 99.

ἤϋσε, see αὔω.

ἠύτε or **ηὔτ'(ε)** (Γ 10), epic particle meaning *as, like,* A 359, etc.; in like manner as, *even as,* B 87, 480, etc.

Ἥφαιστος, *Hephaes'tus,* son of Zeus and Here, god of fire and maker of wonderful works in metal; cf. note on A 608.—*Fire* (B 426).

ᾗφι, dat. fem. sing. of ὅς (possessive adj.), *his, his own.*

ἠχή, ἡ (*F*-), 'echo,' *noise, roar.*

ἠχή-εις, -εσσα, -εν (*F*-), *echoing, roaring,* § 159.

ἦχι, rel. adv., *where.*

ἥψατο, see ἅπτω.

ἠῶ-θεν, *in the morning.*

ἠώς, ἡ, declined, § 92; *morning, dawn.* —ἅμα δ' ἠόι φαινομένηφιν (§ 155, 1), *at daybreak,* I 618.—**Ἠώς,** *E'os,* the goddess of dawn, Lat. *Aurōra.*

Θ—θ

θ' (before rough breathing) = τε, τ'.

θαάσσω, imperf. θάασσεν, *sit.*

θάλαμος, -οιο or -ου, ὁ, *chamber, bedroom, bride's chamber, women's apartment,* Z 316.

θάλασσα, -ης, ἡ, *the sea*—the Mediterranean.

θαλέθω (θάλλω), partic. θαλέθοντας, *bloom, teem.*

Θάλεια †, *Thali'a*, a Nereid, Σ 39.

θαλ-ερός, -ή, -όν (θάλλω), *blooming, stalwart* (Z 430), *swelling* (δάκρυ).

θαλέων †, gen. of θάλεα, neut. plur., *good cheer*, X 504.

θαλ-ίη, ἡ (θάλλω), *flourishing condition, abundance.*

θάλ-λω, perf. partic. fem. sing. accus. τεθαλυῖαν, *bloom, teem.*

θάλος, τό (cf. θάλλω), *shoot, scion*; metaphorically, *child* (X 87).

θαλπ-ωρή, ἡ (θάλπω, *warm*), *comfort*, Z 412. Cf. § 156, 2.

θαλύσια †, τά, *first-fruits of the harvest*, I 534.

θαμά, adv., *often.*

θαμβέω (θάμβος), aor. θάμβησε(ν), -σαν, *be astonished, be amazed.* Aor. *be struck with wonder* (A 199).

θάμβος, τό, *astonishment, amazement, wonder.*

θαμεῖαι, accus. -είας (θαμά), fem. adj., *crowded, thick*, X 316.

θαμ-ίζω (θαμά), *come often, visit often*, Σ 386.

θάμνος, ὁ (cf. θαμεῖαι), *bush, thicket.*

θάνατόν-δε, *to death, deathward.*

θάν-ατος, -οιο, -ου, ὁ (θνήσκω, θαν-εῖν), *death.*—Personified, the god of death.

θανέεσθαι, θάνες, etc., see θνήσκω.

θάπτω, opt. θάπτοιμεν, aor. θάψαν, *bury.*

θαρσαλέος, -η, -ον (θάρσος, *courage, daring*), *courageous, bold.*

θαρσέω (θάρσος), imperat. θάρσει, aor. θάρσησε, partic. θαρσήσᾱς, perf. τεθαρσήκᾱσι, *be bold, be of good courage, take heart.* Cf. note on A 85.

θάρσυνος, -ον (θάρσος), *courageous, full of confidence* (Π 70).

θαρσύνω (θάρσος), aor. imperat. θάρσῦνον, *make bold, encourage, cheer.*

θᾶσσον, adv. comparat. of τάχα, *the sooner the better, with all haste*, Π 129.

θαῦμα, τό, *wonder, a marvel* (Σ 83), *amazement.*

θαυμά-ζω (θαῦμα), imperf. θαύμαζε(ν), -ομεν, -ον, aor. subj. or fut. indic. θαυμάσσεται (Σ 467), *wonder, be amazed, gaze in wonder* (Σ 496), *observe with wonder.*

θεᾱ, -ᾱς (§ 66), ἡ, *goddess.* Cf. θεός.

Θεᾱνώ, *Thea'no*, daughter of Cisseus and wife of Antenor.

θέε, θέειν, see θέω.

θέειον, τό, *sulphur*, Π 228.

θέῃσι or **θείῃ,** see θέω.

θείης, etc., see τίθημι.

θείνω, pass. partic. θεινομένην, *strike.*

θείομεν, etc., see τίθημι.

θεῖος, -η, -ον (θεός), *of* or *from the gods, holy, divine, excellent, splendid*; θεῖον ἀγῶνα, *assembly of the gods*, Σ 376.—The gen. is written θείοιο at the end of a verse (cf. B 335).

θείω, see τίθημι.

θέλγω, imperf. θέλγε, *charm, dazzle, blind*, O 594.

θέλε, imperat. of ἐθέλω, *wish.*

θέμεναι, θέμενος, see τίθημι.

θέμις, -ιστος, ἡ (τίθημι, θεῖναι), that which is laid down by custom, divine *law, ordinance, right, custom*; the *natural, usual* (B 73, Π 796); *dues, taxes* (I 156).

-θεν, suffix, § 155, 2.

θέναρος †, τοῦ, *hollow of the hand, palm*, E 339.

θέντες, see τίθημι.

θεο-ειδής, -ές (εἶδος), *godlike.*

θεο-είκελος, -ον, *godlike.*

θεο-προπέω, partic. -ων, *prophesy.*

θεο-προπίη, ἡ, *prophecy, oracle.*

θεο-πρόπιον, τό, *prophecy, oracle.*

θεός, -οῖο or οῦ, ὁ, ἡ, *god, goddess.*

θεράπων, dat. -οντι, ὁ, *companion, squire.*

θερ-μός, -ή, -όν (*θέρ-ομαι*), *warm, hot.*

θέρ-μω (*θέρ-ομαι*), pass. imperf. *θέρμετο, heat*; pass. *become hot.*

θέρ-ομαι, subj. *θέρηται, become hot, be burned,* Z 331.

θέρος, *τό, time of heat*; dat. *θέρεϊ, in the summer,* X 151.

Θερσῖτης, voc. *-ῖτα, Thersi'tes,* a shameless Greek, reckless in speech.

θές, θέσαν, θέσθε, θέσθω, see *τίθημι.*

θέσκελος, *-ον, godlike, wondrous.*

θεσπέσιος, *-η, -ον, divine* (A 591), *wondrous,* because *countless* (B 457), *mighty* (I 2), *vast.*—**θεσπεσίῃ** (*βουλῇ*), *by divine will* (B 367).

θεσπεσίως †, adv., *wondrously, mightily,* O 637.

θεσπι-δαής, *-ές* (*δαίω, kindle*), *god-kindled, furious.*

Θεστορίδης, *son of Thes'tor,* Calchas, A 69.

Θέτις, *-ιδος,* dat. *Θέτῑ* (Σ 407), *The'tis,* a Nereid, mother of Achilles by Peleus.

θέτο, see *τίθημι.*

θέω (and **θείω**), *-ει,* subj. *θέησι(ν)* or *θείῃ,* opt. *θέοιμεν,* infin. *θέειν,* partic. *θέοντες, θέουσα,* etc., imperf. *ἔθεεν* or *θέε, θέον, run, race.*

Θῆβαι, *Thebes,* the Egyptian city, I 381.

Θήβη and **Θῆβαι** (X 479 only), *The'be,* city of the Cilicians, on the borders of the Troad and Mysia, once ruled by Eëtion.

θήγω, mid. aor. imperat. *θηξάσθω, whet, sharpen.*

θηέομαι (Attic *θεάομαι*), aor. *θηήσαντο, gaze in wonder at, admire.*

θῆης, θῆκε(ν), see *τίθημι.*

θην, enclitic particle, *surely, I rather think,* said ironically, B 276.

θήρ, *θηρός, ὁ, wild beast.*

θηρήτορας †, *hunters,* = *θηρητῆρας,* I 544.

θήσειν, θήσεις, θησέμεναι, see *τίθημι.*

Θησεύς, accus. *-έα, The'seus,* son of Aegeus, king of Athens.

θήσουσι, see *τίθημι.*

-θι, suffix, § 155, 3.

θίς, accus. *θῖνα, ὁ, strand.*

θλάω, aor. *θλάσσε, crush, shatter.*

θνῄσκω (*θάν-ατος*), imperf. *θνῄσκον,* fut. infin. *θανέεσθαι,* 2 aor. *θάνες,* subj. *θάνω, -ῃς,* infin. *θανέειν,* partic. *θανόντος,* etc., perf. *τέθνηκε, τεθνᾶσι,* opt. *τεθναίην, -η,* imperat. *τέθναθι,* partic. gen. *τεθνηῶτος,* etc., also accus. *τεθνηότα* (T 300). *die, be slain*; perfect, *be dead.*

θνη-τός, *-ή* (*θνῄσκω, τέ-θνη-κα*), *mortal*; used also as substant.

Θόη †, *Tho'e,* a Nereid, Σ 40.

θοός, *-ή, -όν* (*θέω*), *swift, quick, nimble, lusty, alert.*—Adv. **θοῶς.**

θορόντες, see *θρῴσκω.*

θοῦρος, masc.; also fem. gen. **θοίριδος,** accus. *θοῦριν* (*θρῴσκω,* 2 aor. *θορ-ών*), *rushing, impetuous.*

θοῶς (*θοός*), *quickly.*

Θρασυμήδης, *Thrasyme'des,* son of Nestor.

Θρασύμηλος, *Thrasyme'lus,* charioteer of Sarpedon.

θρασύς, *-εῖα, -ύ* (*θράσος* = *θάρσος,* cf. *θαρσαλέος*), *bold.*

θρέξασκον, see *τρέχω.*

θρέψᾱσα, see *τρέφω.*

Θρῄκη-θεν, adv., *from Thrace.*

θρῆνυς, *ὁ, foot-rest* (Σ 390), *thwart* for rowers or helmsman (O 729).

θρίξ, *τριχός, ἡ, hair* (used in plur. only).

θρόνα †, *τά,* ornamental figures, *flowers* or geometrical *patterns,* X 441.

θρόνος, *ὁ,* 'throne,' *seat, chair* of more than common comfort and elegance, provided w. footstool.

θρῴσκω, 2 aor. partic. *θορόντες, leap, spring, dash* upon (*ἐπί* w. dat.) *vault* (O 684).

θυγάτηρ, *θῦγατέρος* or *θυγατρός, daugh-*

ter (§ 85). [Before two short syllables θῦ- is read long.]

θύελλα, ἡ [(1) θύω], *storm-wind, whirlwind, blast.*

Θυέστα = Θυέστης, § 67.

Θυέστης, *Thyes'tes,* brother of Agamemnon, B 106.

θυηλάς †, τάς, sacrificial *offerings,* I 220.

θῡμ-αλγής, -*ές* (θῡμός and ἄλγος), *heart-grieving, heart-rending.*

θυμ-ᾱρής, -*ές* (θῡμός and ἀρ-αρ-υῖα of ἀραρίσκω), *suiting to the heart, dear.*

θῡμο-βόρος, -*ον* (for βορ- cf. δημοβόρος †, A 231), *heart-gnawing.*

Θυμοίτης †, *Thymoe'tes,* a Trojan, Γ 146.

θῡμο-ραϊστής, gen. plur. -*έων* (ῥαίω, *shatter*), *life-destroying.*

θῡμός, ὁ [cf. (1) θύω], *spirit, soul, life, heart, anger, rage, passion, desire.*

θύνω [cf. (1) θύω], imperf. θῦνον, *rush on.*

θύος, dat. plur. θυέεσσι, τό [cf. (2) θύω], *offering.*

θύρᾱζε (for θύρᾰσδε), adv., *to the door, forth.*

θυρα-ωρούς †, adj., *door-watching, guardians of the door,* X 69.

θύρετρα, τά (θύρη), *doors.*

θύρη, ἡ, *door.*

θύσανοι, οἱ, *tassels* of aegis, Introduction, 29.

θυσσανό-εις, -*εσσα,* -*εν* (θύσανοι), *tasseled.*

(1) **θύω,** -*ει,* partic. θύων, imperf. θῦε, *rush, rage.*

(2) **θύω** [but θύοντα, *o* 260], aor. infin. θῦσαι, *sacrifice.*

θωρηκ-τής, gen. plur. -*άων* (θωρήσσω), *armed with breastplate, mail-clad.*

θώρηξ, -*ηκος,* ὁ, *breastplate, cuirass,* Introduction, 31.

θωρήσσω (θώρηξ), aor. θώρηξεν, subj. θωρήξομεν, infin. θωρῆξαι, **mid.** pres. imperat. θωρήσσεο, infin. θωρήσσεσθαι, imperf. θωρήσσοντο, fut. θωρήξομαι, **pass.** aor. θωρήχθησαν, infin. θωρηχθῆναι, partic. θωρηχθέντα *equip*; **mid.** *equip oneself, arm with breastplate.* See Introduction, 31.

I—ι

Ἴαιρα †, *Iae'ra,* a Nereid, Σ 42.

ἰάλλω, imperf. ἴαλλον, *send forth, stretch out* (χεῖρας), for (ἐπί v. accus.).

Ἰάλμενος, *Ial'menus,* son of Ares and leader of the Boeotians (from Orchomenus and Aspledon).

Ἰάνασσα †, *Ianas'sa,* a Nereid, Σ 47.

Ἰάνειρα †, *Ianei'ra,* a Nereid, Σ 47.

ἰαύω, infin. -*έμεν,* imperf. ἴαυον, *pass the night, sleep.*

ἰάχω (ϝιϝάχω), imperf. ἴαχε, -*ον,* *cry loud, shout, shriek, gurgle* (A 482), *ring out* (Σ 219).

Ἰδαῖος, *Idae'us,* herald of the Trojans.

Ἰδαῖος, -*η,* -*ον* (Ἴδη), *of I'da, Idaean.*

ἰδέ = ἠδέ, *and.*

ἰδέειν, ἰδε(ν), ἰδέσθαι, see ὁράω.

Ἴδη, *I'da,* a mountain range extending from Phrygia through Mysia into the Troad. One of its peaks is "topmost Gargarus."

Ἴδη-θεν, adv., *from* Mount *I'da.*

Ἴδης, -*εω* †, *I'das,* husband of Marpessa, I 558.

ἴδμεν, see οἶδα.

ἰδνόομαι, aor. ἰδνώθη, *bend oneself, be bowed down* with pain.

Ἰδομενεύς, -*ῆος,* *Idom'eneus,* leader of the Cretans.

ἴδον, ἴδοντο, etc., see ὁράω.

ἱδρόω (ἱδρώς), partic. ἱδρώοντα, fut. ἱδρώσει, *sweat.*

ἱδρύω (cf. ἵζω), imperf. ἵδρυε, **pass.** aor. ἱδρύνθησαν, *make to sit, bid sit*; **pass.** aor. *were seated.*

ἱδρώς, accus. ἱδρῶ, ὁ (σϝιδ, Lat. *sūdor*), 'sweat.'

ἰδυίᾱς, ἰδυίῃ, ἰδυίῃσι, see οἶδα.

ἴδω(μαι), etc., see *ὁράω*.

ἴει, ἱεῖσιν, ἑέμεναι, see *ἵημι*.

ἵεμαι (*F-*), partic. *ἑέμενοι* (Σ 547), *ἑεμένων* (B 154), *ἱεμένους* (Π 396, 507), imperf. *ἵετο* (E 434, Π 866), *ἑέσθην* (Σ 501), *ἵεντο* (Π 761), *be eager, press on, hasten, desire.* See § 61, 22.

ἱέρειαν †, *τήν*, *priestess*, Z 300.

ἱερεύς, accus. *-ῆα* (*ἱερός*), *priest* of a local god, at whose altar he offered sacrifices. Cf. § 87.

ἱερεύω (*ἱερεύς*), fut. infin. *ἱερευσέμεν*, aor. *ἱέρευσεν*, subj. *ἱερεύσομεν*, partic. *ἱερεύσαντες*, *sacrifice, slaughter.*

ἱερήιον, *τό* (cf. *ἱερεύς*), *victim* for sacrifice.

ἱερόν [long *ῑ* is found in thesis] and *ἱρόν*, *τό*, neut. substant. of *ἱερός*, *victim* for sacrifice, *sacrifice.*

ἱερός, *-ή*, *-όν* [long *ῑ* is found in thesis], and *ἱρός*, *-ή*, *-όν*, *strong, fresh, vigorous, sacred, holy.*

ἵζω (*σεδ-ιω*, i. e. *-yo*; cf. *ἕζω*), imperat. *ἵζε*, partic. *ἱζόντων*, imperf. *ἵζε(ν)*, *-ον*, iterat. *ἵζεσκε*, **mid.** imperat. *ἵζευ*, imperf. *ἵζοντο*, *make to sit*, intrans. *sit*; **mid.** *sit, lie in ambush* (Σ 522).

ἑῇ, ἑῆς, *one*; see § 108, 1.

ἵημι [the initial vowel is long (*ἱ*) in augmented forms and when occurring in the thesis], 3 sing. *ἵησιν*, 3 plur. *ἱεῖσιν*, infin. *ἱέμεναι* (X 206), imperf. 3 sing. *ἵει* [*ἵ* or *ἵ*], aor. *ἧκε(ν)* or *ἔηκεν*, 2 aor. 3 plur. *ἔσαν* (T 393), opt. *εἴη* (Γ 221), *hurl, send, send away, send forth, let go, let fall, let flow down; shoot; put* (T 393); *harness* (Π 152); **mid.** 2 aor. *ἕντο*, *put away from themselves, dismissed.* [For *ἱέμενοι*, etc. see *ἵεμαι*.]

ἰητρός, *ὁ* (*ἰάομαι*, *heal*), *physician, doctor.*

Ἰθάκη, *ἡ*. *Ith'aca*, island home of Odysseus.

Ἰθακήσιος, adj., *the Ith'acan.*

ἴθι, see *εἶμι*.

ἰθύντατα, adv., *in the straightest way, most righteously*, Σ 508.

ἰθύνω (*ἰθύς*), imperf. *ἴθυνεν*, *send straight, guide straight*; **pass.** aor. dual *ἰθυνθήτην*, *were set straight*, Π 475.

ἰθύς, adv., *straight at, straight*, X 284.

ἰθύω (*ἰθύς*), aor. *ἴθυσε*, *rush straight toward*, O 693.

ἱκ-άνω (cf. *ἵκω*), dual *-ετον*, imperf. *ἱκάνε(ν)* or *ἵκανε(ν)*, etc., **mid.** *ἱκάνομαι*, *come, come to, reach.*

Ἰκάριος, *-οιο* † (*πόντου*), *Ica'rian* sea, B 145.

ἴκελος, *-η*, *-ον* (*F-*, cf. *εἴκελος*), *like.*

ἵκεο, ἱκέσθαι, ἱκέσθω, see *ἱκνέομαι*.

Ἰκετάων, accus. *-άονα*, *Hicela'on*, son of Laomedon and brother of Priam.

ἱκ-έτης, *ὁ* (*ἵκω*), *one who comes* to beg aid, a *suppliant.* Cf. Ω 570.

ἴκμενος, always w. *οὖρος*, *fair* breeze.

ἱκ-νέομαι (*ἵκω*), fut. *ἵξομαι*, infin. *ἵξεσθαι*, 2 aor. *ἵκεο*, *-ετο*, etc., subj. *ἵκωμαι*, opt. *ἱκοίμην*, imperat. *ἱκέσθω*, infin. *ἱκέσθαι*, *come, arrive, reach; come* as a suppliant, *supplicate* (X 123). [The past tenses of the indic. have long *ῑ*—augmented—or short *ῐ*, according to the requirement of the meter.]

ἴκρια, *τά*, *decks*; see note on O 676.

ἵκω, imperf. *ἵκεν*, aor. *ἵξεν*, *come, arrive at, reach.*

ἵκωμαι, see *ἱκνέομαι*.

ἴλα-δόν (*F-*) †, adv., *in troops*, B 93.

ἵλαος (I 639, *ἵλαον*), *propitious, gracious* (§ 77).

ἱλάσκομαι (*ἵλαος*), *-ονται*, infin. *ἱλάσκεσθαι*, imperf. *ἱλάσκοντο*, aor. subj. *ἱλάσσεαι* (A 147), *ἱλασόμεσθα*, partic. *ἱλασσάμενοι* (A 100), *propitiate, appease.*

Ἴλιος, *ἡ* (*F-*), *Il'ios*, Troy.

ἱμάς, *-άντος*, *ὁ*, *strap, thong; strap* of helmet; Introduction, 33.

ἱμάσσω (*ἱμάς*), *lash, smite.*

Ἴμβρος, *Im'bros*, island off the Thracian coast.

ἱμερό-εις, -εσσα, -εν (ἵμερος), *yearning; causing yearning, lovely.*

ἵμερος, ὁ, a *yearning, desire.*

ἵνα, rel. adv., *where,* I 441, X 325; **conj.,** *in order that.*

ἵξεσθαι, ἵξομαι, see ἱκνέομαι.

ἰός, ὁ, *arrow.*

ἰότης, dat. ἰότητι, ἡ, *desire, will.*

ἰο-χέαιρα, ἡ (ἰός, χέω, *pour*), *arrow-pouring, arrow-shooting.*

ἱππεύς, voc. ἱππεῦ, plur. ἱππῆες, ὁ (ἵππος), a man w. horses and chariot, *chariot-man*; a fighter conveyed by a chariot, *chariot-fighter, knight.*

ἱππ-ηλάτα, ὁ (ἵππος, ἐλαύνω), *driver of horses, charioteer*; fighter conveyed by a chariot, *knight.*

ἱππιο-χαίτην †, adj., *of horse-hair,* Z 469.

ἱππό-βοτος, -ον (βόσκω, *feed*), *horse-nourishing, horse-pasturing.*

ἱππό-δαμος, -ον (δαμ-νάω, *tame*), *horse-taming, tamer of horses.*

ἱππο-δάσεια (cf. δασεῖα, fem. of δασύς), *with bushy plume* of horse-hair.

ἱππο-κέλευθος, ὁ, *horse-driver, master of horses.*

ἱππό-κομος, -ον (κόμη, *hair*), *with horse-hair plume.*

ἱππο-κορυστής, ὁ (κορύσσω, *equip*), *equipped with horses,* epithet of a man that fights from a chariot; *chariot-equipped.*

ἵππος, ὁ, ἡ, *horse, mare*; also in dual and plur. *chariot, chariots* (e. g. Γ 265). The context of Σ 153 shows that the plur. may refer to *chariot-fighters* also.

ἱππο-σύνη, ἡ, the art of driving chariot-horses or fighting from a chariot, *mastery of chariot steeds, horsemanship.*

ἱππό-τα, ὁ, *chariot-man, chariot-fighter, knight.*

ἵππ-ουρις (ἵππος, οὐρά, *tail*), adj., *furnished with a horse-tail, with horse-hair plume.*

ἴπτομαι (Lat. ĭcō, ĭctus), fut. ἴψεται, aor. ἴψαο, *smite, chasten.*

Ἴρη, *Hi re,* a city of Agamemnon in Messenia.

ἶρηξ, ὁ, *hawk, falcon.*

Ἶρις, voc. Ἶρι (*F-*), *I'ris,* messenger of the gods.

ἱρόν, τό, see ἱερόν, *victim, sacrifice.*

ἱρός, see ἱερός.

ἰσ-άζω (ἴσος, *like*), *make equal*; **mid.** iterat. imperf. ἰσάσκετο, *deemed herself equal,* Ω 607.

(1) **ἴσαν,** 3 plur. pluperf. of οἶδα.

(2) **ἴσαν,** 3 plur. imperf. of εἶμι.

ἴσᾶσι(ν), see οἶδα.

ἰσκω (cf. ἐίσκω), partic. ἴσκοντες, *think . . . like, mistake . . . for,* Π 41.

ἰσό-θεος, -ον, *godlike.*

ἴσος, -η, -ον (*F-*, cf. ἐίση), *equal, the same as, like.*—**ἴσον,** neut. as cognate or adv. accus., *equally with, just as.*

ἰσο-φαρίζω (φέρω), *hold* or *carry oneself as equal, vie with.*

ἴστε, see οἶδα.

ἵστημι (cf. Lat. *stō*, Eng. 'stand'), imperf. ἵστασαν, aor. στῆσε(ν), ἔστησαν, subj. στήσωσι, imperat. στῆσον, infin. στῆσαι, *make stand, set, array; stop, check, halt; weigh* (X 350).—**Mid.** ἵσταται, imperat. ἵστασο, partic. ἱστάμενος, -η, imperf. ἵστατο, -ντο, fut. στήσομαι, -όμεθα, w. **act.** 2 aor. ἔστη and στῆ, iterat. στάσκε(ν), dual στήτην, plur. ἵσταν and στάν, subj. στέωμεν, imperat. στῆθι, infin. στήμεναι, partic. στάς, gen. plur. στάντων, perf. ἕστηκε, ἑστᾶσι, infin. ἑστάμεν(αι), partic. accus. masc. ἑστάοτα, plur. -ότες, -ότων, pluperf. ἑστήκει, *place oneself, stand, stand firm*; perf. *stand,* pluperf. *stood; arise*; φύλοπις ἕστηκε (Σ 172), *strife has begun, is kindled.*—**Mid.** aor. στήσαντο, infin. στήσασθαι, partic. στησάμενοι, *set up* (*for oneself*), *have set up, set in order* or *array, join* (μάχην).

ἱστίον, τό (ἱστός), *sail.*

ἱστο-δόκη †, τῇ, *mast-crutch*, A 434.

ἱστός, ὁ (ἵστημι), (1) *mast* of ship; it was in the middle of the boat, and could be lowered to a horizontal position, where it was supported by a crutch.—(2) The upright *loom*; (3) also the *web* being woven thereon.

ἵστωρ, -ορος, ὁ (*Foῖδα*, root *Fιδ*), *one who knows, referee, arbitrator, judge*, Σ 501.

ἰσχανάω (ἰσχάνω, ἴσχω), iterat. imperf. ἰσχανάεσχον, *hold back*.

ἰσχίον, τό, *hip, hip-joint*.

ἴσχω (for σισέχω, reduplicated form of ἔχω), imperf. ἴσχε, -ον, **mid.** pres. imperat. ἴσχεο, ἴσχεσθε, *hold, hold in, curb, restrain*; intrans. *stand firm* (O 618); **mid.** *restrain oneself*.

ἰύγμῷ †, τῷ, *cry*, Σ 572.

ἰφθῖμος, -η, -ον [ἰφθίμους, masc. for fem., A 3], *strong, mighty, stout, brave*.

ἶφι (*F*-, Lat. *vī*), adv., *with might, by force*.

ἴφια (*Fῖφι*), adj. neut. plur., *stout, fat*.

Ἰφιάνασσα, *Iphianas'sa*, daughter of Agamemnon and Clytaemnestra.

Ἴφις (*F*-) †, *I'phis*, captive maiden, given to Patroclus by Achilles, I 667.

ἰχθυόεις, -εσσα, -εν (ἰχθύς), *fishy*.

ἴχνιον, τό, *track, footprint*.

TELEMACHUS FACING PENELOPE, WHO SITS BEFORE HER LOOM.
Painting on a *scyphus* (drinking-cup) from Chiusi. Work of about 400 B. C.
(After Baumeister, *Denkmäler*, Fig. 2332.)

ἰχώρ, ὁ, *i'chor*, fluid—not blood—that ran in the veins of the gods.

ἴψαο, ἴψεται, see ἵπτομαι.

ἰῷ, *one*; see § 108, 1.—**ἰῷ,** see ἰός.

ἰωή, ἡ, *flare*, Π 127.

K—κ

κ', see κε.

κάββαλεν (§ 47), see καταβάλλω.

καγχαλάω, -ουσι, partic. καγχαλάων, *laugh loud*.

κάδ, for κάτ, i. e. κατά, § 47.

καδδῦσαι, see καταδύω.

κὰδ . . . λίποντε (B 176), see καταλείπω.

κάη, see καίω.

καθ', see κατά.

καθαίρω, aor. ἐκάθηρε, imperat. κάθηρον, *cleanse, purify*.

καθ-άπτομαι, infin. καθάπτεσθαι, partic. καθαπτόμενος, *touch, address*.

καθ-ίζομαι (mid. of καθέζω), partic. καθεζομένη, imperf. καθέζετο (often in tmesis κατ' . . . ἕζετο), *sit down.*

καθ-ίζω, aor. καθεῖσεν, *make sit down.*

καθέηκα, see καθίημι.

καθεῖσεν, see καθέζω.

καθέξει, see κατέχω.

καθ-εύδω, imperf. καθεῦδε, *sleep, rest.*

κάθ-ημαι, imperat. κάθησο, imperf. καθῆστο, καθήατο, partic. καθήμενοι, *sit, stay, continue.*

κάθηρον, see καθαίρω.

καθ-ίζω, imperat. κάθιζε, infin. καθίζειν, imperf. καθῖζε, aor. κάθισαν, imperat. κάθισον, partic. καθίσσᾱς, *make sit down, seat*; also intrans. *sit down.*

καθ-ίημι, aor. καθέηκα, *send down, let run* or *flow down.*

καθ-ίστημι, imperat. καθίστᾰ, *set down,* I 202.

καθ-ύπερ-θε(ν), adv., *from above, above; yonder,* which the context shows to indicate the east, Ω 545.

καί, *and, even, also.*—**καὶ γάρ**, *for truly, for also, for even* (B 292).—**καὶ . . . περ**, see note on A 131.—**καὶ ὥς**, note on A 116.—See also γάρ.

Καινεύς, accus. -έα †, *Cae'neus,* king of the Lapithae, A 264.

καίνυμαι, perf. infin. κεκάσθαι, pluperf. indic. ἐκέκαστο, *surpass*; see note on Ω 546.

καίω, imperf. καῖε, aor. ἔκηα, -εν, **mid.** κήαντο, partic. κηάμενοι, **pass.** pres. partic. καιομένης, etc., imperf. καίοντο, aor. ἐκάη and κάη, *light, kindle, burn*; **mid.** *kindle* (for oneself); **pass.** *be kindled, burn.*

κάκ, see κατά.

κακ-κείοντες, from κατακείω, pres. w. fut. meaning, *to lie down,* A 606.

κακο-μήχανος, -ον (cf. μηχανή, μῆχος), gen. -οο (§ 74) and -ου, *mischief-making, deviser of mischief* (Z 344), *baneful.*

κακός, -ή, -όν, *bad, evil, base, destructive, low-born, cowardly,* etc.; cf. Lat. *malus.* κακόν, τό, and κακά, τά, as substantives, *evil, misfortune, mischief.*—Comparat. κακίτερος, *of more humble birth, base-born* (X 106).—Adv. **κακῶς**, *ill, badly, with insult* (A 25, 379), *miserably,* etc.

κακότης, -ότητος, ἡ (κακός), *baseness, faint-heartedness, cowardice, guilt, misfortune, distress.*

κακῶς, see κακός.

κακώτερος, see κακός.

καλέω (Lat. *cālō, nōmen-clā-tor*), -εῖ, -έουσι, imperf. ἐκάλει, iterat. καλέεσκε, -ον, fut. partic. καλέουσα, aor. κάλεσσαν, subj. καλέσσω, infin. καλέσσαι, partic. καλέσᾱς, -σᾱσα, **mid.** aor. (ἐ)καλέσσατο, καλέσαντο, **pass.** pres. καλέονται, opt. καλεοίμην, perf. κέκλημαι, partic. κεκλημένος, fut. perf. κεκλήσῃ, *call, summon, name*; **mid.** *call* or *summon* to oneself; **pass.** *be called, be.*

καλήτορα †, τόν, *crier,* Ω 577.

Καλλιάνασσα †, *Callianas'sa,* a Nereid, Σ 46.

Καλλιάνειρα †, *Callianei'ra,* a Nereid, Σ 44.

καλλι-γύναικα (γυνή, γυναικ-ός), adj. accus. sing., *with* or *rich in beautiful women.*

καλλί-ζωνος, -ον (ζώνη), *fair-girdled,* Introduction, 18.

καλλί-θριξ (θρίξ, τριχός, *hair*), plur. καλλίτριχες, *with beautiful manes, beautiful-maned.*

καλλί-κομος, -ον (κόμη, *hair* of head), *beautiful-haired.*

κάλλιμος, -ον (cf. κᾰλός), *beautiful* (Z 321).

καλλι-πάρῃος, -ον (παρειαί, *cheeks*), *beautiful-cheeked.*

καλλι-πλόκαμος, -ον (πλόκαμοι, *locks* of hair), *beautiful-tressed.*

κάλλιπον, see καταλείπω.

καλλί-ρροος, -ον (ῥέω, ῥόος, *a stream*), *beautiful-flowing.*

κάλλιστος, see κᾰλός.

καλλί-σφυρος, -ον (σφυρόν, *ankle*), *beautiful-ankled*, Introduction, 20.

καλλίτριχες, -ας, see καλλίθριξ.

κάλλος, τό (κᾱλός), *beauty*.

κᾱλός, -ή, -όν (Eng. 'hale,' 'whole'), *beautiful, lovely, pleasant; proper, becoming*. Neut. as **adv.** κᾱλόν, perhaps A 473, Σ 570; κᾱλά, Z 326.—Superl. κάλλιστος, -η, -ον.

Καλυδών, -ῶνος, *Cal'ydon*, city of the Aetolians.

κάλυκας †, τάς, perhaps *ear-rings*, Σ 401.

καλύπτρη, ἡ (καλύπτω), *veil*, Introduction, 21.

καλύπτω (Lat. *cēlō*), aor. (ἐ)κάλυψε(ν), (ἐ)κάλυψαν, **mid.** aor. partic. καλυψαμένη, **pass.** perf. partic. κεκαλυμμένος, *cover, veil, envelop*; **mid.** *cover* or *veil oneself*.

Κάλχᾱς, -αντος, *Cal'chas*, the most distinguished Greek seer, son of Thestor.

κάμαξι †, ταῖς, *vine-poles*, Σ 563.

κάμε, καμεῖται, see κάμνω.

καμμονίη, ἡ (κατα-μένω), *endurance, victory*.

κάμνω, imperf. ἔκαμνεν, 2 aor. κάμε, -ον, subj. κάμω, partic. καμόντας, perf. κέκμηκας, partic. κεκμηῶτι, κεκμηότας, **mid.** fut. καμεῖται, 2 aor. καμόμεσθα, *become* or *be weary*; καμόντας (Γ 278), euphemism for *the dead*; also transitive, *work* or *make with toil*; **mid.** aor. *win for oneself* with toil, κάμε τεύχων (B 101), *wrought with skill* or *care*.

κάμπτω, fut. infin. καμψέμεν, *bend* to rest, T 72.

καμπύλος, -η, -ον (κάμπτω), *crooked, bent, curved*.

κάμω, see κάμνω.

καναχή, ἡ, a *ringing, clang*.

κάνεον, τό, *basket*.

κανών, -όνος, ὁ, *wooden frame* of shield, Introduction, 24.

κάπ, for κάτ, i. e. κατά, § 47.

Καπανεύς, -ῆος, *Cap'aneus*, father of Sthenelus—and one of the Seven against Thebes.

κάπετος, ἡ, *ditch*.

κάπνισσαν †, aor. of καπνίζω, *they lighted fires*, B 399.

καπνός, ὁ, *smoke, steam*.

κάππεσεν, -ον, see καταπίπτω.

Καρδαμύλη, *Cardam'yle*, town of Agamemnon, on Messenian gulf.

καρδίη, ἡ (Lat. *cor*, cf. κραδίη and § 58), *heart*.

κάρη, τό (declined, § 100), *head, summit* of mountain, *citadel* of city.

κάρη κομάοντες, *long-haired*.

καρήατι (§ 100), dat. of κάρη.

κάρηνα (§ 100), plur. of κάρη.

καρός †, gen., perhaps a *clipping* or *shaving*; ἐν καρὸς αἴσῃ, at a shaving's worth, *not a whit*, I 378.

καρπάλιμος, -ον, *swift, nimble*.

καρπαλίμως, adv., *quickly, swiftly*.

(1) **καρπός**, ὁ (cf. Lat. *carpō*, Eng. 'harvest'), *fruit*.

(2) **καρπός**, ὁ, *wrist*, Σ 594, Ω 671.

καρτερό-θῡμος, -ον, *stout-hearted*.

καρτερός, -ή, -όν (κάρτος), *strong, mighty*. Cf. κρατερός and § 58.

κάρτιστος, -η, -ον, *mightiest*. Same as Attic κράτιστος (cf. § 58).

κάρτος, τό, = κράτος (§ 58), *strength, might*.

κασιγνήτη, ἡ, own *sister*.

κασίγνητος, ὁ, own *brother*: κασίγνητοι, *kindred, cousins*, Π 456.

κασσίτερος, ὁ, *tin*. Cf. the word Cassiterides, 'tin-islands.'

Κάστωρ, accus. -ορα, *Cas'tor*, son of Tyndareus and Leda, brother of Polydeuces and Helen. Cf. note on Γ 243.

κατά, κατ', καθ', κάτ (§ 46), also (cf. § 47) **κάδ, κάκ, κάπ**, adv. and prep. w. gen. and accus. **W. gen.** *down from* (A 44), *down over* (ὀφθαλμῶν, X 466), *down into* (ῥινῶν, T 39), *down on* (χθονός, Γ 217). **W.**

accus. *down along, over, throughout* (στρατόν, A 318), *on, at, in* (γαστέρα, Π 465), *over against, opposite, off* (A 484), *for* (δαῖτα, A 424), *in accordance with* (μοῖραν, νόον); κατ' ἔμ' αὐτόν, *by myself alone* (A 271); κατὰ σφέας, *by themselves, each tribe alone* or *separately* (B 366); κατὰ στίχας, *in rows* (Γ 326). —Also accented **κάτα**, §§ 164, 166. Meaning as **adv.** *down, utterly, completely.*

κατα-βαίνω, 2 aor. infin. καταβῆναι, mixed aor. mid. κατεβήσετο, *go down, descend.*

κατα-βάλλω, 2 aor. κάββαλεν (§ 47), *throw down; let fall* (E 343), *set down* hastily (I 206).

κατα-δάπτω, aor. infin. καταδάψαι, *tear* or *rend in pieces.*

κατα-δέω, aor. in tmesis κατὰ . . . ἔδησαν (A 436), *they made fast.*

κατα-δημοβορῆσαι †, aor. infin. of καταδημοβορέω, *to consume as public property,* Σ 301.

κατα-δύω, 2 aor. κατέδυ, infin. καταδῦμεναι, partic. καταδύντι, -ύντα, also καδδῦσαι (T 25), mid. mixed aor. imperat. καταδύσεο, *enter; burrow into* (T 25); *put on, don* armor (Z 504); *set* (of the sun).

κατὰ . . . ἐκάη, see κατακαίω.

κατὰ . . . ἐκάλυψαν, see κατὰ . . . καλύπτοι.

κατὰ . . . ἔκηα, see κατακαίω.

κατὰ . . . ἔφαγε, see κατεσθίω.

κατα-θάπτω, aor. infin. κατθάψαι, *bury.*

καταθείομαι, see κατατίθημι.

κατα-θνήσκω, 2 aor. κάτθανε, perf. κατατεθνήκασιν, partic. gen. κατατεθνηῶτος, etc., *die*; perf. *be dead.*

κατα-καίω, imperf. κατέκαιον, aor. κατέκηε, *burn down, burn.* Aor. in tmesis κατὰ . . . ἔκηα (A 40); **pass.** aor. in tmesis κατὰ . . . ἐκάη (A 464, B 427, I 212).

κατὰ . . . καλύπτοι (Z 464), aor. κατὰ . . . ἐκάλυψαν, *cover up.* This comp. occurs only in tmesis.

κατά-κειμαι, -κείαται, infin. κατακεῖσθαι, *lie, rest.* Note on Ω 523.

κατα-κοιμάομαι, pass. aor. imperat. κατακοιμηθήτω, infin. κατακοιμηθῆναι, *lie down to rest, sleep.*

κατα-κρύπτω, fut. infin. κατακρύψειν, *hide, conceal.*

κατα-κτείνω, fut. κατακτενέουσι, aor. opt. κατακτείνειε, partic. κατακτείνας, etc., 2 aor. subj. κατακτάνῃ, 2 aor. indic. also κατέκτα, infin. κατακτάμεν, partic. κατακτάς, *kill, slay.*—2 aor. in tmesis κατὰ . . . ἔκτανεν (Z 416).

κατα-λέγω, fut. καταλέξω, aor. κατέλεξας, -εν, imperat. κατάλεξον, *enumerate, tell over, recount.*

κατα-λειβομένοιο comp. †, pres. partic., *trickling,* Σ 109.

κατα-λείπω, fut. καταλείψουσι, 2 aor. κάλλιπον (§ 47), *leave behind, abandon.*—2 aor. opt. in tmesis κὰδ . . . λίποιεν (λίποιτε), B 160, 176. Cf. also Ω 580.

κατα-λήθονται comp. †, pres. indic., *utterly forget,* X 389.

κατα-λύω, aor. κατέλυσε, *unloose, destroy.*

κατα-μάρπτω, aor. subj. καταμάρψῃ, *grasp, overtake.*

κατα-νεύω, fut. mid. κατανεύσομαι, aor. κατένευσεν, subj. κατανεύσω, imperat. κατάνευσον, infin. κατανεῦσαι, *nod down, nod assent, grant*; opposite of ἀνανεύω.

κατα-παύω, fut. infin. καταπαυσέμεν, aor. subj. καταπαύσῃ, *make stop, check, stay* (trans.), *cease* (trans.).

καταπέφνῃ, see κατέπεφνε.

κατα-πέψῃ comp. †, *digest, swallow,* A 81.

κατα-πήγνυμι, aor. κατέπηξεν, *make fast* or *firm, fix, plant.*

κατα-πίπτω, 2 aor. κάππεσον, -εν, *fall down, fall.*

κατα-πρηνής, -ές, dat. -εῖ (χειρί), *with down-turned hand, with the flat of the hand,* Π 792.

κατα-πτήσσω (cf. πεπτηῶτες, B 312), aor. partic. καταπτήξᾱς, *cower down.*

κατ-ᾱράομαι, imperf. κατηρᾶτο, *call down curses.*

κατα-ρέζω, aor. κατέρεξε(ν), *stroke* caressingly.

κατασχομένη, see κατέχω.

κατατεθνήκᾱσιν, κατατεθνηῶτος, see καταθνήσκω.

κατὰ . . . τεῖνεν, -αν, *drew tight*, aor. in tmesis of κατα-τείνω. Cf. Γ 261, 311, T 394.

κατα-τίθημι, aor. κατέθηκε(ν), 2 aor. κάτθεσαν, **mid.** 2 aor. κατέθεντο, subj. καταθείομαι, *set down*; **mid.** *lay aside* one's arms, etc.

κατα-φεν-, see κατέπεφνε.

κατα-φέρω, mid. fut. κατοίσεται †, *will bring down*, X 425.

κατα-φθίνω, mid. 2 aor. partic. καταφθιμένοιο, *perish, be dead.*

κατα-φλέξω comp. †, *will burn down, consume*, X 512.

κατα-χέω, aor. κατέχευεν, *pour down; let fall, shed.*—Often in tmesis κατὰ . . . χέουσα (fem. partic.).

κατα-χθόνιος †, adj., *underground, nether* Zeus, i. e. Hades, I 457.

κατ-έδευσας comp. †, aor., *wet through, wet*, I 490.

κατ-έδω, κατέδουσιν, fut. κατέδονται, *eat, devour.*

κατέθεντο, κατέθηκε(ν), see κατατίθημι.

κατέκηε, see κατακαίω.

κατέκτα, see κατακτείνω.

κατέλεξας, -εν, see καταλέγω.

κατ-ελέξατο (cf. root λεχ), aor.; 2 aor. κατέλεκτο, *lie down.*

κατελθόντα, see κατέρχομαι.

κατ-έπεφνε (cf. root φεν), subj. κατα-πέφνῃ, *slay.*

κατέπηξεν, see καταπήγνῡμι.

κατ-επλήγη comp. †, 2 aor. pass., *he was dismayed*, Γ 31.

κατέρεξε(ν), see κατα-ρέζω.

κατ-ερητύω, imperf. κατερήτῡον, *hold back, restrain.*

κατ-ερύκω, *hold back, detain.*

κατ-έρχομαι, aor. partic. κατελθόντα, *go down.*

κατ-εσθίω, imperf. κατήσθιε. 2 aor. in tmesis κατὰ . . . ἔφαγε (B 317, 326), *eat, devour.*

κατ-ευνάζω, *make lie down*; **pass.** aor. κατεύνασθεν, *lay down.* Cf. εὐνάω.

κατέχευεν, see καταχέω.

κατ-έχω, imperf. κάτεχε, fut. καθέξει, **mid.** 2 aor. partic. κατασχομένη, *hold down, cover, occupy*; **mid.** *hold before oneself, cover oneself.*

κατηρᾶτο, see κατᾱράομαι.

κατ-ηρεφής, -ές (ἐρέφω, *roof*), *roofed over.*

κατηφείη, ἡ, *humiliation, shame.*

κατηφέω, aor. partic. κατηφήσᾱς, *be downcast, confused.*

κάτθανε, see καταθνήσκω.

κάτθεσαν, see κατατίθημι.

κατ-ίσχω, *hold back*; **mid.** subj. κατ-ίσχεαι, *keep for oneself.*

κατ-οίσεται comp. †, fut. mid. of καταφέρω, *will bring down*, X 425.

καυλός, ὁ, *end of spear shaft.*

Καΰστριος, *Caÿs'trius* or *Caÿs'ter*, river in Ionia.

καύτός, § 44.

κε, κεν (§§ 49, 3; 50), enclitic particle, Attic ἄν. For uses and translation see §§ 189, 190, etc.

Κεβριόνης, *Cebri'ones*, son of Priam, and charioteer of Hector.

κεδάννυμι (cf. σκεδάννῡμι), *break asunder, scatter*; **pass.** aor. 3 plur. κέδασθεν, partic. κεδασθέντες, *scatter, disperse.*

κεδνός, -ή, -όν, *careful; estimable, esteemed, valued.* Superl. κεδνότατος.

κεῖ-θι, *there.*

κεῖμαι, -ται, κέαται and κέονται, subj. κῆται (T 32), imperat. κεῖσο, infin. κεῖσθαι, partic. κείμενον, etc., imperf. ἔκειτο and κεῖτο, 3 plur. κέατο, fut.

κείσομαι, κείσεαι, κείσονται (in meaning, passive of τίθημι, μαι), *be placed, lie, rest*; *be stored* (I 382).

κειμήλιον, τό (κεῖμαι), something laid up, *treasure*.

κεῖνος, same as ἐκεῖνος, § 120.

κεινός (Attic κενός), -ή, -όν (cf. κενεός), *empty*.

κείρω, *shear, cut short*; imperf. ἐπὶ . . . κεῖρεν (in tmesis, Π 120), *thwarted*.

κεῖ-σε, *thither*.

κεκάσθαι, see καίνυμαι and note on Ω 546.

κέκευθεν, see κεύθω.

κεκλήγοντες, κεκληγώς, see κλάζω.

κέκλημαι, κεκλημένος, κεκλήσῃ, see καλέω.

κεκλίαται, κεκλιμένοι, see κλίνω.

κέκμηκας, κεκμῶτι, see κάμνω.

κεκόρησθε, see κορέννῡμι.

κεκορυθμένα, -ον, see κορύσσω.

κεκρύφαλον †, *τόν, cap* or *kerchief* of cloth, to confine the hair, X 469.

κελαδέω (κέλαδος), aor. κελάδησαν, *shout loud*.

κέλαδος, *ὁ, noise, din, hubbub*.

κελάδων, -οντος (cf. κέλαδος), partic., *noisy*, Σ 576.

κελαι-νεφής, -ές (for κελαινονεφής, νέφος, *cloud*), *wrapped in dark clouds, cloud-wrapped* (epithet of Zeus); *dark, black* (descriptive of gore).

κελαινός, -ή, -όν *dark, black*.

κέλευθος, ἡ, plur. both κέλευθοι (αἱ) and κέλευθα (τά), *way, path*. Cf. note on O 620.

κελεύω (κέλ-ουαι, Lat. *cel-er*), imperat. κέλευε, partic. κελεύων, imperf. ἐκέλευον, -ες, -ε(ν), also κέλευεν, κέλευον, fut. κελεύσω, aor. (ἐ)κέλευσε(ν), partic. κελεύσας, *urge, command, bid, drive* (*on*); *wish* (Ω 599).

κελητίζειν †, pres. infin., *to ride* horseback, O 679.

κέλομαι (cf. κελ-εύω), -εαι, -εται, opt. κελοίμην, imperat. κέλεσθε, imperf. κελόμην, κέλετο, 2 aor. (ἐ)κέκλετο, *urge, command, bid, drive* (*on*); *give bidding to, call to, encourage; propose* (Γ 88).

κενεός, -ή, -όν (cf. κεινός), *empty; without booty, empty-handed* (B 298).

κενεών, -ῶνος, ὁ (cf. κενεός, *empty*), *hollow* between hips and ribs; *belly*.

κέραιε †, imperat. of κεραίω = κεράννῡμι, *mix*, I 203.

κεραΐζω (κείρω), partic. κεραΐζων, pass. κεραϊζομένους, fut. infin. κεραϊξέμεν, *destroy, ravage, despoil, plunder*.

κεραμεύς †, ὁ, *potter*, Σ 601.

κέραμος, ὁ, *pot, jar* for wine.

κεραός, adj. (κέρας, 'horn'), *horned*.

κερδαλεό-φρων, -ον (φρέν-ες), *greedy-hearted*, then *cunning, crafty*.

κερδίων, -ιον (κέρδος, *gain*), *more advantageous, more profitable, better*, X 108.

κερδο-σύνη, ἡ (κέρδος, *gain*, plur. *crafts*), *cunning, craft*.

κερκίς, -ίδος, ἡ, *shuttle*, a long rod or needle, to which the "shot-thread" or woof was fastened.

κερ-τομέω (κείρω, κέρ-σαι), partic. -έων, -έοντες, *vex, torment*. Cf. Π 261.

κερ-τόμιος, -η, -ον (κείρω, κέρ-σαι), *cutting, vexatious*; neut. plur. as substant., *cutting words, insults, taunts*.

κεῦθος, τό (κεύθω), *hidden place, depth* of the earth.

κεύθω, subj. κεύθῃ, imperat. κεῦθε, imperf. ἔκευθον (Γ 453), perf. κέκευθεν, *hide, conceal*.

κεφαλή, ἡ, *head; stature* (Γ 168, 193); *life* (Σ 82); *soul, comrade* (Σ 114); *throat* (Π 77). Gen. κεφαλῆφιν (Π 762).

κεχαρισμένα, -ε, see χαρίζομαι.

κεχαρόατο, see χαίρω.

κεχολωμένος, κεχολώσεται, κεχολῶσθαι, see χολόω.

κέχυτο, see χέω.

κήαμενοι, κήαντο, see καίω.

κηδείους †, adj., *dear*, T 294.

κήδιστος, *-η, -ον* (*κῆδος*), *dearest, nearest*, as objects of care.

κῆδος, *τό*, *care; sorrow, distress, trouble.*

κήδω (cf. *κῆδος*), subj. *κήδῃ*, infin. *κηδέμεν*, partic. *κήδων*, **mid.** *κήδεται*, partic. *κηδομένη, -όμενοι*, imperf. *κήδετο*, *trouble, vex, injure*; **mid.** *trouble oneself for, care for* (w. gen.), *be distressed.*

κῆλα, *τά*, *shafts, arrows.*

κηλείῳ †, adj., *blazing*, O 744.

κήλεος, dat. *-έῳ* (*καίω*, aor. infin. *κῆαι*), *blazing.*

κήρ, *-ός, -ί, κῆρα, ἡ* (*κείρω, κέρσαι*), the individual *fate* or *lot of death, death, doom*; personified, *goddess of death* (Σ 535).

κῆρ, *κῆρος, κῆρι, τό* (Lat. *cor*), *heart.* Loc. *κηρόθι, in the heart* (I 300).

κῆρυξ, *-ῦκος, ὁ, herald.*

κηρύσσω (*κῆρυξ*), imperf. *ἐκήρυσσον*, *proclaim* as herald; *summon.*

κῆται, see *κεῖμαι.*

κηώδεϊ †, adj., *fragrant*, Z 483.

κηώεις, *-εσσα, -εν* = *κηώδης*, *fragrant.* Perhaps, however, *vaulted.*

κιθάριζε †, imperf., *played* on the cithara, Σ 570.

κίθαρις, *ἡ*, *cithara, lyre.*

κικλήσκω (*καλέω, κέ-κλη-κα*), infin. *-έμεν*, partic. *-ουσα*, imperf. *κίκλησκεν*, *call, call by name, summon.*

Κίλικες, *-ων, οἱ*, *Cilic'ians*, a people dwelling in the so-called plain of Thebe.

Κίλλα, *Cil'la*, town of the Troad.

κίνέω (Lat. *cieō*), aor. subj. *κινήσῃ*, **pass.** aor. *κινήθη, ἐκίνηθεν*, partic. *κινηθέντος*, *set in motion, stir, drive, banish, disturb*; **pass.** *stir, start, move.*

κίρκος, *ὁ*, *hawk.*

Κισσηίς †, *daughter of Cis'ses* (a ruler in Thrace), Z 299.

κιχάνω, imperf. (*ἐ*)*κίχανε*(*ν*), 2 aor. indic. [*ἐκίχην*], subj. *κιχείω* (cf. § 149), opt. *κιχείη*, also 2 aor. indic. *κίχον* (probably later); **mid.** pres. *κιχάνομαι*, fut. *κιχήσεται*, infin. *κιχήσεσθαι*, aor. *κιχήσατο*, subj. *κιχήσομαι*, *find, overtake, come upon.*

κίω, partic. *κιών, -όντες, -οῦσαι*, imperf. *κίε, κίον*, *go, go away.*

κλαγγή, *ἡ* (*κλάζω*), *clang, twang, outcry, clamor.*

κλαγγη-δόν †, *with clamor, noisily*, B 463.

κλάζω, partic. *κλάζοντε*, aor. *ἔκλαγξαν*, perf. partic. *κεκληγώς, κεκλήγοντες*, *clang, screech, scream, cry out; rattle.*

κλαίω, opt. *κλαίοισθα*, imperf. *κλαῖε*, fut. *κλαύσομαι, -ονται*, *lament, wail; weep for, bewail.*

κλειτός, *-ή, -όν* (cf. *κλέος*, Lat. *in-clutus*), *celebrated, renowned, famous; excellent, splendid* (*ἑκατόμβην*).

Κλεοπάτρη, dat. *-ῃ* †, *Cleopa'tra*, daughter of Idas and Marpessa, and wife of Meleager, I 556.

κλέος, *τό* (cf. *κλύω*), that which is heard. *fame, news, rumor; glory, renown*; plur. *κλέα, glorious deeds.*

κλέπτῃ †, *τῷ*, *thief*, Γ 11.

κλέπτω, imperat. *κλέπτε*, *steal*; harbor stealth, *deceive*, A 132.

κλή-δην †, adv., *by name*, I 11.

κληίς, *-ῖδος, ἡ* (Lat. *clāvis*), (1) *bolt* to fasten door; (2) *key*, a hook to push back the bolt; (3) *collar-bone*, X 324; (4) "*oar-pin*," *tholepin.*

κλῆρος, *ὁ*, *lot*, a marked pebble, or piece of wood, etc.

κλητός, *-ή, -όν* (*καλέω. κε-κλη-μένος*), *called, chosen* (men, I 165).

κλίνω, aor. partic. *κλίνᾶσα. κλίναντες*, **pass.** perf. *κεκλίαται*, partic. *κεκλιμένοι*, aor. *ἐκλίνθη*, *make to bend, lean*; **pass.** *be bent, be propped, lean, rest; bend to one side* (Γ 360). *πάλιν κλίνᾶσα*, bend back, avert (*ὄσσε*), Γ 427.

κλι-σίη, ἡ (κλίνω), *hut, lodge, cottage.*

κλισίη-θεν, adv., *from the hut* or *lodge.*

κλισίην-δε, *to the lodge.*

κλι-σμός, ὁ (κλίνω), *easy-chair*, with support for back.

κλονέω (κλόνος), partic. -*έων*, *drive* in wild flight; **pass.** κλονέονται, imperf. κλονέοντο, *be driven* wildly, *be huddled* in confusion.

κλόνος, ὁ, *thronging* in confusion, *tumult* or *press* of battle; *confusion* (Π 729).

Κλυμένη, *Clym'ene*, (1) a maid of Helen, Γ 144 (†); (2) a Nereid, Σ 47 (†).

Κλυταιμνήστρη, *Clytaemnes'tra*, wife of Agamemnon. Cf. note on A 113.

Κλυτίος, *Clyt'ius*, a Trojan, son of Laomedon and brother of Priam.

κλυ-τός, -ή, -όν (κλύ-ω, Lat. *in-clutus*; cf. κλειτός), *celebrated, renowned, famous; excellent, splendid.*

κλυτο-τέχνης, ὁ (τέχνη, *art*), *renowned artisan, famous for his art.*

[**κλύω**], 2 aor. ἔκλυον and κλύον, imperat. κλῦθι (§ 136, 9), κλῦτε, also reduplicated κέκλυτε, *hear, listen* to (w. gen.); *harken* to (w. gen.).

κνέφας, τό (cf. δνοφ-ερός), *darkness, evening, twilight.*

κνήμη, ἡ, *shin, calf of leg.*

κνημίς, -ῖδος, ἡ (κνήμη), *legging* or *greave*, Introduction, 30.

κνίση, ἡ, *fat* of sacrificial animal; *savor* arising from the burning fat.

Κνωσός, *Cno'sus*, city of Crete.

κοῖλος, -η, -ον, *hollow.*

κοιμάω (cf. κεῖμαι), *lull* to sleep; **mid.** κοιμᾶτο, -ῶντο, aor. κοιμήσαντο, imperat. κοιμήσασθε, **pass.** aor. partic. κοιμηθέντες, *lay oneself to rest, lie, sleep.*

κοιρανέω (κοίρανος), -έουσι, partic. -έων, *act as lord, rule.*

κοίρανος, ὁ, *lord, ruler, commander.*

κολεόν, -οῖο, τό, *scabbard* of sword. Cf. κουλεόν.

κολλητός, -ή, -όν, *well joined, firmly fastened, strongly framed.*

κόλον †, adj., *docked, headless*, Π 117.

κόλπος, ὁ, *bosom* of the person; *fold* of garment over bosom, often made ample by drawing up the dress through the girdle; *bosom* of the sea (i. e. depth); *bay.*

κολώνη, ἡ (Lat. *col-lis*), 'hill,' *mound.*

κολῳόν †, τόν, a *brawl*, A 575.

κομάω (κόμη), partic. -ό*οντες*, *wear long hair; long-haired.*

κόμη, ἡ (Lat. *coma*), *hair* of head.

κομίζω, imperat. κόμιζε, aor. ἐκόμισσεν, κόμισαν, *care for, tend, attend to; carry away*; **mid.** aor. κομίσωντο, opt. κομίσαιο, *care for, carry away.*

κοναβέω, aor. κονάβησε, -αν, *resound, clash, rattle.*

κοναβίζω (cf. κοναβέω), imperf. κονάβιζε, *resound.*

κονίη, ἡ (κόνις), *dust*; when the word occurs in sixth foot, it has long iota.

κόνις, -ιος, ἡ (Lat. *cinis*), *dust, ashes.*

κονί-σαλος, ὁ, *cloud of dust*, X 401.

κονί-ω (κόνις), *raise a dust, cover with dust*; **pass.** pluperf. κεκόνῖτο, *was covered with dust.*

Κοπρεύς, -ῆος, *Co'preus*, herald of Eurystheus.

κόπρος, ἡ, *dung; dirt, dust* (X 414); *cow-yard* (Σ 575).

κόπτω, imperf. κόπτε, **mid.** aor. κόψατο, *strike, smite, beat; hammer, forge* (Σ 379).

κορέννῡμι, aor. opt. κορέσειεν, *sate, satisfy*; **mid.** aor. κορεσσάμεθα, subj. κορέσωνται, perf. κεκόρησθε, *sate oneself, have one's fill, have enough.*

κορθύεται †, pres. indic., *takes on a crest, towers up*, I 7.

κορυθάϊκι †, adj. from κορυθάιξ, *helmet-shaking*, X 332.

κορυθ-αίολος, -ον (cf. αἰόλος), *helmet-shaking, with waving plume.*

κόρυμβα †, τά, *peaks*, perhaps knobs, carved of wood, that decorated the ends of the sterns of Homeric ships, I 241.

κόρυς, -υθος, ἡ (κάρη), *helmet*, Introduction, 33.

κορύσσω (κόρυς), *arm, equip, marshal, set in array* (πόλεμον); **mid.** imperf. κορύσσετο, aor. partic. κορυσσάμενος, *equip* or *arm oneself*; **pass.** perf. partic. κεκορυθμένον, -α, *tipped* with bronze, of a spear.

κορυστής, ὁ (κορύσσω), *armed man, helmeted.*

κορυφή, ἡ (cf. κόρυς, κάρη), *crown, top, peak* of mountain.

κορωνίς, used in dat. plur. only, κορωνίσι(ν), *curved* in bow and stern.

κοσμέω (κόσμος), **mid.** aor. partic. κοσμησάμενος, **pass.** aor. 3 plur. κόσμηθεν, *arrange, set in array, marshal*, like Attic δια-τάττω.

κοσμή-τωρ, -ορος, ὁ (κοσμέω), *marshal, commander.*

κόσμος, ὁ, *order*; κατὰ κόσμον, *according to order, in order, properly, decorously.*

κοτέω (κότος), partic. κοτέοντε, -ες, **mid.** imperf. κοτέοντο, aor. κοτεσσαμένη, *be angry, be wrathful, bear a grudge.*

κότος, ὁ, *grudge, spite, rancor.*

κοτύλη, ἡ, small *cup* (X 494); *socket, hip-socket* (E 306 f.).

κουλεόν, τό, *scabbard* of sword. Cf. κολεόν.

κοῦρη, ἡ (fem. of κοῦρος), *girl, maid, daughter*; used of young married women as well as of maidens.

Κουρῆτες, -ων, *Cure'tes*, a people of Aetolia.

κουρίδιος, -η, -ον (κοῦρος, κούρη), *wedded, lawful.* But the meaning is doubtful.

κοῦρος, ὁ, *lad, youth; son.*

Κόων, *Co'on*, a Trojan, son of Antenor.

κραδίη, ἡ (cf. καρδίη and § 58), *heart.*

κραιαίνω (cf. Lat. *creō*), aor. imperat. κρήηνον, infin. κρηῆναι, *accomplish, bring to pass.*

κραίνω, same as κραιαίνω. Fut. infin. mid. w. pass. sense κρανέεσθαι, *will be accomplished.*

κραιπνός, -ή, -όν, *rushing, swift.*

Κρανάη, dat. -ῃ †, *Cran'aē*, island, unknown except as mentioned Γ 445.

κραναός, -ή, -όν, *rocky, rugged.*

κρανέεσθαι, see κραίνω.

κράνεια, -είης, ἡ, *cornel-tree.*

κραταιός, -ή, -όν (κράτος), *strong, mighty.*

κρατερός, -ή, -όν (κράτος), *strong, mighty; violent, harsh, fierce.* Cf. καρτερός and § 58.

κρατερ-ώνυξ, plur. -ώνυχες (ὄνυξ, *nail, claw*), *strong-hoofed.*

κρατερῶς, adv., *sternly, firmly, stoutly*, Π 501.

κρατεντᾶων †, τῶν, *props*, very likely stones used as supports for the ends of spits, I 214.

κρατέω (κράτος), -έει, infin. κρατέειν, *have power over, be lord over, be superior, conquer.*

κρᾶτί, κρᾶτός, see κάρη and § 100.

κράτος, τό, *strength, might, victory.* Cf. κάρτος and § 58.

κρέας, τό (Lat. *carō*), plur. κρέα, *flesh, meat.*

κρεῖον †, τό, *dresser* for meat, I 206.

κρείουσα †, *queen*, X 48.

κρείσσων, -ον (κράτος), comparat. adj., *more powerful, mightier, superior.*

κρείων, gen. plur. κρειόντων, *ruling, lord, ruler, king.*

Κρείων, -οντος †, *Cre'on*, a Greek, father of Lycomedes, I 84.

κρήγυον †, adj., *good*, A 106.

κρή-δεμνον, τό (κάρη and δέω, *bind*), head-band, head-dress, veil; see

Introduction, 21. See also note on Π 100. κρήδεμνα λύωμεν.

κρηῆναι, κρήηνον, see κραιαίνω.

κρήνη, ἡ, *spring* of water.

Κρῆτες, -τῶν, *Cre'tans*, inhabitants of the island of Crete.

Κρήτη-θεν †, adv., *from Crete*, Γ 233.

κρητήρ, -ῆρος, ὁ (κεράννῡμι), *mixing-bowl* for mixing wine with water. While the proportions of wine and water of course varied, a common mixture (in classical times), was two parts of wine and three of water (cf. Aristophanes, *Knights*, 1187).

κρίκε †, 2 aor., *creaked*, Π 470.

κρίνω (Lat. *cernō*), imperat. κρῖνε, partic. κρίνοντες, aor. ἔκρῑνεν, partic. κρῖνᾱς, *separate, pick out, select; marshal, arrange* (B 446); **mid.** κρῖνονται, subj. κρῑνώμεθα, aor. partic. κρῑνάμενος, *choose* or *select for oneself; strive together, seek a decision* in war (B 385).

κροαίνων, partic., *stamping, galloping.*

κροκό-πεπλος, -ον, *with saffron-colored robe.*

Κρονίδης, ὁ, *Cron'ides, son of Cro'nus*, Zeus.

Κρονίων, -ίωνος, *Croni'on, son of Cro'nus*, Zeus.

Κρόνος, ὁ, *Cro'nus*, father of Zeus.

κρόταφοι, οἱ, *temples* of the head.

κρουνός, ὁ, *spring* of water.

κρύβδα †, adv., *without the knowledge of*, Σ 168.

κρυερός, -ή, -όν, *icy, chill.*

κρυόεις, -εσσα, -εν, *icy, chill, causing chilly fear, horrid* (Z 344).

κρυπτάδιος, -η, -ον (κρύπτω), *secret*; neut. plur. *secret thoughts* or *plans.*

κρύπτω, aor. infin. κρύψαι, *hide.*

κρύσταλλος, ὁ (Lat. *crūsta*), *ice.*

κταμένης, κταμένοιο, κτάνον, see κτείνω.

κτάομαι, aor. ἐκτήσατο, perf. infin. ἐκτῆσθαι, *acquire*, perf. *possess.*

[**κτέαρ**], only dat. plur. κτεάτεσσιν (κτάομαι), *possessions.*

κτεατίζω (κτέαρ), aor. κτεάτισσα, *acquire, win.*

κτείνω, imperf. κτεῖνον, fut. κτενέει, -ει, infin. κτενέειν, partic. κτενέοντα, aor. κτεῖνας, ἔκτεινεν and κτῖνε, subj. κτείνῃ, infin. κτεῖναι, partic. κτείνᾱς, 2 aor. ἔκτανες, -ε(ν), κτάνον, infin. κτάμεναι, **mid.** 2 aor. partic. κταμένοιο, -ης, in pass. sense; **pass.** pres. partic. κτεινόμενος: *kill, slay.*

κτερίζω, infin. -έμεν, *bury* with honors.

κτερίζω, fut. κτεριῶ, -οῦσιν, same as κτερείζω, *bury* with honors.

κτῆμα, -ατος, τό (κτάομαι), *possession*; plur. *possessions, treasures.*

κτῆσις, -ιος, ἡ (κτάομαι), *goods, possessions.*

κτητοί †, verbal, *to be acquired*, I 407.

κτίλος, ὁ, *ram.*

κυάνεος, -η, -ον (κύανος), made *of* κύανος (Σ 564); *dark blue, dark, black.*

κυανό-πρῳρος, -ον, *dark-prowed.*

κύανος, ὁ, formerly interpreted *blue steel*, but more probably *smalt, blue glass* (cf. note on Σ 564).

κυβερνήτης, ὁ (Lat. *gubernātor*), *steersman, pilot*, T 43.

κυβιστάω, -ῶ, *tumble head-foremost, throw a somersault, tumble.*

κυβιστη-τήρ, -ῆρος, ὁ, *diver* (Π 750), *tumbler* (Σ 605).

κυδαίνω (κῦδος), imperf. κύδαινε, -ον, *give honor* or *glory* to; *glorify.*

κῡδάλιμος, -ον (κῦδος), *glorious; noble* (heart).

κῡδι-άνειρα, accus. -αν (ἀνήρ), man-glorifying, *man ennobling.*

κυδιάω (κῦδος), partic. -άων, *be proud; step* or *move proudly.*

κύδιστος, -η, -ον (κῦδος), superl. adj., *most glorious, most exalted.*

κυδοιμός, ὁ, *tumult* of battle, *confusion.* Personified, Σ 535.

κῦδος, *τό*, *glory, grandeur, honor.*

κυδ-ρός, *-ή, -όν* (κῦδος), *noble, august.*

κυκάω, pass. aor. κυκήθησαν, *stir up, throw into confusion.*

κύκλος, *ὁ, ring, circle; wheel*; plur. κύκλοι and κύκλα (τά). In the meaning *wheels* the latter form is used (cf. Σ 375).

κύκνος, *ὁ* (Lat. *cycnus* or *cŷgnus*), *swan.*

κυλίνδω, *roll*; **mid.** partic. κυλινδόμενος, *-μένη, roll oneself, roll, roll over.*

κυλλο-ποδίων (κυλλός, *crooked*, and πούς), *crook-footed, limping.*

κῦμα, *-ατος, τό, wave, billow.*

Κυμοδόκη †, *Cymod'oce*, a Nereid, Σ 39.

Κυμοθόη †, *Cymoth'oë*, a Nereid, Σ 41.

κυνέη, *ἡ, helmet*; Introduction, 33, 34.

κύνεος †, adj., *shameless*, I 373.

κυνέω, aor. κύσε, *kiss.*

κυν-ῶπα †, *dog-eyed, hound*, i. e. shameless, A 159.

κυν-ῶπις, *-ιδος* (κύων and ὤψ, *eye, face*), adj. fem., *dog-eyed, shameless.* Cf. κυνῶπα, A 159.

κύπελλον, *τό, goblet, cup.*

Κύπρις, *Cy'pris*, an epithet of Aphrodite, from the island of Cyprus, an especial seat of her worship.

κυρτός, *-ή, -όν* (Lat. *cur-vus*), *bent, rounded.*

κύρω, aor. partic. κύρσᾱς, **mid.** pres. κυρεται, *fall in with, light upon.*

κύσε, see κυνέω.

κύων, κυνός, etc., voc. κύον, *ὁ, ἡ* (Lat. *canis*), *dog*; also used as a word of reproach for a *shameless* person. κύων Ὠαρίωνος, *dog of Orion, dog-star* (*Sĭrius*).

κῶας, *τό* (κεῖμαι), plur. κώεα, *fleece.*

κωκῡτός, *ὁ* (κωκύω), *wailing, moaning.*

κωκύω, imperf. ἐκώκυε, aor. κώκῡσεν, partic. κωκύσᾱσα, *shriek, wail, lament.*

κώπη, *ἡ* (cf. Lat. *capulum*, Eng. 'haft' or 'heft,' 'heave'), *handle, hilt* of sword.

κωπή-εις, *-εσσα, -εν, hilted.*

Λ—λ

λᾶας, dat. λᾶι, accus. λᾶαν, dat. plur. λάεσσι, *ὁ, stone.*

λάβε(ν), etc., see λαμβάνω.

λάβρος, *-η, -ον, violent, furious.*

λαγχάνω, 2 aor. ἔλαχον, partic. λαχόντα, reduplicated 2 aor. subj. λελάχωσι, *obtain by lot*, or *for one's portion*; reduplicated 2 aor. *make one to share in, give one his portion of* (πυρός).

λαγώς, *ὁ, hare.*

Λαερτιάδης, *son of Laër'tes*, Odysseus.

λάζομαι, opt. 3 plur. λαζοίατο, imperf. λάζετο, *take, grasp, seize*; *bite* (ὀδάξ, *with the teeth*).

λάθε(ν), etc., see λανθάνω.

λαθι-κηδέα †, adj., accus. sing. of λαθικηδής, causing to forget care, *soothing*, X 83.

λαιμός, *ὁ, throat.*

λᾶϊνεοι †, adj., *of stone*, X 154.

λάινος, *-ον* (λᾶας), *of stone.*

λαισήιον, *τό*, untanned skin used as a shield; Introduction, 28.

λαιψηρός, *-ή, -όν, nimble, swift.*

Λακεδαίμων, *-ονος, ἡ, Lacedae'mon*, Laconia, kingdom of Menelaus.

λαμβάνω, 2 aor. ἔλαβε and ἔλλαβε, λάβε(ν), subj. λάβῃ(σι), opt. λάβοι, imperat. λαβέ, partic. λαβών, -οῖσα, *take, seize, grasp; receive.*

λαμπετάω (λάμπω), partic. λαμπετάοντι, *shine, gleam.*

Λάμπος, *Lam'pus*, son of Laomedon and brother of Priam.

λαμπρός, *-ή, -όν* (λάμπω), *bright, shining, splendid* (Π 216). Superl. λαμπρότατος.

λάμπω (cf. Eng. 'lamp'), imperf. ἔλαμπε, **mid.** pres. partic. λαμπόμε-

νις, imperf. (ἐ)λάμπετο, λαμπέσθην, *shine, gleam.*

λανθάνω (Lat. *lateō*), 2 aor. ἔλαθε and λάθε(ν). subj. λάθῃσι, opt. λάθοι, partic. λαθών, *escape the notice of*; with partic., do a thing *unawares, secretly*; **mid.** 2 aor. λάθετο, subj. λάθωμαι, reduplicated imperat. λελαθέσθω, perf. partic. λελασμένος, *forget* (often w. gen.).

λάξ (cf. Lat. *calx*), adv., *with the heel.*

Λαοδίκη, (1) *Laod'ice,* daughter of Priam and Hecabe, and wife of Helicaon, Γ 124, Ζ 252; (2) another *Laod'ice* was the daughter of Agamemnon, I 145, 287.

Λαοθόη, *Laoth'oē,* daughter of Altes and mother of Lycaon and Polydorus, by Priam.

Λαομεδοντιάδης, *son of Laom'edon,* Priam (Γ 250).

λαός, ὁ, *people, soldiery, soldiers, men.* Cf. § 77.

λαο-φόρον †, adj., people-bearing, *public,* O 682.

λαπάρη, ἡ, *flank,* the soft *side* of the body below the ribs.

λάρναξ, -ακος, ἡ, *chest, box.*

λάσιος, -η, -ον, *hairy, shaggy*; λάσια στήθεα, a mark of manliness, strength, and courage.

λάσκω (Lat. *loquor*), *sound, crackle,* etc., perf. partic. λεληκώς (w. ὀξύ), *with shrill cry,* X 141.

λαυκανίη, ἡ, *throat, gullet,* X 325.

λαφύσσω, *gulp down, greedily devour,* imperf. 3 dual λαφύσσετον for λαφυσσέτην, Σ 583.

λάχνη, ἡ (cf. Lat. *lāna*), *wool, woolly hair.*

λαχνή-εις, -εσσα, -εν (λάχνη), *hairy, shaggy.*

λαχόντα, see λαγχάνω.

λάψοντες †, fut. partic. of λάπτω, *to lap,* Π 161.

λέβης, -ητος, ὁ, *caldron.*

(a) **λέγω,** imperf. λέγε, *tell over, recount*; **pass.** aor. ἐλέχθην, *was numbered,* Γ 188. But cf. note.—Same word as the following:

(b) **λέγω** (cf. Lat. *legō, collect*), **mid.** or **pass.** subj. λεγώμεθα, *let us be gathered,* but cf. note, B 435; aor. infin. mid. λέξασθαι, *to gather themselves, to assemble,* B 125.

λείβω (Lat. *lībō*), infin. λειβέμεν, partic. λείβων, imperf. λεῖβε, *pour, pour out* as a libation, *shed* δάκρυα.

λειμών, -ῶνος, ὁ, *meadow.*

λείουσιν, see λέων.

λείπω (Lat. *linquō*), imperf. ἔλειπον, -ε, λεῖπε, fut. infin. λείψειν, 2 aor. λίπον, ἔλιπε(ν), λίπε(ν), ἔλιπον, subj. λίπῃ, opt. λίποιτε, λίποιεν, imperat. λίπετε, partic. λιπών, -οῦσα, perf. λέλοιπεν, *leave, leave behind, abandon*; **mid.** (or pass.) λείπεσθαι, 2 aor. λιπόμην, λίπετο, opt. λιποίμην, λίποιτο, perf. infin. λελεῖφθαι, partic. λελειμμένοι, *be left behind* (for the aor. cf. § 185); **pass.** 2 aor. λίπεν = ἐλίπησαν, Π 507.

λειριό-εις, -εσσα, -εν (λείριον, *lily*), *delicate*; perhaps *shrill, clear,* Γ 152.

λεῖστός, -ή, -όν, see λῃστός.

λέκ-τρον, τό (λεχ of λέχ-ος, λέκ-τυ, etc.), *bed.*

λελασμένος, see λανθάνομαι.

λελάχωσι, see λαγχάνω.

λεληκώς, see λάσκω.

λέλοιπεν, see λείπω.

λεξάσθων, λέξεο, λέξο, λέξον, see root λεχ.

λέπαδνα, τά, *breast-bands* of the Homeric horse, T 393.

λεπταλέῃ †, adj., *delicate, soft,* Σ 571.

λεπτός, -ή, -όν (λέπω, *peel*), *peeled, fine, delicate.*

Λεσβίς, accus. plur. Λεσβίδας, *Les'bian women.*

Λεσβό-θεν †, adv., *from Les'bos,* I 664.

Λέσβος, *Les'bos,* island in the Aegean sea.

λευγαλέος, -η, -ον (λυγρός), *wretched, miserable.*

λευκ-άσπιδα †, adj. accus. sing. masc., *with white shield*, X 294.

λευκός, -ή, -όν (cf. λεύσσω and Lat. *lūx, lūceō*), *bright, white.*

HARNESS OF THE HOMERIC HORSE.
Restoration by W. Reichel. (*Hom. Waffen* [2], Fig. 91.)

λευκ-ώλενος, -ον (ὠλένη, *elbow, forearm*), *white-armed*, Introduction, 20.

λεύσσω, *look, see.*

λεχ (cf. λέχος, *bed*, λόχος, *ambush*, ἄ-λοχος, *wife*, Lat. *lectus*, Eng. 'lie,' i. e. rest), aor. imperat. act. λέξον, *make to lie down*; **mid.** aor. ἐλέξατο, imperat. λέξεο (§ 153), λεξάσθων, 2 aor. imperat. λέξο, *lie down, lie asleep.* Note on I 67.

λέχ-ος, *τό*, *bed, couch, bier.* Dat. plur. λέχεσσι or λεχέεσσι. Note on Σ 233.

λέχοσ-δε, *to the bed.*

λέων, -οντος, ὁ (Lat. *leō*), 'lion.'—Dat. plur. λείουσιν (O 592) and λέουσι (X 262).

λήγω (Lat. *langueō*), imperat. λῆγε, infin. ληγέμεναι, partic. λήγοντα, imperf. λῆγε, fut. λήξω, aor. opt. λήξειεν, *leave off, cease.*

λήθη †, *ἡ*, *forgetfulness*, B 33.

λήθω (Lat. *lateō*), imperf. λῆθε, *escape the notice of*; **mid.** λήθεται, imperf. (ἐ)λήθετο, *forget.* Compare λανθάνω.

ληΐζομαι (ληΐς), aor. ληΐσσατο, *win as spoil.*

λήϊον, *τό*, *crop*, the *standing grain* of the field.

ληΐς, -ίδος, ἡ, *booty, spoil.*

ληιστός or **λεϊστός, -ή, -όν**, verbal of ληΐζομαι, *to be won as spoil*, I 408.

Λῆμνος, *Lem'nos*, island of the Aegaean.

λήξειεν, λήξω, see λήγω.

Λητώ, -οῦς, *Le'to*, mother of Apollo and Artemis, by Zeus. See § 94.

λιάζομαι, aor. λιάσθης, partic. λιασθείς, *bend* to one side, *retire, withdraw.*

λιαρός, -ή, -όν, *warm.*

λίγα (λιγύς), adv., *shrilly, loud.*

λιγέως, adv. of λιγύς, *in a loud, clear tone; loud, clearly.*

λιγύς, -εῖα (or λίγεια), *-ύ*, *clear-sounding, clear-toned, whistling* (ἀνέμων, O 620).

λιγύ-φθογγος, -ον (φθογγή), *clear-voiced, loud-voiced.*

λῖην, *very, exceedingly*; **καὶ λῖην**, *assuredly*, A 553.

λίθος, -οιο, ὁ, *stone, rock.*

λιλαίομαι, -εαι, *desire, yearn for eagerly*, w. infin. or w. gen.

λιμήν, -ένος, ὁ, *harbor.*

Λιμνώρεια †, *Limnoreï'a*, a Nereid. Σ 41.

λίνον, -οιο, τό (Lat. *līnum*), *linen.*

λίνον †, *τόν*, *Linus-song*, Σ 570.

λίπα, λίπ', adv., *sleekly, richly* (with oil).

λιπαρο-κρήδεμνος †, adj., *with glistening veil*, Σ 382. Cf. Introduction, 21.

λιπαρός, -ή, -όν (λίπα), *shining with oil, sleek, rich* (I 156), *shining white.*

λίπε(ν), λίπετε, λίπῃ, λίποιτε, λίπον, etc., see λείπω.

λῖς, ὁ, *lion*; an epicene noun, used for the lioness, probably, in Σ 318.

λίσσομαι (λιτή), imperf. λίσσετο, (ἐλ)λίσσοντο, iterat. λισσέσκετο, aor. imperat. λίσαι, 2 aor. infin. λιτέσθαι, *beseech, entreat, pray* or *beg for*.

λιτανεύω (λιτή), imperf. (ἐλ)λιτάνευε, *beg, beseech*.

λιτέσθαι, see λίσσομαι.

λιτή, ἡ, *prayer*; personified in plur., I 502.

λτί, dat. sing. of neut. substant., *linen*, Σ 352.

λοετρά, -ῶν, τά (λοέω, λούω, Lat. *lavō*), *baths, bath*.

λοετρο-χόος, -ον (χέω), *bath-pouring*; w. τρίποδα (Σ 346), a tripod *with water for the bath*: i. e. a kettle with three feet, in which water for the bath was warmed.

λοιβή, ἡ (λείβω), *libation*.

λοίγιος, -η, -ον (λοιγός), *destructive, deadly, dreadful*.

λοιγός, ὁ (cf. λυγρός), *destruction, ruin*.

λοιμός †, ὁ, *pestilence*, A 61.

λούω (for λόϝω, Lat. *lavō*), aor. λοῦσεν, λοῦσαν, imperat. λοῦσον, infin. λοῦσαι, *wash, bathe*; **mid.** pres. infin. λούεσθαι, *bathe oneself*.

λόφος, ὁ, *plume* of horse-hair, on helmet; *crest*; Introduction, 33.

λοχάω (λόχος), aor. infin. λοχῆσαι, *lie in ambush*.

λόχον-δε, adv., *to ambush*.

λόχος, ὁ (cf. λέχ-ος), an *ambush*.

λυγρός, -ή, -όν (cf. λευγαλέος, λοίγιος, and Lat. *lūgeō*), *mournful, wretched, miserable, grievous*.

λύθρον, τό, or **λύθρος**, ὁ (cf. Lat. *lutum*), *defilement, filth; gore*.

Λυκάων, -ονος, *Lyca'on*: (1) father of Pandarus (E 276, 283); (2) son of Priam and Laothoë (Γ 333, X 46).

Λυκίη, *Lyc'ia*, district of Asia Minor.

Λύκιοι, *Lyc'ians*, allies of the Trojans.

Λυκομήδης, accus. -εα, *Lycome'des*, son of Creon, from Boeotia.

λύκος, ὁ (Lat. *lupus*), *wolf*.

λύματα, τά (λούω, cf. Lat. *lutum*), things washed away, *offscourings, defilements*; see foot-note on A 314.

Λυρνησσός, *Lyrnes'sus*, town of Mysia, opposite Lesbos.

λύσις, -ιος, ἡ (λύω), *ransoming*.

λύσσα, ἡ, *rage, madness* of war.

λύω (Lat. *luō* and *so-lvō*), subj. λύωμεν, imperf. λύον, fut. λύσω, aor. ἔλυσα, ἔλυσεν, λῦσε, ἔλυσαν, λῦσαν, imperat. λῦσον, infin. λῦσαι, *loose, unloose, let go, set free, dismiss; unyoke; destroy; make loose* γούνατα, κτλ., i. e. *weaken*, in death.—**Mid.** fut. λυσόμενος, aor. ἐλύσαο, *get freed for oneself, ransom*.—**Pass.** perf. λέλυται, λέλυνται, aor. λύθη, λύθεν, *be freed, be set free*; of ropes, *be loosed, be slack*.

λωβάομαι (λώβη), aor. opt. λωβήσαιο, *bear oneself outrageously, commit insult*.

λώβη, ἡ (Lat. *lābēs*), *outrage, disgrace; scandal*.

λωβητήρ, ὁ (λωβάομαι), *slanderer*.

λωβητόν †, adj., *outraged, abused, an object of abuse*, Ω 531.

λωίων, -ον, comparat. adj., *more advantageous, better*.

M—μ

μά, particle used in oaths, *verily*, with accus. In negative sentences **οὐ μά** is found. A strong affirmation is expressed by **ναὶ μά**.

μαζός, ὁ, *breast*.

μάθον, see μανθάνω.

μαιμάω (reduplicated from root μα, cf. μεμαώς), *be very eager*.

μαινάδι †, τῇ (cf. 'maenad'), *mad woman*, X 460.

μαίνομαι, *rage, rave, be furious*. Note on Z 389.

μαίομαι, fut. *μάσσεται, seek out.* Note on I 394.

Μαῖρα †, *Mae'ra,* a Nereid, Σ 48.

μάκαρ, *-αρος, blessed, happy.*

Μάκαρος †, *τοῦ, Ma'car,* a king of Lesbos, Ω 544.

μακρός, *-ή, -όν, long, high.*—Neut. as adv. **μακρόν, μακρά.** With verbs of shouting, *over a wide space, loud*; w. **βιβάς,** etc., taking *long* strides.

μακών, see *μηκάομαι.*

μάλα, adv., *very, exceedingly, mightily, greedily* (Γ 25), *surely, certainly.*—Comparat. **μᾶλλον,** *more, rather.*—Superl. **μάλιστα,** *most, chiefly, especially, in preference to all others.*

μαλακός, *-ή, -όν* (cf. Lat. *mollis*), *soft, mild, gentle.* Comparat. *μαλακώτερος.*

μαλερός, *-ή, -όν, mighty, devouring.*

μᾶλλον, see *μάλα* and note on I 300.

μάν (Attic *μήν*), *surely, certainly, in truth*; cf. § 31.—**ἦ μάν,** *assuredly.*

μανθάνω, 2 aor. *μάθον, learn, learn how.*

μαντεύομαι (*μάντις*), *prophesy.*

μάντις, *-ιος* and *-ηος,* voc. *μάντι,* ὁ, *seer, prophet.*

μαντοσύνη, ἡ (*μάντις*), *seer's art.*

μαραίνω (cf. Lat. *morior*), *put out, extinguish*; **pass.** aor. *ἐμαράνθη.*

μαρμαίρω, partic. *μαρμαίροντα, shine, gleam.*

μαρμάρεος, *-η, -ον* (cf. *μαρμαίρω*), *shining.*

μάρμαρος (cf. *μαρμαίρω*), adj., *shining,* applied to a stone.

μάρναμαι, *fight, contend, quarrel.*

Μάρπησσα, *-ης* †, *Marpes'sa,* daughter of Evenus, mother of Cleopatra, and wife of Idas, I 557.

μάρπτω, aor. infin. *μάρψαι, grasp, overtake.*

μάρτυρος, ὁ (cf. Lat. *memor*), one who remembers, *witness.*

μάσσεται, see *μαίομαι.*

μαστακα, accus. sing. of *μάσταξ,* ἡ, *food,* I 324.

μαστίζω (*μάστιξ*), aor. *μάστιξεν, whipped,* X 400.

μάστιξ, accus. *-ῖγα,* ἡ, *whip, lash.*

ματάω (*μάτην, in vain*), aor. *ἐμάτησεν, delay* or *labor in vain,* Π 474.

μάχαιρα, ἡ (*μάχ-ομαι*), *knife,* used especially for sacrificing animals.

μαχέομαι, see *μάχομαι.*

μάχη, ἡ (cf. *μάχ-ομαι*), *battle, fight.*

μάχομαι, dual *μάχεσθον,* imperat. *μαχέσθω*: also **μαχέομαι,** fut. *μαχέσσομαι,* 3 plur. *μαχέονται,* aor. *μαχεσσάμεθα,* opt. *μαχέσαιο,* infin. *μαχέσ(σ)ασθαι*: *do battle, fight, contend, quarrel.*

μάψ, adv., *hastily, rashly, in vain.*

μέγα, adv., see *μέγας.*

Μεγάδης, accus. *-δην* †, *son of Me'gas,* Perimus, Π 695. Cf. § 157.

μεγά-θῡμος, *-ον, great-hearted, spirited, brave.*

μεγάλα, adv., see *μέγας.*

μεγαλ-ήτωρ, *-ήτορος* (*ἦτορ*), *great-hearted, spirited, proud.*

μεγαλωστί, adv., *over a great space.*

μέγαρον, *-οιο, τό* (*μέγας*), great *hall,* apartment either of men or of women; plur. *house, palace.*

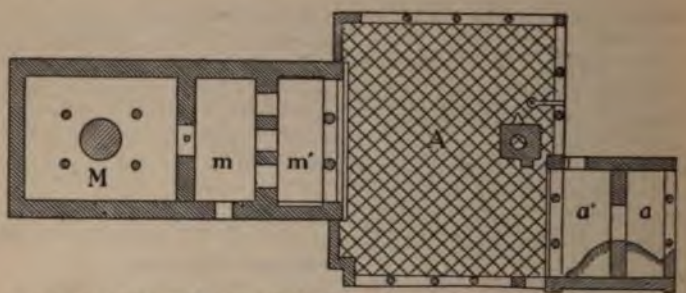
μέγας, *μεγάλη, μέγα* (Lat. *mūgnus*), *great, high, long, mighty, loud* of a sound; *μέγα φρονέων, in high spirits* (X 21); *μέγα* and *μεγάλα,* neut., are used as adverbs.—Comparat. **μείζων,** *-ον.*—Superl. **μέγιστος,** *-η, -ον.*

μέγεθος, *τό* (*μέγας*), *greatness, height, stature.*

μεδέων (= *μέδων*), *ruling, ruler.*

μέδομαι, opt. *μεδοίατο,* fut. *μεδήσομαι, take thought of, consider, bethink oneself of* (w. gen.).

μέδων, *-οντος,* ὁ (cf. *μέδομαι*), one that takes thought, *leader, counselor, commander.*



PLAN OF THE CENTRAL APARTMENTS OF THE PREHISTORIC PALACE AT TIRYNS.
(Cf. the complete design by W. Dörpfeld.)

M = the great *hall* (μέγαρον) of the men, with *hearth* (ἐσχάρη) surrounded by four *pillars* (κίονες).
m = the *entrance hall* (πρόδομος) of the megaron.
m′ = the *portico* of the megaron (αἴθουσα δώματος).
A = the *courtyard* (αὐλή), surrounded by *porticoes* (αἴθουσαι), and containing a sacrificial pit.
a a′ = two porticoes facing in opposite directions and connected by a double door, through which the courtyard is entered (αὔλειαι θύραι). Such an entrance is called by Homer τὸ πρόθυρον or τὰ πρόθυρα (cf. note on X 66).

μεθ-άλλομαι, 2 aor. partic. μετάλμενος, *leap after.*

μεθείω, μεθέμεν, see μεθίημι.

μεθ-έπω, imperf. μέθεπε, *go after, follow after*; causative, *drive* (ἵππους) *after* (Τυδεΐδην). E 329.

μεθ-ήμων, -ον (μεθ-ίημι), *inactive, negligent, lax, remiss.*

μεθ-ίημι, -ιεῖς (§ 132), partic. μεθιέντα, imperf. μεθίει, 2 aor. subj. μεθείω, infin. μεθέμεν, *let go, give up, abandon*; intrans. *forbear, be listless, remiss.*

μεθ-ομίλεον †, imperf., *moved among, associated with.* A 269.

μέθυ, τό (Eng. 'mead,' Germ. *Meth*; cf. 'amethyst'), *wine.*

μειδάω (originally σμ-; Eng. 'smile'), aor. μείδησεν, *smile.*

μείζων, see μέγας.

μείλια, τά (cf. μέλι), *soothing gifts,* applied to a bridal dowry.

μείλινος, -η, -ον (μειλίη), *of ash wood, ashen.*

μειλιχίῃ †, τῇ, *mildness.* O 741.

μειλίχιος, -η, -ον, and μείλιχος, -ον (cf. μείλια), *soft, mild, gentle.*

μείρομαι (cf. μέρ-ος, *portion,* μόρ-σι, and Lat. *mereō*), imperat. μείρεο, perf. ἔμμορε, *obtain a portion of, share in* (w. gen.).

μείων, -ον, comparat. of μικρός, *smaller.*

μέλαθρον, -ου, τό, *roof, dwelling.*

μελαίνομαι (μέλας), *grow dark.*

μελάν-δετα †, adj., *black-bound*; i. e. w. black hilts. O 713.

Μελάνιππος, *Melanip'pus.* (1) a Trojan slain by Teucrus, Θ 276 (†); (2) a Trojan slain by Patroclus, Π 695 (†).

μελάν-ῡδρος, -ον (ὕδωρ), *of dark water.*

μέλας, μέλαινα, μέλαν, *black, dark-colored, gloomy.*

Μελέαγρος, *Melea'ger,* son of Oeneus and Althaea. See p. 105.

μέλι, -ιτος, τό (Lat. *mel*), *honey.*

μελίη, ἡ, *ash* (the tree); *ashen spear.*

μελι-ηδής, gen. -έος (ἡδύς), *honey-sweet.*

μέλισσα, ἡ (μέλι), *bee.*

Μελίτη †, *Mel'ite,* a Nereid. Σ 42.

μελί-φρων, gen. -ονος (φρήν), *honey-hearted, sweet.*

μέλλω, *intend, be about,* generally w. fut. infin., more rarely w. pres.; imperf. *was destined* or *fated*; *μέλλει,* impersonal, *is like, is doubtless* (= ἔοικε). Further, see notes on **A** 564, **B** 116, **Π** 46, **Σ** 362.

μέλος, *τό, limb* of body.

μέλπηθρα, *τά* (*μέλπω*), *plaything, sport,* **Σ** 179.

μέλπω, *celebrate with song and dance, praise in song*; mid. *ἐμέλπετο, sang.*

μέλω, usually in 3 sing. *μέλει,* 3 plur. imperat. *μελόντων,* fut. *μελήσει,* mid. *μελήσεται,* perf. *μέμηλεν,* subj. *μεμήλῃ, it is a care, a concern; be an object of care* to a pers. (dat.). Mid. in act. sense.

(**μέμαα**), *μέμαμεν, μεμάασι, μεμαώς, -υῖα,* perf. w. pres. meaning, *strive, desire, be eager, press on.* Furnishes plur. forms of *μέμονα,* which see.

μέμηλεν, see *μέλω.*

μέμονα (cf. *μέν-ος,* Lat. *mēns, meminī*), perf. w. pres. meaning, *seek, desire, be eager.* Furnishes sing. forms for *μέμαμεν,* which see.

μέν = *μήν* (§ 31), *surely, truly, to be sure, certainly*; can not always be translated. Sometimes its clause is contrasted with a following one introduced by **δέ**, ἀλλά, ἀτάρ, αὐτάρ, or **αὖτε.**—**οἳ μὲν . . . οἳ δέ,** *the one party . . . the other, some . . . the others.*

μενεαίνω (*μέν-ος, μέ-μον-α*), aor. *μενεήναμεν, be angered, be enraged; eagerly desire, be eager.*

Μενέλᾱος, *Menela'us,* son of Atreus, brother of Agamemnon, and husband of Helen.

μενε-πτόλεμος, *-ον, abiding in battle, steadfast.*

μενε-χάρμης, plur. *-χάρμαι, abiding in battle, steadfast.*

μενο εικής, *-ές* (*εἰκώς,* partic. of *ἔοικα*). *suiting the desire, satisfying, abundant.*

Μενοιτιάδης, *son of Menoe'tius,* i. e. Patroclus.

Μενοίτιος, *Menoe'tius,* son of Actor and father of Patroclus.

μένος, *-εος, τό* (cf. *μέ-μα-μεν, μέ-μον-α*), *strength, might; spirit* of life; *courage; rage, anger.*

μένω (cf. Lat. *maneō*), iterat. imperf. *μένεσκον,* fut. *μενέω, -έουσι,* aor. *ἔμειναν,* opt. *μείνειας,* imperat. *μείνατε,* infin. *μεῖναι, stay, make a stand, wait, remain; wait for.*

μερμηρίζω, aor. *μερμήριξεν, ponder, consider, be in doubt.*

μέροπες, *-όπων, -όπεσσι, mortal* (if cognate w. *mors*).

μεσηγύ (*μέσος*), adv., *between,* w. gen.

μέσος and **μέσσος,** *-η, -ον* (Lat. *medius*), *middle, middle of, in the middle.*—*τὸ μέσον, the middle, the space between.*

μεσ(σ)ηγύ(ς), see *μεσηγύ.*

Μεσσηΐδος †, from nom. **Μεσσηΐς,** *Messe'is,* a spring, perhaps in Laconia, **Z** 457.

μέσσος, *-η, -ον,* see *μέσος.*

μετά, μετ', *μεθ'* (before rough breathing), adv. and prep. w. gen., dat., or accus. **W. gen.** *with, among.* **W. dat.** *with, among, amid, in.* **W. accus.** *into the midst of, after, next to, in, among.*—Also accented **μέτα,** §§ 164, 166.
Meaning as **adv.** *into the midst, therewith, among* (them).

μετα-δαίνυμαι, *feast with, dine with,* followed by dat.

μετα-κτάθω, imperf. *μετεκίαθε, -ον, go* or *follow after.*

μετα-λήγω, aor. partic. *μεταλλήξαντι, cease from.*

μεταλλάω, *-ῶ, -ᾷς,* imperat. *μετάλλᾱ, seek after, inquire, question, ask about.*

μεταλλήξαντι, see *μετα-λήγω.*

μετάλμενος, see *μεθάλλομαι.*

μετα-νάστης, -ου, ὁ (ναίω), one who has changed his home, a *settler, outlander.*

μετα-νίσσομαι, imperf. μετενίσσετο, *go over, pass over.*

μεταξύ †, adv., *between,* A 156.

μετα-πρεπέ'(α) †, adj. accus. of μεταπρεπής, *conspicuous among,* Σ 370.

μετα-πρέπω, *be conspicuous among, be eminent among.*

μετα-(σ)σεύομαι, imperf. μετεσσεύοντο, *hurry after.*

μετα-τρέπομαι, 2 aor. (in tmesis) μετὰ δ' ἐτράπετο, *turn* oneself *around* (A 199); *turn* oneself *to, give heed to, regard* (w. gen.).

μετ-αυδάω, imperf. μετηύδᾱ, -αε, *speak* to or among.

μετά-φημι, imperf. μετέφη, *speak in the midst* of listeners; *address.*

μετα-φρασόμεσθα †, fut., *we will consider again,* A 140.

μετά-φρενον, τό (φρένες), properly the part of the body 'behind the midriff,' the upper part of the *back,* as used by Homer.

μετα-φωνέω, imperf. μετεφώνεε(ν), *speak in the midst* of listeners.

μετ-έειπον, μετέειπε(ν), 2 aor., *spoke among, spoke to, addressed.*

(1) **μέτ-ειμι** (εἶμι), *come after, come later.*

(2) **μέτ-ειμι** (εἶμί), subj. μετέω, μετέῃσιν, infin. μετέμμεναι, fut. μετέσσεται, *be among, be between* or *intervene* (B 386).

μετ-έρχομαι, fut. μετελεύσομαι, aor. partic. μετελθών, *go after* (Πάριν); *go among* (ἀγέληφι).

μετεσσεύοντο, see μετα-(σ)σεύομαι.

μετέφη, see μετάφημι.

μετεφώνεε(ν), see μεταφωνέω.

μετηύδᾱ, see μεταυδάω.

μετ-όπισθε(ν), adv., *behind, back; afterward,* X 119.

μετ-οχλίζω, aor. opt. μετοχλίσσειε, *move away, push back.*

μετ-ώπιος, -ον (μέτωπον), *in the forehead.*

μέτ-ωπον, τό (ὤψ), *forehead; front* of helmet.

μή, adv. and conj. (in respect to use cf. Lat. *nē*), *not, that not, lest* (after expressions of fear). Used in prohibitions, exhortations, wishes, conditional clauses, purpose and object clauses, and regularly w. infin.—**μὴ οὐ,** *lest not.* See §§ 193, 195, 196, 201, 213.

μη-δέ, *nor, and not, not even,* cf. μή. —**μὴ δέ** (as two words), *but not.* Compare οὐ δέ.

μήδεα, τά (μέδομαι), *plans, counsels.*

μηδέν †, neut. of μηδείς, *nothing,* Σ 500.

μήδομαι (μέδομαι), *think out, devise, plan*; imperf. μήδετο, w. double accus., *devised . . . for,* X 395.

μηκάομαι, 2 aor. partic. μακών, *bleat,* of goats and sheep; then applied to the sounds of other animals; *groan, moan,* of a horse, Π 469.

μη-κ-έτι, *no more, no longer*; cf. μή.

μηλο-βοτῆρας †, τούς, *shepherds,* Σ 529.

(1) **μῆλον,** τό (Lat. *mālum*), *apple, fruit.*

(2) **μῆλον,** τό, generally plur., *sheep,* or *goats, flocks.*

μήν, *surely, truly.* See also ἦ μήν.

μήν, -νός, ὁ (Lat. *mēnsis*), 'month.'

μηνιθμός, ὁ (μηνίω), *wrath.*

μήνῑμα, τό (μηνίω), *cause of wrath,* X 358.

μῆνις, -ιος, ἡ, *wrath.*

μηνίω (μῆνις), *rage, be enraged, cherish wrath.*

Μηονίη, *Maeo'nia,* later called Lydia, district in Asia Minor.

μῆρα, τά (μηρός), *thigh-pieces,* cf. μηρία.

μηρία, τά (μηρός), *thigh-pieces,* pieces of flesh which, wrapped in fat, were burnt as a sacrifice to the gods.

Μηριόνης, -άο, *Meri'ones,* son of Molus and companion of Idomeneus.

μηρός, -οῦ, ὁ, *thigh.*

μήστωρ, -ωρος, ὁ (μήδομαι), *adviser, counselor, author, promoter, exciter.*

μήτε . . . μήτε, *neither . . . nor*, cf. μή.

μήτηρ, μητέρος or μητρός. μητέρι or μητρί, μητέρα, μῆτερ (Lat. *māter*), 'mother.'

μητιάω (μῆτις), *think out, consider, devise, advise, counsel.*

μητίετα, nom. and voc. (μητίομαι), *counselor.* See § 67.

μητίομαι (μῆτις), aor. subj. μητίσομαι, *devise.*

μῆτις, accus. -ιν, ἡ, *wisdom, cunning; counsel, plan.*

μήτρως, ὁ, mother's brother, *uncle.*

μῆχος, τό, *plan, resource, means.*

μία, see § 108, 1.

μιαίνω, aor. pass. μιάνθησαν, *stain, soil, defile.*

μίγνῡμι (cf. Lat. *misceō*, Eng. 'mix'), **mid.** 2 aor. μῖκτο, **pass.** aor. 3 plur. ἔμῑχθεν, partic. μῑχθείς, 2 aor. ἐμίγην, subj. μιγέωσι, opt. μιγείης, infin. μιγῆναι. From **μίσγω**, imperf. μίσγον, **mid.** pres. subj. μίσγεαι, imperf. μίσγετο. **Act.** *mix, mingle, bring together*; **mid.** and **pass.** *mingle oneself with, join, unite with, know; roll* (in the dust).

μιμνάζω (μίμνω), *remain, tarry.*

μιμνήσκω (cf. Lat. *mēns, meminī*), aor. partic. μνήσᾱσα, *remind* (w. accus. of pers., gen. of thing); **mid.** pres. imperat. μιμνήσκεο, fut. μνήσομαι, aor. (ἐ)μνήσατο, subj. μνησώμεθα, opt. μνησαίατο, imperat. μνῆσαι, partic. μνησάμενος, perf. μέμνημαι, fut. perf. μεμνήσομαι, *think of, remember* (w. gen.).

μίμνω (i. e. μι-μεν-ω, reduplicated from μένω), *remain, wait, stand one's ground; wait for.* Pres. partic. dat. plur. μιμνόντεσσι, B 296.

μιν, enclitic pronoun, accus., *him, her, it*, § 110 and notes on A 29, 237.

μίνυνθα, adv. (cf. Lat. *minus*), *a little, for a little time.*

μινυνθάδιος, -ον (μίνυνθα), *short-lived.* Comparat. μινυνθαδιώτερον, *of shorter duration*, X 54.

μίσγω, see μίγνῡμι.

μιστύλλω, *cut into bits.*

μίτρη, *belt* of metal; Introduction, 32.

μνάομαι (cf. μιμνήσκομαι), imperf. μνάοντο, *bethink oneself, think of* (φύγαδε, φόβοιο).

μνηστή, fem. adj. (μνάομαι, *woo*), *wooed, wedded.*

μογέω (cf. μόγις), aor. ἐμόγησα, *toil*, commonly w. cognate accus.

μόγις, adv., *with difficulty, scarcely, hardly.*

μόθος, ὁ, *tumult, battle-din.*

μοῖρα, dat. -ῃ, ἡ (cf. ἔμ μορε, μείρομαι), *part, portion; lot, fortune; fate.* **—κατὰ μοῖραν**, *as is meet, fitly.*

μοιρη-γενές †, voc., *child of fortune*, Γ 182.

μολοῦσα, -οῦσαι, see βλώσκω.

μολπή, ἡ (cf. μέλπω), *play, song, dance.*

μορ-μύρων (cf. Lat. *murmur*), partic., *murmuring*, of water.

μόρος, ὁ (ἔμ-μορε, μείρομαι), *lot, fate.*

μόρσιμος, -ον (μόρος), *fatal, fated; doomed to die*, X 13.

Μούλιος, *Mu'lius*, a Trojan, Π 696.

μοῦνος, -η, -ον (Attic μόνος), *only, alone.*

Μοῦσα, ἡ, *Muse*, goddess of epic song; generally plur.

Μυγδών, -όνος †, *Myg'don*, king of Phrygia, Γ 186.

μυελός, ὁ, *marrow.*

μυθέομαι, iterat. imperf. μυθέσκοντο, fut. μυθήσομαι, aor. subj. μυθήσομαι, opt. μυθησαίμην, imperat. μυθήσασθε, infin. μυθήσασθαι, *tell, speak, declare, explain* (A 74). Note on Σ 289.

μῦθος, ὁ, *word, speech*; see note on A 388, and cf. A 25, 545, Γ 87, Σ 361.

μυῖα, -ης, ἡ, *fly*.

μυκάομαι, perf. act. partic. μεμῡκώς, *bellow*.

μύκηθμός, ὁ (μῡκάομαι), *lowing, bellowing*.

Μυκηναῖος, -η, -ον (Μυκήνη or Μυκῆναι), *Mycenae'an*.

Μυκήνη-θεν, *from Myce'ne* (also -*ae*), the city in the Peloponnesus that was the seat of Agamemnon's rule.

Μύνης, -ητος, *My'nes*, son of Evenus, once king in Lyrnessus.

Μυρίνη, -ης †, *Myri'ne*, an Amazon, B 814.

μῡρίος, -η, -ον, *countless, measureless*, § 109.

Μυρμιδόνες, *Myr'midons*, subjects of Achilles, who lived in Phthia and Hellas.

μύρομαι, *weep* with many tears.

μυχός, ὁ, *innermost part* of house, *recess*.

μύω, aor. μύσαν, *close*, with eyes as subject, Ω 637.

μῶλος, ὁ, *battle-tumult*; the *straining, toil*, or *moil* of battle.

μωμήσονται †, fut., *will reproach*, Γ 412.

μώνυχες, accus. -ας (ὄνυξ), epithet of horses, *solid-footed*.

N—ν

ναί, *verily, truly*.—**ναὶ μά**, introducing affirmative oath, w. accus., *verily by*, A 234.

ναιετάω (ναίω), *dwell*.—**εὖ ναιετάοντας** (δόμους), *well-situated, comfortable*, Z 370.

ναίω, iterat. imperf. ναίεσκε, *dwell, dwell in, inhabit*.—**εὖ ναιομένων** (πολίων), *well-peopled*, Γ 400.

νάπαι, αἱ, *woodland valleys, dells*, Π 300.

ναύ-μαχος, -ον (μάχη), *suited for naval battle, for sea-fight*.

ναύτης, ὁ (Lat. *nauta*), *sailor*.

ναῦφι(ν) = νεῶν, gen. plur. of νηῦς, Attic ναῦς, *ship*. See §§ 101; 155, 1.

νεαροί †, adj., *young*, B 289.

νέατος, -η, -ον (νέος), same as νείατος, *last, uttermost, undermost*. Note on I 153.

νεβρός, ὁ (νέος), a *fawn*.

νέες, etc., plur. of νηῦς, *ship*. See § 101.

νε-ήκης, -ες (νέος and root ἀκ of ἀκ-ωκή, ἄκρος), *newly sharpened*.

νεῆνις, -ιδος, ἡ, *maiden*.

νείαιρα (νέος), fem. adj., *lower part of*, Π 465.

νείατος, -η, -ον (νέος), same as νέατος, *last, uttermost, lowest part of, undermost*.

νεικείω (νεῖκος), iterat. imperf. νεικείεσκε: also νεικέω, aor. ἐνείκεσας, νείκεσσεν: *quarrel, wrangle; upbraid, chide, rebuke*.

νεῖκος, -εος, τό, a *quarrel, strife, contest, fight*.

νειός, -οῖο, ἡ (νέος), *new land*, land plowed anew or for the first time, *fallow land*.

νεκρός, ὁ (cf. Lat. *necō*), *corpse*.

νέκταρ, -αρος, τό, *nectar*, the drink of the gods.

νεκτάρεος, -η, -ον (νέκταρ), *fragrant* like nectar; or perhaps *splendid*, as belonging to the gods, like nectar.

νέκυς, -υος, ὁ (cf. Lat. *necō*), the *dead*, a *corpse*.

νεμεσάω and **νεμεσσάω** (νέμεσις), imperat. νεμέσᾱ. aor. pass. 3 plur. νεμέσησθεν in act. sense, *feel indignant, feel* righteous *resentment, be wroth* at a person (dat.).

νεμεσίζομαι, *feel ashamed, be wroth with, blame*.

νέμεσις, ἡ (νέμω), dat. νεμέσσῑ (Z 335), righteous *indignation, resentment; censure* (Z 351); **οὐ νέμεσις** (supply

ἐστί), it is no cause for indignation, *let no one blame* (Γ 156).

νεμεσσάω, see νεμεσάω.

νεμεσσητόν (νεμεσσάω), neut. adj., *cause for blame.*

νέμω, aor. νεῖμεν, νεῖμαν, *allot, distribute; pasture*; **mid.** νέμονται (O 631), *feed, graze*; **pass.** νέμοιτο (B 780), *be fed upon, be devoured.* [The common **mid.** meaning *inhabit, dwell*, is seen in the comp. ἀμφι-νέμονται, Σ 156.]

νέομαι or **νεῦμαι**, νέονται, subj. νέηαι, *go, return, come*; pres. indic. sometimes has fut. meaning.

νέος, -η, -ον (νέϝος, Lat. *novus*), 'new,' *fresh, young*; as masc. substant., a *youth, young man.*—Comparat. **νεώτερος—νέον**, as adv., *newly, anew* (B 88), *recently, but now, just* (A 391).
Not to be confused w. νεός, gen. of νηῦς, *ship.*

νεοσσοί, οἱ (νέος), *young birds, nestlings.*

νε-ούτατος, -ον (οὐτάω), *recently* or *but now wounded.*

νέρθε, adv., *below, beneath.*

Νεστόρεος, -η, -ον (Νέστωρ), *of Nes'tor, Nes'tor's.*

Νεστορίδης, *Nes'tor's son*, Thrasymedes, I 81.

Νέστωρ, -ορος, *Nes'tor*, son of Neleus, and king of Pylos.

νευρή, ἡ, gen. νευρῆφι (Π 773) (cf. Lat. *nervus*), *sinew, bowstring.*

νεύω (cf. Lat. -*nuō*), aor. νεῦσε, *nod.*

νεφέλη, ἡ (cf. Lat. *nebula*), *cloud.*

νεφελ-ηγερέτα, ὁ (ἀγείρω), *cloud-gatherer*, Zeus. See § 67.

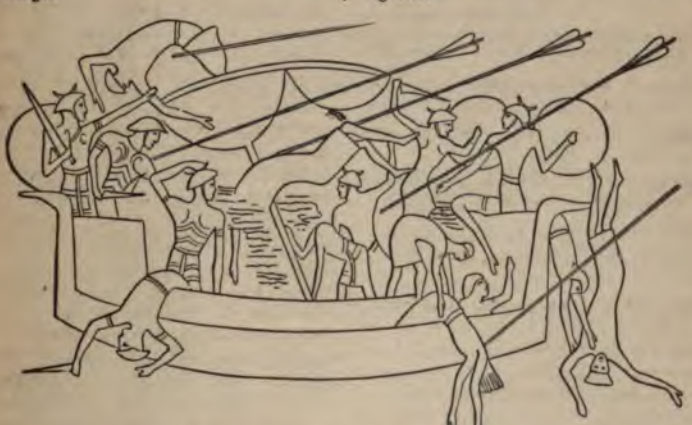
νέφος, gen. plur. -έων, τό (cf. Lat. *nūbēs, nebula*), *cloud.*

νεώτερος, see νέος.

νηγάτεος, -ον, *shining, glistening*, B 43; others translate *newly made.*

νηδύς, -ύος, ἡ, *womb.*

νῆες, etc., plur. of νηῦς, *ship.* See § 101.



(1) SHIP OF THE "PEOPLE OF THE SEA" WHO INVADED EGYPT IN THE TIME OF RAMESES III (ABOUT 1200 B. C.) AND WERE OVERCOME BY HIM.

This illustration is from a relief (cf. Champollion, *Mon. de l'Égypte*, vol. iii, Pl. ccxxii), which shows numerous vessels overwhelmed by the arrows of the Pharaoh. The warriors in this vessel are possibly ancient Sardinians. (After Helbig, *Hom. Epos*[1], Fig. 22.)

(2) PHOENICIAN VESSEL OF ABOUT 700 B. C. (After Helbig, *Hom. Epos*[1], Fig. 5.)

νηέω, aor. partic. *νηήσᾱς,* **mid.** aor. imperat. *νηησάσθω,* infin. *νηήσασθαι, heap up, load.*

νή-πιος, *-η, -ον* (cf. Lat. *im-pū-bēs*), *young, helpless, infant, inexperienced* (I 440), *childish, foolish, silly.*

Νηρηΐδες, *αἱ* (Νηρεύς, *Ne'reus,* a god of the sea, father of Thetis), *Ne'reïdes,* daughters of Nereus.

Νησαίη †, *Nesae'e,* a Nereid, Σ 40.

νῆσος, *-ου, ἡ* (*νέω,* Lat. *nō, nāre, swim*), *island.*

νηῦς, *νεός* and *νηός, ἡ* (*νέω, swim*; cf. Lat. *nāre, nāvis*), *ship.* Fully declined, § 101.

νίζω (*νιβ-*), aor. *ἔνιψε,* mid. *νίψατο, wash, cleanse.*

(3) SEA-FIGHT FROM THE "ARISTONOTHOS" VASE.

In technique closely related to the Mycenaean art. Seventh century B. C. In the Capitoline Museum at Rome. (After *Mon. dall' Inst.*, vol. ix [1869], Pl. iv.)

νήιον, adj. neut. (*νηῦς*), as substant. or w. *δόρυ* understood, *a ship timber.*

νηλ(ε)ής, *-ές.* dat. *νηλέϊ, ruthless, unpitying, pitiless*; § 161.

Νηλήϊος, adj. (Νηλεύς, *Ne'leus,* father of Nestor), *of Ne'leus, Ne'leus's.*

νηλής, *-ές.* see *νηλ(ε)ής.*

νημερτής, *-ές. unerring, true,* § 161. Neut. as adv. *truly.*

Νημερτής †, *Nemer'tes,* a Nereid, Σ 46.

νηός, *ὁ* (*ναίω*), dwelling of a god, *temple*: see § 77. [Not to be confused with *νηός.* gen. of *νηῦς, ship.*]

νηπιαχεύων †. pres. partic., *frolicking* like a child, X 502.

νηπίαχος, *-ον* (diminutive of *νήπιος*), *childish, helpless, silly.*

νηπιέη, *ἡ* (*νήπιος*), *childishness, helplessness.*

νῖκάω (*νίκη*), *-ᾷς, -ᾷ,* imperf. *ἐνίκᾱ, ἐνῖκων,* aor. *ἐνίκησεν.* subj. *νικᾷσῃ. conquer, triumph, excel, surpass.*

νίκη, *ἡ, victory.*

Νιόβη, *Ni'obe,* daughter of Tantalus; her story is told in Ω 602–617.

[**νίπτω**], see *νίζω.*

νίσσομαι (cf. *νέομαι*), *go.*

νιφάς, dat. plur. *νιφάδεσσιν, ἡ* (cf. Lat. *nix, nivis.* Eng. 'snow,' which retains the original initial s; cf. also *ἀγάννιφον,* § 39). *snowflake.*

νιφόεις, *-εσσα, -εν* (*νιφάς*), *snowy.*

νοέω (*νόος*), fut. *νοήσει,* aor. *(ἐ)νόησε(ν), observe* with the eyes, *perceive, see; consider, be minded; think, deliberate; think out, devise* (I 104). The partic. as adj. means *considerate, prudent.*

νόημα, *-ατος, τό* (*νοέω*), *thought, counsel, plan.*

η, -ον, *bastard.*

plur. νομῆες, ὁ (νέμω), *herds-*

ι, *to the pasture.*

-οῦ, ὁ (νέμω, cf. Lat. *nemus*), *re, pasture-land.*

ιr γνόϝος, cf. γι-γνώ-σκω, Lat.), *reason, understanding,* ("heart"), *thought, counsel,* ɔse.—νόῳ, A 132, is by some lated *with craft, craftily.*

(νόστος), fut. νοστήσομεν, aor. ɔ. νοστήσαντι, -α, *return home,* n, *go back.*

-οιο or -ου, ὁ (νέομαι), a *return* , *return.*

), adv., *apart, afar, away;* ep. w. gen. *apart from, away without* (I 348).

μαι (νόσφι), *turn away, retire.*

, the *south wind.*

ἡ, *sickness, pestilence.* [Cf. νόσος, νοσέω.]

ıclitic, *now* (inferential), *then,* etc., § 49, 2.

ἡ, voc. νύμφα, *bride, young nymph* (Z 420, Ω 616), a god- of river, mountain, meadow, ain, or tree.

Lat. *nunc*), 'now' (temporal). δέ, *but as it is* (A 354 and).

τός, ἡ (cf. Lat. *nox*), 'night.'

(Lat. *nurus*), *daughter-in-law* 5); more loosely, *allied* by iage (Γ 49).

strike, push, thrust off. See O 745.

ν, *we two, us two,* § 110.

, adv., w. αἰεί, *without inter- on* or *always* forever.

(νέμω). imperf. (ἐ)νώμᾰ. aor. ραν, *distribute; direct this way that, wield* (O 677), *move* (Γ *ply* (X 24, 144).

dat. νώροσι, *shining, glitter-* Others translate *manly.*

νῶτον, τό, plur. νῶτα, *back,* literally and metaphorically (of the sea).

νωχελίῃ †, τῇ, *laziness,* T 411.

Ξ—ξ

ξανθός, -ή, -όν (reddish) *yellow, fair* (of complexion); *bay* (horse).

Ξάνθος, *Xan'thus,* a horse of Achilles. [Also the name of a river of the Troad, not occurring in our selections, except by its other name, Σκάμανδρος.]

ξεινήιον, τό (ξεῖνος, *stranger, guest, host*), a *gift* from host to guest, or from guest to host; *entertainment* (Σ 408).

ξείνια [δῶρα], τά (ξεῖνος), *entertainment,* Σ 387.

ξεινίζω (ξεῖνος), aor. ἐξείνισσα, ξείνισσεν, *receive hospitably, entertain.*

ξεινο-δόκος, ὁ (δέκ-ομαι, Ionic form of δέχομαι), *host.*

ξεστός, -ή, -όν (ξέω, *smooth, hew*), *polished; smoothly hewn* of stone, Z 243.

ξίφος, -εος, τό, *sword.* See note on O 714.

ξύλον, τό, *wood, fagot.*

ξύν, see σύν.

ξυν- in comp., see also σύν-.

ξυν-άγω and συν-άγω, imperf. σύν-αγον, *collect, bring together; join* battle.

ξυν-δέω and συν-δέω, aor. infin. ξυν-δῆσαι, *bind together, bind fast.*

ξυνέηκε, see ξυνίημι.

ξυν-ελαύνω, infin. ξυνελαυνέμεν, *drive together,* intrans. *meet together, engage* (ἔριδι).

ξύνες, see ξυνίημι.

ξυνήια, τά (ξυνός), *common goods* or *stores,* A 124.

ξυν-ίημι (συν-ίημι), imperf. 3 plur. ξύνιεν, aor. ξυνέηκε. 2 aor. imperat. ξύνες, *send together, bring together, hear, heed* (w. gen. A 273, B 26, 63; w. ὄπα, B 182).

ξυνός, *-ή, -όν* (cognate w. *κοινός*), *common.*

ξυστόν, *τό* (cf. *ἀπο-ξύσας* †, I 446, and *ξέω*), polished shaft, *spear, pike.*

O—o

ὅ, (1) neut. of the rel. *ὅς, which, what*; (2) also used as conj., *that, since.* See § 123.

ὁ, ἡ, τό, demonstrative, relative, or personal pronoun, *this; who, whom, which, that; he, she, it,* etc.; and **ὁ, ἡ, τό,** the definite article, *the*: for the various forms and meanings see §§ 115–119. For **ὅ γε,** *he,* etc., see *γε* and note on A 65.

ὄαρ, gen. plur. *ὀάρων, ἡ, wife.*

ὀαρίζω (*ὄαρ*), infin. *ὀαριζέμεναι, chat, gossip.*

ὀβελός, *ὁ,* a *spit* for meat.

ὀβριμο-εργός, *-όν* (*Fέργον*), *working mighty deeds, of violent deeds.*

ὀ-βρι-μος, *-ον* (*ὀ-* prothetic and *βριαρός, βρῖ-θύς, βρῖ-θω*), *heavy, mighty.*

ὄγδοος, *-η, -ον* (cf. *ὀκτώ* and Lat. *octāvus*), *eighth.*

ὄγμος, *ὁ, furrow,* Σ 546; *swath,* Σ 552.

ὀδάξ, adv. (*ὀ-* prothetic and *δάκ-νω*), *with the teeth.*

ὅδε, ἥδε, τόδε, *this; this man,* etc.; *the following*; for meaning and use see also § 120. Note on X 102.

Ὀδίος, *O'dius,* herald of the Greeks, I 170.

ὁδ-ῖ-της, *ὁ* (*ὁδός* and *εἶμι*), traveler; w. *ἄνθρωπος, wayfaring man,* Π 263.

ὁδός, *ἡ, way, road, journey, expedition.*

ὀδούς, gen. plur. *ὀδόντων, ὁ* (cf. Lat. *dēns*), *tooth.*

ὀδύρομαι, *lament, wail, grieve, mourn for* (w. gen., also w. direct object in accus.). With infin. (B 290), *in tears they yearn.*

Ὀδυσ(σ)εύς, *-ῆος, Ody's'seus,* king of Ithaca, son of Laërtes; the shrewd and mighty warrior who is the hero of the Odyssey.

[ὀδύσσομαι], aor. *ὠδύσατο, be angry.*

ὄζος, *ὁ, branch, twig*; figuratively, *scion* of Ares.

ὅθ', see *ὅτε.*

ὅθεν, adv. (*ὅς*), *whence.*

ὅθι, adv. (*ὅς*), *where.*

ὄθομαι, *care for, regard* (w. gen.), always accompanied by negative.

ὀθόναι, dat. *ὀθόνῃσιν,* **αἱ,** *fine linens* for dress; see Introduction, 19. May indicate the *κρήδεμνον,* Γ 141.

οἱ, οἷ, enclitic pronoun of third pers. dat. sing., §§ 110; 61, 6.

οἴγνῡμι, aor. **ὤιξε,** **pass.** imperf. *ὠίγνυντο, open.*

οἶδα (*Fιδ-,* cf. *εἶδον*), *οἶσθα* (§ 136, 3), *οἶδε(ν), ἴδμεν, ἴστε, ἴσᾱσι(ν)* (§ 133, foot-note), subj. *εἰδῶ, εἰδῇς, εἴδομεν* (§ 143), *εἴδετε,* opt. *εἰδείη,* partic. *εἰδώς, -ότος,* fem. *ἰδυῖᾳ, -ρσι, -ᾶς,* pluperf. (§ 136, 10) *ἠείδης, ἤδει* or *ἤδεε(ν), ἴσαν,* fut. *εἴσεται,* infin. *εἰδήσειν, know.* The perf. (*οἶδα,* etc.) has pres. meaning; pluperf., past meaning. *εἰδώς, knowing, skilled, experienced,* w. gen. § 174 (4).

οἰδάνω, *make to swell,* **mid.** *swell.*

οἰζῡρός, *-ή, -όν* (*οἰζύς*), *wretched, miserable.*

οἰζύς, *-ύος, ἡ* (*οἴ, woe! alas!*), *woe, misery.*

οἰζύω (*οἰζύς*), *wail, suffer distress, keep fretting* over (Γ 408).

οἰήιον, *τό, rudder,* T 43. The Homeric ship was steered by two sweeps (large oars).

οἴκαδε (*Foῖκος*), adv., *homeward, home.*

οἰκ-εύς, accus. plur. *-ῆας, ὁ* (*Foῖκος*), *inmate of the house,* plur. *household* or *domestics.* See note on Z 366.

οἰκίον, *τό* (*Fοῖκος*), *house, home; nest* of wasps.

οἴκοι (loc. of *Foῖκος*), adv., *at home.*

οἰκόν-δε, *homeward.*

οἶκος, -οιο, ὁ (*F-*, § 61, 28), *house, home.*

οἰκτείρω (οἶκτος, ὁ, *pity*), imperf. ὤκτειρε, *pity, have pity on.*

οἰκτρός, superl. οἴκτιστος (οἶκτος), *pitiable.*

οἶμα, τό (οἴ-σω), *impetus, fury.*

οἰμάω (οἶμα), aor. οἴμησε(ν), *rush on, swoop.*

οἰμωγή, ἡ (οἰμώζω), *lamentation.*

οἰμώζω (οἴμοι, *woe is me!*), aor. ᾤμωξεν, partic. οἰμώξᾱς, *lament, wail.*

Οἰνεύς, -ῆος (*F-*), *Oeneus,* king of Calydon and father of Tydeus and Meleager.

οἰνο-βαρές † (*F-*), voc., *wine-bibber,* A 225.

οἰνό-πεδον, τό (*F*οῖνος and πέδον, *the ground*), *vineyard.*

οἶνος, ὁ (*F-*, § 61, 29), *wine.*

οἰνο-χοέω (*F-*, οἰνοχόος), imperf. οἰνοχόει, *pour wine, pour.* See note on A 598.

οἰνοχοεύω, same as οἰνοχοέω.

οἰνο-χόος, -οιο, ὁ (*F*οῖνος, χέω), *wine-pourer, cup-bearer.*

οἰν-οψ, accus. οἴνοπα (*F*οῖνος), *wine-colored, wine-dark.*

οἷο or **οὗ,** gen. sing. of ὅς, *his own, her own.*

οἴομαι, see οἴω.

οἷον, neut. of οἷος, *how!*—in exclamations; also introducing causal clause, *seeing how, since.*

οἰο-πόλος, -ον (πέλ-ομαι), *lonely, solitary.*

οἷος, οἵη, οἷον, *only, alone.* [Not to be confused w. οἷος (below), or ὅιος, gen. of ὅις.]

οἷος, οἵη, οἷον (ὅς), rel. pronoun, *of what sort, such as.*—Sometimes exclamatory, *what!*—Often in causal sense, *because . . . such.*—Introducing object clauses after verbs of knowing, hearing, wondering, *of what sort, what sort of, what.* —**τοῖος . . . οἷος,** *such . . . as.* For neut. οἷον as adv. see above. [Not to be confused w. οἷος and ὅιος.]

ὄις, ὄιος, ὄιν, plur. gen. ὀίων and οἰῶν, dat. ὀίεσσιν, ὁ, ἡ (ὄϝις, Lat. *ovis*), *sheep.*

οἴσει, οἰσέμεν(αι), οἴσεσθαι, οἴσετε, οἴσομεν, see φέρω.

οἰστός, ὁ, *arrow.*

οἵ τινες, nom. plur. of ὅς τις.

οἶ-τος, ὁ (perhaps from ἴ-μεναι, εἶμι), bad *fortune, fate, doom.*

οἰχ-νέω (οἴχομαι), iterat. imperf. οἴχνεσκε, *go.*

οἴχομαι, imperf. ᾤχετο, ᾠχόμεθα, *be or have gone, go away, go, come.*

οἴω and **οἴω, mid.** depon. **οἴομαι, pass.** aor. ὀισθείς in mid. sense, *think, suppose, suspect, expect.*

οἰωνο-πόλος, ὁ (πέλ-ομαι), one busied with birds as a means of interpretation, deriving omens from their flight and cries, a *soothsayer, augur.*

οἰωνός, ὁ, *bird.*

ὀκριόεις, -εσσα, -εν (ἄκρος), *sharp-cornered, jagged.*

ὀκτώ (Lat. *octō*), 'eight.'

ὀλβιό-δαιμον †, voc., *blessed by the gods,* Γ 182.

ὄλβιος, -η, -ον (ὄλβος), *blessed* of fortune.

ὄλβος, ὁ, *fortune, wealth.*

ὀλέθριος, -ον (ὄλεθρος), w. ἦμαρ, *day of destruction.*

ὄλ-εθρος, ὁ (ὄλ-λῡμι), *destruction.*

ὀλέκω (ὄλλῡμι), *destroy, slay*; **pass.** *perish.*

ὀλετῆρα †, τόν, *destroyer,* Σ 114.

ὀλιγο-δρανέων (δράω, *do*), partic., *able to do little, feeble.*

ὀλίγος, -η, -ον, *small, little, short.*

ὀλίζονες †, comparat. adj., *smaller,* Σ 519.

ὄλλῡμι (ὄλ-νῡ-μι), aor. ὤλεσα, 3 plur. ὄλεσσαν, subj. ὀλέσῃς, ὀλέσ(σ)ῃ, ὀλέσωσιν, opt. ὀλέσσαι, infin. ὀλέσσαι, partic. ὀλέσσᾱς, 2 perf. subj.

ὀλώλῃ, *destroy, slay, lose*; 2 perf. *be destroyed* (a state).—**Mid.** partic. ὀλλυμένους, fut. ὀλεῖται, infin. ὀλέεσθαι, 2 aor. ὤλετο, ὄλοντο, subj. ὄληαι, infin. ὀλέσθαι, *perish, die, be lost.*

ὀλ-οιός, -ή, -όν (ὄλλῡμι), *destructive, ruinous.*

ὀλοῑγῇ †, τῇ, *outcry*, Z 301.

ὀλ-οός, -ή, -όν (ὄλ-λῡμι), *destructive, ruinous; mournful* (Ω 487).—Comparat. ὀλοώτερος.—Superl. ὀλοώτατος.

ὀλοό-φρων, -ον (φρήν), *of destructive thoughts, fierce.*

ὀλοφύρομαι, *lament, lament for, pity* (w. gen.).

Ὀλυμπιάδες †, *Olym'pian*, epithet of Muses, B 491.

Ὀλύμπιος, -η, -ον (Ὄλυμπος), *Olym'pian*; the sing. as substant. stands for *Zeus* (e. g. A 583); the plur. similarly for the *Olympian gods* (A 399).

Ὄλυμπος, ὁ, *Olym'pus*, a mountain situated between Thessaly and Macedonia, about 9,794 feet high, regarded as the abode of the supreme gods. See note on A 420. Also spelled Οὔλυμπος.

ὅμαδος, ὁ (ὁμός, *common*, ἅμα), *throng, tumult, din.*

ὄμβρος, ὁ (Lat. *imber*), *rain-storm, downpour.*

ὁμεῖται, see ὄμνῡμι.

ὁμ-ηγερής, -ές (ὁμοῦ, ἀγείρω), nom. plur. -έες, *gathered together.*

ὁμ-ηλικίη, ἡ (ὁμ-ῆλιξ), *equality of age, companionship, companions.*

ὁμ-ῆλιξ, -ήλικος (ὁμ-οῦ, ἧλιξ, *of the same age*), *equal in years; companion.*

ὁμῑλέω (ὅμῑλος), imperf. ὁμίλεον, ὡμίλευν, aor. ὡμίλησα, *associate, mingle; meet together, fight.*

ὅμ-ῑλος, ὁ (ὁμ-οῦ and ἴλη, cf. εἵλω), *throng, tumult* of battle, *press.*

ὁμίχλη, ἡ, *mist.*

ὄμμα, plur. ὄμματα, τό (ὀπ of ὄμμαι, cf. Lat. *oc-ulus*), *eye.*

ὄμνῡμι, ὀμνύω, fut. ὀμοῦμαι, ὀμεῖται, aor. subj. ὀμόσσῃ, imperat. ὄμοσσον, *swear.*

ὁμοίιος, adj. (ἅμα), gen. ὁμοιίου, *common* to all, befalling all alike; or better, *leveling.* Possibly an old corruption for ὁλοίιος (Nauck).

ὁμοῖος, -η, -ον (ἅμα, Lat. *sim-ilis*, Eng. 'same'), *the same, equal, like; peer.*

ὁμοιόω (ὁμοῖος), *deem like*; **pass.** aor. infin. ὁμοιωθήμεναι, *to liken oneself*, A 187.

ὁμο-κλάω and **ὁμο-κλέω** (ὁμοκλή), imperat. ὁμόκλᾱ, imperf. ὁμόκλεον, aor. opt. ὁμοκλήσειεν, partic. ὁμοκλήσᾱς, iterat. ὁμοκλήσασκε, *shout out, shout loud, exhort, command.* Note on E 439.

ὁμο-κλή, ἡ (ὁμοῦ, καλέω), *word of command*, Π 147.

ὁμόργνῡμι, mid. aor. partic. ὁμορξαμένην, *wipe away, wipe*, Σ 124.

ὁμόσσῃ, ὄμοσσον, see ὄμνῡμι.

ὁμοῦ (ὁμός, *common*, ἅμα, cf. ὁμοῖος), adv., *together, at the same time; with, along with*, O 635.

ὁμοῦμαι, see ὄμνῡμι.

ὁμό-φρονα †, adj. accus. sing. masc., *like-minded, harmonious*, X 263.

ὀμφαλόεις, -εσσα, -εν (ὀμφαλός, Lat. *umbilīcus*, Eng. 'navel'), furnished with a boss, *bossed*, epithet of shield. See Introduction, 25.

ὀμφή, ἡ, divine *voice.*

ὁμῶς (cf. ὁμοῦ), *together, at the same time, alike, equally* (A 196, 209); *equally with* (w. dat., I 312).

ὄναρ, τό, only nom. and accus., *dream.*

ὄν-δε δόμον-δε, *to his (own) home.*

ὄνειαρ, plur. ὀνείατα, τό (ὄνε-ι-αρ, ὀνίνημι), *help, support, comfort*; plur. *food.*

ὀνείδειος, -ον (ὄνειδος), *reproachful* words.

ὀνειδίζω (ὄνειδος), aor. ὀνείδισας, im-

perat. ὀνείδισον, *upbraid, scold, cast reproach on* (I 34).

ὄνειδος, plur. -εσι, -εα, τό, *reproach*; concretely, *shame, disgrace*, Π 498.

ὀνειρο-πόλος, ὁ (πέλομαι), one busied w. dreams, *dream interpreter*.

ὄνειρος, ὁ, *dream*.

ὀνίνημι, fut. indic. ὀνήσεαι, ὀνήσεται, aor. ὄνησα, ὤνησας, ὤνησαν, **act.** *please, help*; **mid.** *be helped, have good, have joy*.

ὀνομάζω (ὄνομα), imperf. ὀνόμαζεν, -ον, *name, call; call by name*, especially in the formula ἔκ τ' ὀνόμαζεν. The *name*, however, is apt to be wanting.

ὄνομαι, fut. ὀνόσσεται, *find fault with, scorn*.

ὀνομαίνω (ὄνομα), aor. ὀνόμηνεν, subj. ὀνομήνω, *name, call by name, enumerate*.

ὀνομά-κλυτος †, *of famous name*, X 51.

ὀνοστά †, verbal adj., *to be scorned*, I 164.

ὅν τινα, accus. of ὅς τις.

ὀξυόεις, -εσσα, -εν (ὀξύς), furnished with a point, *sharp-pointed*.

ὀξύς, -εῖα, -ύ (ἀκ-ωκή), *sharp, keen, piercing, shrill*.—Neut. as adv. ὀξύ and ὀξέα.

ὅο, gen. of rel. ὅς, §§ 123 and 74.

ὄπα, see ὄψ.

ὀπάζω (cf. ἕπω), aor. ὤπασε and ὄπασσεν, imperat. ὄπασσον, *make to follow; bestow, give; press hard, pursue* (E 334).

ὅπῃ, adv., *where, whither, in what way*.

ὀπηδέω (cf. ὀπάζω), imperf. ὀπήδει, *follow, accompany*.

ὀπί, see ὄψ.

ὀπίζομαι (ὄπις, *vengeance*, ὄπ-ωπα), imperf. ὠπίζετο, *have regard for*.

ὄπισθε(ν) and **ὄπιθε(ν),** adv., *behind, hereafter*.

ὀπίσ(σ)ω, adv., *back, backward; behind, in the rear; hereafter, afterward*. See note on A 343, and cf. πρόσ(σ)ω.

ὅπλον, τό, in Iliad plur. only, *tools* (Σ 409, 412), *arms* (Σ 614, T 21).

ὀπλότερος, comparat. adj., *younger*; superl. ὀπλότατος, *youngest*.

Ὀπόεις, accus. -εντα [later Ὀποῦς], *Opus*, a city of the Locri, where Patroclus's father was king.

ὀπός, see ὄψ.

ὀπότε, see ὅπ(π)ότε.

ὀπποθι, rel. adv., *where*.

ὅπ(π)ότε, *when, whenever; until*, I 191.

ὀπποτέρος, -η, -ον, *which* of two.

ὅπ(π)ως, *how, in whatever way, as*. Sometimes used w. subj. or opt. in object clause implying purpose: *how* (= *that*). [*In order that.*] Cf. §§ 199, 200.

ὀπτάω, aor. ὤπτησε, -αν, *roast*.

ὀπυίω, imperf. ὤπυιε, *take to wife*.

ὄπωπα, see ὁράω.

ὀπώρη, ἡ, season of ripening, late *summer-time*, X 27.

ὅπως, see ὅπ(π)ως.

ὁράω, -ῶ (root *Fορ*), infin. ὁρᾶν, imperf. 3 sing. ὁρᾶ, **mid.** ὁρῶμαι, ὁρᾶσθαι, imperf. ὁρᾶτο, fut. ὄψεαι, ὄψεσθαι, partic. ὀψόμεναι, 2 aor. εἶδον (*Fιδ*) and ἴδον, subj. ἴδω(μι), opt. ἴδοιμι, infin. ἰδέειν, partic. ἰδών, -οῦσα, -όντες, iterat. ἴδεσκε, **mid.** εἴδοντο and ἴδοντο, subj. ἴδωμαι, ἴδηαι and ἴδῃ, ἴδη(ι)αι, opt. ἴδοιτο, ἰδοίατο, infin. ἰδέσθαι, 2 perf. ὄπωπα, *see, perceive, look; look on*. The mid. forms are used in act. sense.

ὀρέγνυμι (and ὀρέγω, mid. infin. ὀρέγεσθαι), partic. ὀρεγνύς, fut. infin. ὀρέξειν, aor. subj. ὀρέξῃς, -ῃ, infin. ὀρέξαι, **mid.** aor. ὀρέξατο, perf. ὀρωρέχαται (§ 142, 4, c), *reach, stretch out; grant, bestow*; **mid.** *stretch oneself; reach out for* (w. gen.).

ὀρέομαι (= ὄρνυμαι), imperf. ὀρέοντο, *they hastened*.

ὀρεσ-κῷος, -ον (ὄρος and κεῖ-μαι), making one's lair in the mountains, *mountain-dwelling.*

ὀρέσ-τερος (ὄρος), adj., *of the mountains, mountain.*

Ὀρέστης, *Ores'tes,* son of Agamemnon and Clytaemnestra.

ὀρεστιάδες †, *αἱ, of the mountains,* Z 420.

ὄρεσφι(ν), from ὄρος, *mountain.* Cf. § 155, 1.

ὀρθό-κραιρος (κέρας), adj., gen. plur. fem. ὀρθοκραιράων, *with upright horns,* Σ 3.

ὀρθός, -ή, -όν, *upright,* Σ 246.

ὀρθόω (ὀρθός), *raise up*; **pass.** aor. partic. ὀρθωθείς, *erect, upright.*

ὀρῖνω (ὄρ-νῦμι), dual -ετον, aor. ὄρῖνεν, **pass.** ὀρίνθη, opt. ὀρινθείη, *arouse, stir up*; ὀρῖνομένη (θάλασσα), *troubled* sea. Cf. also notes on I 243, Π 280, Σ 223.

ὅρκια, τά (ὅρκος), *oaths, pledges, victims* sacrificed in making a truce. See note on B 124.

ὅρκος, ὁ (ἕρκος), *oath.*

ὀρμαίνω (ὁρμάω), imperf. ὥρμαινε, turn hither and yon in one's mind, *ponder, consider.*

ὁρμάω (ὁρμή), aor. ὥρμησε, opt. ὁρμήσειε, *arouse* (Z 338), intrans. *start, rush*; **mid.** imperf. ὡρμᾶτο, -ῶντο, **pass.** aor. ὡρμήθη, partic. ὁρμηθείς, *start, rush, hasten, rush on.* Cf. note on X 194.

Ὀρμενίδης, -ᾶο, *son of Or'menus,* Amyntor.

ὁρμή, ἡ, *onset.*

ὁρμήματα, τά (ὁρμάω), *efforts,* B 356.

(1) **ὅρμος,** ὁ, *necklace* (Σ 401).

(2) **ὅρμος,** ὁ, *anchorage* (A 435).

ὄρνῖς, -ῖθος, ὁ, ἡ, *bird.*

ὄρ-νῦμι (Lat. *or-ior*), imperat. ὄρνυθι, infin. ὀρνύμεν, aor. ὤρσε(ν), subj. ὄρσῃ, partic. ὄρσᾶς, 2 aor. ὤρορε (B 146), *arouse, excite, urge on, impel; start* (X 190), *raise* (ἀϋτήν, O 718).—**Mid.** imperf. ὤρνυτο, 2 aor. ὤρετο and (non-thematic) ὄρτο, mixed aor. imperat. ὄρσεο (§ 153), w. act. 2 perf. ὄρωρεν, subj. ὀρώρῃ, pluperf. ὠρώρει and ὀρώρει, intrans., *bestir oneself, rise, arise, move.*

ὀροθύνω (ὄρ-νῦμι), *excite, spur on.*

ὄρος and **οὖρος,** gen. ὄρεος and οὔρεος, τό, *mountain.* On ὄρεσφι(ν), see § 155, 1.

ὀρ-ούω (ὄρ-νῦμι), aor. ὄρουσεν, -αν, partic. ὀρούσᾶς, *rush, rush on, dart, leap, spring.*

ὄρσᾶς, ὄρσεο (§ 153), **ὄρσῃ,** see ὄρνῦμι.

ὀρυκτός, -ή, -όν (ὀρύσσω), *dug.*

ὀρυμαγδός, ὁ, *din, battle-tumult.*

ὀρφανικός, -ή, -όν (cf. Lat. *orbus*), *orphaned*; ἦμαρ ὀρφανικόν = Attic ὀρφανίᾱ, *orphanhood.*

ὄρχαμος, ὁ (ἀρχός), *leader, commander.*

ὀρχέομαι, imperf. ὠρχεῦντο, *dance.*

ὀρχηστῆρες †, οἱ, *dancers,* Σ 494.

Ὀρχομενός, *Orchom'enus,* a very ancient city of Boeotia, I 381.

ὀρώρει, ὄρωρεν, ὀρώρῃ, see ὄρνῦμι.

ὀρωρέχαται (from ὀρέγνῦμι), § 142, 4, c.

(1) **ὅς, ἥ, ὅ,** rel. pronoun, *who, which*; as demonstrative, ὅς = *he*; see § 123, 1–7.

(2) **ὅς, ἥ, ὅν** (*F-*, Lat. *suus*), § 113, *his own, her own.* See § 61, 6. Also ἑός, ἑή, ἑόν.

ὅσος and **ὅσσος,** -η, -ον, *how great, how large, how much*; w. correl. τόσ(σ)ος, *as*; plur. ὅσ(σ)οι, -αι, -α, *as many as, all that.*—Neut. ὅσ(σ)ον as adv., *as far as, as much as, only; how much*; w. correl. τόσ(σ)ον, *as.*

ὅς περ, ἥ περ, ὅ περ, *even he who, that . . . who* or *which.*

ὄσσα, ἡ (*Fεπ*, cf. Lat. *vōx*), *rumor.*

ὀσσάκι, *as often as,* X 194.

ὄσσε, τώ (cf. Lat. *oculī*), *eyes.* Used by Homer in nom. and accus. only.

ὄσσομαι (ὄσσε), *see, look, forebode.*

ὄσσος, -η, -ον, see ὅσος.

ὅς τε, ἥ τε, ὅ τε, the rel. pron. *w.* enclitic *τε*, see § 123, 3.

ὀστέον, *τό* (Lat. *os*), *bone.*

ὅς τις, ἥ τις, ὅ τι, written also *ὅστις, ἥτις, ὅ τι,* masc. also **ὅτις** and neut. **ὅττι,** rel. pron., *whoever, whosoever, whichever, whatever*; in indirect questions, *who, which, what.*—**ὅ τι** as **adv.** *wherefore, why.*—For the various epic forms see § 124.

ὅ τε (= *ὅτι τε*), see § 123, 7.

ὅτε, ὅτ', ὅθ' (before rough breathing), conj., *when, whenever, as often as.* —Sometimes accompanied by **ἄν** or *κε(ν)* in constructions like the Attic; but see § 197.—**ὅτε τε** introduces a general or indef. clause.

ὁτὲ δέ, *and then again, and at another time,* Π 690.

ὁτὲ μὲν . . . ἄλλοτε δέ, *sometimes . . . at other times,* Ξ 599, 602.

ὅ τι, neut. nom. or accus. sing. of *ὅς τις.*

ὅτι or **ὅττι,** conj., *that, because, since.* See § 40, 2.—**ὅττι τάχιστα,** *as quickly as possible.*—**ὅτι μή,** *except* (Π 227).

ὅτινα, neut. plur. nom. of *ὅς τις,* § 124.

ὅτις, same as *ὅς τις,* § 124.

ὀτραλέως (*ὀτρηρός*), *quickly.*

Ὀτρεύς, *-ῆος* †, *O'treus,* a Phrygian king, Γ 186.

ὀτρηρός, *-ή, -όν, quick, nimble, busy.*

ὀτρύνω, imperf. *ὤτρυνε(ν),* aor. *ὤτρυνε(ν),* subj. *ὀτρύνομεν,* imperat. *ὄτρυνον,* partic. *ὀτρύναντος, urge on, arouse, spur on.*

(1) **ὅττι,** neut. of *ὅς τις,* § 124.

(2) **ὅτ(τ)ι,** see *ὅτι.*

οὐ, proclitic, before vowels with smooth breathing *οὐκ,* before rough breathing *οὐχ*: written also *οὐκί*: *not.* Used in questions that expect an affirmative answer = Lat. *nōnne.*

(1) **οὗ,** gen. sing. of *ὅς, his own, her own.*

(2) **οὗ,** gen. sing. of rel. pron. *ὅς, ὅ.*

οὔατα, οὔατος, see *οὖς.* r. *-δοντα*

οὖδας, *-εος, τό* (*οὐδός*), *gr* *eaming,* (Τ 61), *floor* (Ω 527).

οὐ-δέ, *nor, not even, and* *n* *s.* See note on A 124.—**οὐ** *us.* sing. words), *but not.*—**οὐδὲ** *e bereft of by no means.*—**οὐδέ τι** *and not at all.* *ins.* all the

οὐδείς (*οὐδέ, εἷς*), dat. *Cf.* I 301. neut. accus. *οὐδέν,* *e untimely,* 244, etc. *th,* Ω 540.

οὐδέ πῃ, *and* or *for in n* *day long all.*

οὐδέ πω, *and not yet.*

οὐδός, *ὁ, threshold.*

οὖθαρ, *τό* (Lat. *ūber*), 'udder.'—**οὖθαρ ἀρούρης,** *fruitful land.*

οὐκ, see *οὐ.*

Οὐκαλέγων †, *Ucal'egon,* a Trojan elder, Γ 148.

οὐκ-έτι, *no longer.*—**οὐκέτι πάμπαν,** *not at all longer.*

οὐκί, see *οὐ.*

οὐλόμενος, *-η, -ον* = *ὀλόμενος,* aor. partic. of *ὄλλῡμι, miserable, accursed*; or *destructive.* See § 35.

(1) **οὖλος,** *-η, -ον, woolly, fleecy* (Π 224, Ω 646).

(2) **οὖλος,** *-η, -ον* (*ὖλ-λῡμι*), *destructive, baneful* (Β 6, 8).

οὐλό-χυται, *αἱ* (*οὐλαί, whole barley-corns, χέω*), *barley for strewing.* See note on A 449.

Οὔλυμπόν-δε, *to Olym'pus.*

Οὔλυμπος, see *Ὄλυμπος.*

οὖν, always with another particle, *certainly, to be sure, then, now* (inferential), *therefore.*

οὕνεκα (see § 45), *wherefore, because* (A 11, 111, etc.).

οὔνομα, same as *ὄνομα, τό, name.*

οὔ ποτε, *never.*

οὔ πω, *not yet.*

οὔ πως, *not in any way, not at all.*

Οὐρανίωνες (*οὐρανός*), the dwellers in heaven, the *heavenly* gods.

ὀρεσ-κῷς
ing οὐν, *from heaven.*
mount †, loc. of οὐρανός, *in heaven,*

ὀρέσ-τες
lains, ὁ, *heaven.* Cf. note on A

Ὀρέστης,
non and see ὄρος.

ὀρεστιάδες s. plur. -ῆας, ὁ, *mule.* Cf. Z 420.

ὄρεσφι(ν), fr *air wind.*
§ 155, 1. (*Fop-*; cf. ὁράω), 'warder,'

ὀρθό-κραιρς 659.
(em.

(3) **οὔρ-ος,** τό, see ὄρος.

οὐρούς †, *trenches* through which the keeled ships were hauled ashore and launched again, B 153.

οὖς, gen. οὔατος, plur. οὔατα, τό, *ear; handle* (Σ 378). See note on Σ 272.

οὐτάζω, aor. οὔτασε(ν), **pass.** perf. οὔτασται. And

οὐτάω, iterat. aor. οὐτήσασκε, non-thematic 2 aor. οὔτα, iterat. οὔτασκε, **mid.** 2 aor. partic. in pass. sense οὐτάμενοι, *wound* by a thrust, *hit.* See note on O 745.

οὔτε . . . οὔτε, *neither . . . nor.*

οὐτήσασκε, see οὐτάω.

οὐτιδανός, -ή, -όν (οὔ-τις), *worthless.* As substant., A 231.

οὔ τις, *nobody, no one*; neut. **οὔ τι,** *nothing*; as **adv.** *not at all.*

οὔ τοι, *surely not.*

οὗτος, αὕτη, τοῦτο, *this, that; this man; he,* etc.; *such*; see §§ 120, 121.

οὕτω(ς), *so, thus.*

οὐχ, see οὐ.

ὄφελε(ν), ὄφελες, see (1) ὀφέλλω.

ὄφελλεν (A 353), see (1) ὀφέλλω.

ὄφελλεν (B 420), see (2) ὀφέλλω.

(1) **ὀφέλλω,** Attic ὀφείλω, imperf. ὤφελλον, -ε, and ὄφελλε(ν). 2 aor. ὄφελον, ὤφελες and ὄφελες, etc., *owe,* past *ought.* See § 203 and notes on A 353, 415. Not to be confused with the following verb;

(2) **ὀφέλλω,** imperf. ὄφελλε(ν), *increase, magnify* (A 510, B 420, Γ 62).

ὄφελν, see (1) ὀφέλλω.

ὄφελος, τό, *use, advantage.*

ὀφθαλμός, ὁ (ὄπ-ωπα, ὄψομαι), *eye.*

ὄφρα, conj., *while, so long as; until; in order that.*

ὀφρυόεσσα †, adj. fem. sing. of ὀφρυόεις, *beetling,* i. e. situated on the brow of a steep place, X 411.

ὀ-φρύς, -ύος, ἡ, 'brow,' *eyebrow.*

ὄχα, adv. always with a form of ἄριστος, *by far.*

ὄχεα, ὀχέεσσι, ὄχεσφι(ν), see ὄχος.

ὀχεύς, accus. -ῆα, ὁ (ἔχω), *holder, strap* or *band* of helmet; *bolt* of door.

ὀχέων, see ὄχος.

ὀχθέω, aor. ὤχθησαν, partic. ὀχθήσας, *be vexed; be grieved, troubled,* or *distressed.*

ὄχθη, ἡ, *bank* of river.

ὄχος, τό, always in plur., gen. ὀχέων, dat. ὀχέεσσι and ὄχεσφι(ν), accus. ὄχεα (cf. Lat. *vehō*), *chariot.* See Γ 29 and Introduction, 27.

ὄψ, ὀπός, ἡ (Lat. *vōx*), *voice.*

ὀψέ, adv., *late.*

ὄψεαι, ὄψεσθαι, ὀψόμεναι, see ὁράω.

ὀψί-γονος, -ον (ὀψέ, γέ-γον-α), *late-born.* ὀψιγόνων ἀνθρώπων, *succeeding generations, posterity.*

ὄψιμον †, adj., *late,* B 325.

ὄψις, ἡ (ὄψ-ομαι), *sight, appearance.*

ὀψι-τέλεστον †, adj., *late of fulfilment,* B 325.

ὄψον, τό (ἕψω, *boil*), anything eaten along with bread, especially *meat.* Note on I 489.

Π—π

παγ-χρύσεοι †. *all golden,* B 448.

πάγχυ, *quite, completely.*

παθέειν, πάθησθα, πάθησι, πάθοι, πάθον, παθοῦσα, see πάσχω.

παιδο-φόνοιο †, adj., a man *that has killed* my *sons*, Ω 506.

παιήων, *-ονος*, ὁ, *paean*, song of thanks or praise.

Παίονες, *Pae'ones*, allies of the Trojans, dwelling in Macedonia and Thrace.

πάϊς or **παῖς**, *παιδός*, ὁ, ἡ, *child, boy, girl, youth, son, daughter.*

παιφάσσουσα †, pres. partic. fem., *glittering*, Β 450.

πάλαι, *formerly, a long time ago; now for a long time, a long time since.*

παλαι-γενής, *-ές* (*γε γίν-η-μαι, γένος*), *born long ago, aged.*

παλάμη, gen. and dat. *παλάμηφιν*, plur. dat. *παλάμαις* (§ 72), ἡ (Lat. *palma*), *palm, hand.*

παλάσσω, **pass.** perf. partic. *πεπαλαγμένον*, *spatter.*

παλίλ-λογα †, adj., *collected again*, Α 126.

πάλιν, *back; away* (Σ 138).—*πάλιν ἐρέει*, *will gainsay* (Ι 56).

παλιν-άγρετον †, adj., *revocable*, Α 526.

παλίν-ορσος †, adj., *recoiling*, Γ 33.

παλίωξις, ἡ (*πάλιν, ἰωκή* = *δίωξις*), *pursuit back*, which happens when those formerly pursued become the pursuers, counter-*rout*, Ο 601.

παλλακίς, *-ίδος*, ἡ, *concubine.*

Παλλάς, *-άδος*, ἡ (the ancients compared *πάλλω*), *Pal'las*, epithet of Athene.

πάλλω, aor. *πῆλε*, infin. *πῆλαι*, **mid.** aor. *πάλτο*, *brandish, sway, shake, toss* (Ζ 474); **mid.** *swing oneself; bound* up (Χ 452); *palpitate* (Χ 461); *stumble* (Ο 645).

παλύνω, *strew, sprinkle.*

πάμ-παν, adv., *wholly, altogether, completely*; with neg., not *at all.*

παμ-ποίκιλος, *-ον*, *all variegated, all gay-colored.*

πάμ-πρωτος, *-ον*, *first of all.*

παμφαίνω (*φαίνω* reduplicated), *shine, gleam.*

παμφανάων, *-άουσα*, neut. plur. *-άοντα* (root *φαν* reduplicated), *gleaming, shimmering, splendid.*

παν-ά-ποτμος, *-ον*, *all hapless.*

παν-αφ-ήλικα †, adj. accus. sing. masc. of *παναφῆλιξ*, *quite bereft of companions*, Χ 490.

Παν-αχαιοί, *Pan-Achae'ans*, all the Achaeans together. Cf. Ι 301.

παν-α-ώριον †, adj., *quite untimely, doomed to an early death*, Ω 540.

παν-ημέριος, *-η, -ον*, *all the day long, all the rest of the day.*

Πανθοΐδης, *son of Pan'thoüs*; (1) Euphorbus, Π 808; (2) Polydamas, Σ 250.

Πάνθοος, *Pan'thoüs*, a Trojan elder.

παν-νύχιος, *-η, -ον* (*νύξ*), *all night long.*

Πανόπη †, *Pan'ope*, a Nereid, Σ 45.

παν-συδίῃ (*σεύω*), *with all haste.*

πάντῃ (*πᾶς*), *everywhere, on all sides.*

πάντο-θεν (*πᾶς*), *on all sides.*

παντοῖος, *-η, -ον* (*πᾶς*), *of all sorts, of every sort, kind*, or *degree.*

πάντοσε (*πᾶς*), *on all sides.*

παπταίνω, aor. *πάπτηνε(ν)*, partic. *παπτήνᾱσα*, *peer about, look around* with somewhat of apprehension.

παρά, παρ', πάρ (§ 46), and **παραί** (Γ 359), adv. and prep. w. gen., dat., or accus. **W. gen.** *from, from near.* **W. dat.** *near, beside.* **W. accus.** *to the side of, near, by, along.* Also accented **πάρα, πάρ'**, §§ 164, 166, 167. For *πάρα* = *πάρεστι* or *πάρεισι*, see § 167. *πάρ* (Ι 43) = *πάρεστι*.
Meaning as **adv.** *near, near by.*

παρα-βαλλόμενος comp. †, pres. partic., *risking*, Ι 322.

παρα-βλῶπες †, adj., w. *ὀφθαλμώ*, looking sidewise with the two eyes, *downcast in gaze*, Ι 503.

παρα-δραμέτην, *ran past.* See *παρατρέχω.*

παράθες, see *παρατίθημι.*

παραί, loc. form of *παρά.*

παρά-κειμαι, imperf. παρέκειτο, *lie near, stand* near.

παρα-κοίτης, ὁ (κοῖτος = κοίτη, *bed*; cf. κεῖ-μαι), *husband.*

παρά-κοιτις, ἡ, fem. of the preceding noun, *wife.*

παρα-μυθέομαι, aor. opt. παραμυθησαίμην, infin. παραμυθήσασθαι, *advise, urge.*

παρα-ρρητός, -ή, -όν (παρα-Fρη-τός, cf. εἴρηκα, i. e. ἐ-Fρη-κα), *to be persuaded by words, approachable.*

παραστᾶς, see παρίσταμαι.

παράσχῃ, see παρέχω.

παρα-τίθημι, 2 aor. imperat. παράθες, *set* something *by* somebody (dat.), *give, bestow.*

παρα-τρέχω, 2 aor. παραδραμέτην, *run past.*

παρα-τρωπῶσ'(ι) comp. †, 3 plur. pres. indic., *bring around, win over,* I 500.

παρά-φημι, speak to, *advise.*

παρα-φθάνω, 2 aor. partic. παραφθάς, *outstrip, head off* (X 197).

παρδαλέη, ἡ, *panther's skin.*

παρ-ἕζομαι, imperf. παρέζετο, *sit beside.*

παρειαί, αἱ, *cheeks.*

πάρ-ειμι (εἰμί), πάρεστε, opt. παρείη, infin. παρεῖναι, παρέμμεναι, partic. παρεόντε, παρεόντων. fut. παρέσσεται, *be present, attend, be at hand; assist* (Σ 472). Note on A 213.

παρ-εῖπον, 2 aor., subj. παρείπῃ, partic. παρειποῦσα, *talk over, win over with words.*

παρ-ελέξατο (cf. root λεχ), aor., *lay beside.*

παρελεύσεαι, see παρέρχομαι.

παρ-ἐξ, prep. w. gen. and accus.; **w. accus.** *out by the side of, along the side of,* I 7.

παρ-ἔρχομαι, fut. παρελεύσεαι, *go past, outstrip, overreach* (A 132).

παρέστηκεν, παρέστης, -η, see παρίσταμαι.

παρ-ἔτρεσσαν comp. †, aor., *shied,* E 295.

παρ-ἔχω, imperf. πάρεχον, 2 aor. subj. παράσχῃ, *hold beside, supply, offer, proffer.*

παρήιον, τό (cf. παρειαί), *cheek, jaw.*

πάρ-ημαι, partic. παρήμενος, *sit beside; stay idle beside.*

παρ-ηορίαι, αἱ (παρήορος), *side-traces.*

παρ-ήορος, ὁ (ἀείρω), *trace-horse,* Π 471, 474.

παρθενικαί, αἱ (παρθένος), substant. adj., *maidens,* Σ 567.

παρθένος, ἡ, *maiden.*

παρ-ιαύων comp. †, pres. partic., *sleeping beside,* I 336.

Πάρις, -ιος, *Par'is,* son of Priam. Cf. Ἀλέξανδρος.

παρ-ίσταμαι, partic. παριστάμενος, imperf. παρίσταο, 2 aor. act. παρέστης, -η, partic. παραστάς, perf. παρέστηκεν, *stand by, come up; stand near, be near at hand,* Π 853.

παρ-ίσχω, *hold forth, offer.*

παρ-κατ-έλεκτο (cf. root λεχ), 2 aor., *lay down beside, slept with.*

πάροιθε (πάρος), adv., *in front*; **w. gen.** *before,* i. e. *in the presence of* a person; *at the end of* (Z 319).

πάρος, adv., *before, formerly*; w. infin. *before.* Often w. τό.

πᾶς, πᾶσα, πᾶν, παντός, πάσης, dat. plur. masc. and neut. πάντεσσι and πᾶσι, gen. plur. fem. πάσάων and πᾶσέων, *all, the whole, every.*—Neut. plur. **πάντα** as adv., *in all respects, wholly, quite.*

πάσσω, *sprinkle; weave* patterns in cloth.

πάσχω, 2 aor. πάθον, subj. πάθῃσθα, πάθῃσι, opt. πάθοι, infin. παθέειν, partic. fem. παθοῦσα, perf. 2 plur. πέποσθε (Γ 99), *suffer.* Note on X 220.

πάταγος, ὁ, *clashing, crashing.*

πατέομαι (cf. Lat. *pāscor, pābulum*), aor. πασάμην, ἐπάσαντο, infin. πάσα-

σθαι, pluperf. πεπάσμην, *eat, partake of.*

πατήρ, πατρός, πατρί, πατέρα, πάτερ, ὁ (cf. Lat. *pater*), 'father.' See § 85.

πάτρη, ἡ (πατήρ), *fatherland.*

πατρίς, -ίδος, ἡ (πατήρ), adj. in formula πατρίδος αἴης, πατρίδα γαῖαν, etc., *fatherland, native land.* Also as substant., *fatherland.*

Πάτροκλος, *Patro'clus,* son of Menoetius and friend of Achilles. Declined from two stems, § 102.

πατρο-φόνος †, adj., *parricide,* I 461. (πατήρ and root φεν, *slay.*)

πατρώιος, -η, -ον (πατήρ), *ancestral, of* [*his,* etc.] *ancestors.*

παῦρος, -ον, *few.*—Comparat. παυρότερος.

παυσωλή †, ἡ, *pause,* B 386.

παύω, fut. partic. παύσουσα, aor. παῦσε(ν), opt. παύσειε(ν), *make stop, hold back, check, cease* (trans.); **mid.** imperat. παύεο, aor. παύσαντο, opt. παύσαιτο, infin. παύσασθαι, partic. παυσάμενοι, perf. πέπαυμαι, pluperf. ἐπέπαυτο, intrans. *stop, cease, refrain, rest.*

παχύς, -εῖα, -ύ, *thick, stout.* The gen. masc. is παχέος, dat. fem. παχείῃ.

πεδάω (πέδη, *fetter*; πούς, *foot*; cf. Lat. *ped-ēs*), aor. ἐπέδησε(ν), *fetter, constrain.*

πέδιλα, τά (πέδ-η), *sandals.*

πεδίον, τό (πέδ-ον, *ground*; πούς), *plain.*

πεδίον-δε, *toward the plain.*

πεζός (πεδ-ιος [i. e. -*yos*], cf. πούς and Lat. *pedis*), *afoot*; fighting men *afoot, infantry* (πεζοί, B 810); *on land,* I 329.

πείθω, fut. πείσεις, infin. πεισέμεν and πείσειν, 2 aor. subj. πεπίθωμεν, opt. πεπίθοιμεν, infin. πεπιθεῖν, fut. πεπιθήσω, *persuade.*—**Mid.** πείθονται, fut. πείσεαι, infin. πείσεσθαι, 2 aor. πιθόμην, (ἐ)πίθοντο, subj. πίθηαι, etc., imperat. πίθεσθε, πιθέσθων, *obey, yield to* (dat.).—**Act. 2 perf.** subj. πεποίθῃς, partic. πεποιθώς, 2 pluperf. ἐπέπιθμεν, *trust, rely on, confide in* (dat.).

πεινάων, -οντα, -οντε (πείνη, *hunger*; cf. πένομαι, πένης, *poor man,* and Lat. *pēnūria*), pres. partic., *being hungry.*

πεῖραρ, τό, *end, decision,* Σ 501.

πειράω, fut. πειρήσω, *try, make trial of* (gen.); **mid.** πειρᾶται, fut. πειρήσομαι, aor. ἐπειρήσαντο, subj. πειρήσομαι (T 70), -εται (Σ 601), imperat. πείρησαι, **pass.** aor. subj. πειρηθῶμεν, as depon., *try, make trial of* (w. gen., but accus. in Σ 601).

πειρητίζω (πειράω), *try.*

Πειρίθοος, *Peirith'oüs,* king of the Lapithae in Thessaly.

πείρω, aor. ἔπειραν and πεῖραν, *pierce*; perf. partic. πεπαρμένον, *studded.* Compare περ-όνη and πόρ-πη, *brooch.*

πείσεαι, πείσεσθαι, see πείθω.

πελάζω, aor. πέλασαν, *make approach, lower into* (A 434); **pass.** aor. πελάσθη, *approach, come nigh.*

Πελασγικός, adj., *Pelas'gic*; the Pelasgians were reputed to be the original inhabitants of Greece.

πέλεια, ἡ, *wild pigeon, dove.*

πέλεκυς, ὁ, dat. plur. πελέκεσσι, *axe* or *hatchet,* O 711.

πελεμίζω, infin. πελεμιζέμεν, aor. infin. πελεμίξαι, *shake, make tremble.*

πέλομαι, *be in motion*; see πέλω.

Πέλοψ, *Pe'lops,* son of Tantalus, and father of Atreus and Thyestes.

πέλω, -ει, usually in **mid.** πέλεται, imperf. πέλοντο, iterat. πελέσκετο, 2 aor. ἔπλεο or ἔπλευ, ἔπλετο, *be in motion; be; rise* (Γ 3). Cf. note on Γ 287.

πέλωρ, τό, *monster,* Σ 410.

πελώριος, adj. (πέλωρ), *monstrous, mighty.*

πέλωρον, τό (πέλωρ), plur. πέλωρα, *monster, portent.*

πέμπω, fut. πέμψω, aor. ἔπεμψε(ν) and πέμψε(ν), subj. πέμψῃς, infin. πέμψαι,

send, send off or *away, escort.* Cf. notes on Π 454, 671.

πεμπ-ώβολα, τά (πέμπε = πέντε and ὀβελός), *five-tined spits,* or *five-tined forks.* Cf. A 463.

πένθος, -εος, τό (cf. πάθος), *grief, sorrow.*

πένομαι (cf. πέν-ης, *poor man,* and Lat. *pēnūria*), *be busied about, prepare.*

πεντα-έτηρος, -ον (Fέτος), *five years old.*

πέντε, *five.*

πεντήκοντα, *fifty.*

πεντηκοντό-γυος †, adj., *of fifty acres,* I 579.

πεπαλαγμένον, see παλάσσω.

πεπαρμένον, see πείρω.

πέπαυμαι, πεπαυμένοι, see παύω.

πεπήγει, πέπηγεν, see πήγνῡμι.

πεπιθεῖν, πεπιθήσω, etc., see πείθω.

πεπληγέμεν, πεπλήγοντο, πεπληγώς, see πλήσσω.

πέπλος, ὁ, *peplus,* gown of the Homeric woman; Introduction, 17.

πεπνύμένος, see πνέω.

πεποίθῃς, πεποιθώς, see πείθω.

πέποσθε = πεπόνθατε (cf. πάσχω), Γ 99.

πεποτήαται (§ 187), see ποτάομαι.

πεπρωμένον, πέπρωται, see πόρον.

πεπτηῶτες, see πτήσσω.

πέπυστο, see πυνθάνομαι.

πέπων (πεπ- of πέσσω), properly *ripened*; always used figuratively by Homer: voc. πέπον, *dear* (Π 492), *dear friend* (I 252); πέπονες, *weaklings* (B 235).

περ, enclitic particle, *very, at least, at any rate, even*; it strengthens the preceding word. It is common w. concessive partic. See note on A 131.

περάω (root περ of πείρω, περόνη, etc.), aor. ἐπέρησεν, *pierce, press through.*

Πέργαμος, -ου, ἡ, *Per'gamus,* the citadel of Troy.

πέρθω, aor. πέρσε(ν), partic. πέρσας, 2 aor. ἔπραθον, **mid.** 2 aor. in pass. sense πέρθαι (Π 708), *destroy, ravage, plunder.*

περί (never elided, § 40, 2), adv. and prep. w. gen., dat., or accus. **W. gen.** *over, above, more than, about, concerning, in behalf of.* **W. dat.** *around, about,* in loc. relation. **W. accus.** *around, about.* Also accented **πέρι,** §§ 164, 166, 167. Meaning as **adv.** *around, superior, exceedingly, above all others.*

περι-άγνυται comp. †, pres. indic., *bursts around, rings around,* Π 78.

περί-δραμον comp. †, *ran around,* X 369.

περί-δρομος, -ον (περι-δραμεῖν), that may be run around, *open to approach.*

περὶ . . . ἔννῡμι, aor. in tmesis περὶ . . . ἕσσεν (Π 680), imperat. περὶ . . . ἕσσον (Π 670), *clothe . . . about in.*

περὶ . . . ἔσχεθον (ἔχω), 2 aor. in tmesis, *compassed . . . about,* O 653.

περι-έχομαι, 2 aor. imperat. περίσχεο, *hold oneself about, protect.*

περι-ίσταμαι, imperf. περιίστατο, 2 aor. act. περίστησαν, *stand around.*

περι-καλλής, -ές (κάλλος), very *beautiful.*

περὶ . . . καλύπτω, aor. in tmesis περὶ . . . ἐκάλυψεν (Π 735), *covered about.*

περί-κειμαι, -ται, partic. περι-κείμενον, *be laid around, lie around, embrace; be laid up in abundance, be gained.*

περι-κλυτός, -όν (κλύω), *highly renowned, illustrious, famous.*

περι-κτίονες, men dwelling around, *neighbors,* Σ 212.

Πέριμος, accus. -ον †, *Per'imus,* a Trojan killed by Patroclus, Π 695.

περι-ναιέται †, οἱ, *neighbors,* Ω 488.

περι-πέλομαι, 2 aor. partic. περιπλομέ-

νων, move around, surround, beleaguer.

πέρι πρό, adv., *around and ahead* (or *before*), Π 699.

περι-(σ)σείομαι, imperf. περισσείοντο, *shake around, wave around.*

περι-στένεται comp. †, pres. indic., *is stuffed full,* Π 163.

περί-στησαν, see περι-ίσταμαι.

περίσχεο, see περιέχομαι.

περι-τροπέων (cf. Σ 224), pres. partic., *turning around, rolling on.*

Περιφήτης, *Periphe'tes,* son of Copreus, slain by Hector, Ο 638 (†).

περι-φραδέως (φράζομαι), *very considerately, very carefully.*

πέρνημι, pres. partic. περνάς, pass. περνάμενα, *sell.*

περόνη, ἡ, *brooch.* Introduction, 12.

Περσεφόνεια, later Περσεφόνη, *Perseph'one,* daughter of Zeus and Demeter and wife of Hades.

πεσέειν, πεσέεσθαι, πέσῃσι, πέσοιεν, πέσον, πεσών, see πίπτω.

πέσσω, infin. πεσσέμεν, *cook, ripen;* metaphorically in Iliad, *enjoy* (in ironical sense), Β 237; *brood over, nurse* (Ω 617, 639).

πέτα-λον, τό (πετάννῡμι), *leaf.*

πετάννῡμι, aor. πέτασσαν, *spread.*

πετηνός (πέτ-ομαι), *winged;* πετηνά, neut. substant., *birds.*

πέτομαι, 2 aor. ἔπτατο, partic. πταμένη, *fly, speed on.*

πέτρη, ἡ, *rock, stone, cliff.*

πετρή-εις, -εσσα, -εν (πέτρη), *full of rocks, rocky.*

πέτρος, ὁ, *rock, stone.*

πεύθομαι, πεύσεαι, see πυνθάνομαι.

πέφανται, see φαίνω.

πέφαται, πέφνε(ν), πεφνόντα, see root φεν.

πεφυγμένον, πεφυζότες, see φεύγω.

πῇ, *whither? where?*

πῃ, enclitic, *anywhither, anywhere, in any way.*

πηγεσι-μάλλῳ †, *sort of.* Γ 197.

πηγή, ἡ, *spring,* duplication from (ἐ)ποίπνυον, *pant* Homer in plur. only, *bustle, bestir*

πήγνῡμι (cf. Lat. *pangō*), f aor. πῆξε, infin. πῆξαι, part [Not to *make fast, fix, plant;* 2 pe. πόλις.] γεν, pluperf. πεπήγει, pass πήγνυται, aor. ἐπάγη, *be fix* ur. of *stiff* or *rigid* (Χ 453). d w.

πηγός, -ή, -όν (πήγνῡμι), *compc* ir. of good condition, *well-fed.*

(1) **Πήδασος,** ἡ, *Ped'asus,* tow *ging* Messenia, belonging to Agai non, Ι 152, 294. and

(2) **Πήδασος,** ὁ, *Ped'asus,* horse and Achilles, Π 152, 467. w.

πῆλαι, πῆλε, see πάλλω. r is

Πηλεΐδης, -άο and -εω, *the son* (Σ *Pe'leus,* Achilles.

Πηλεΐων, -ίωνος, *the son of Pe'l* or, Achilles.

Πηλεύς, -ῆος and -έος, *Pe'leus,* king of the Myrmidons. He was the son of Aeacus, husband of Thetis, and father of Achilles.

Πηληιάδης, -άο and -εω, *the son of Pe'leus,* Achilles.

Πηλήιος, -η, -ον, *of Pe'leus, Pe'leus's.*

πήληξ, accus. πήληκα, ἡ, *helmet.*

Πηλιάς, accus. -άδα, ἡ (Πήλιον), *Pe'lian,* from Mount Pelion.

Πήλιον, *Pe'lion,* mountain in Thessaly.

πῆμα, -ατος, τό (πά-σχω), *suffering, evil, calamity, distress.*

πημαίνω (πῆμα), aor. opt. πημήνειαν, *injure; commit wrong, begin hostilities.*

πῆξε, πήξεις, etc., see πήγνῡμι.

πηός, ὁ, *connection by marriage* (Γ 163), *relation.*

πῆχυς, accus. dual -εε, ὁ, *elbow, forearm, arm.*

πίδακος †, τῆς, *spring* of water, Π 825.

πεῖρα, see πίων.—πίεμεν, πίῃσθα, see πίνω.—πίθεσθε, see πείθω.

send, send off; πείθω, aor. partic. notes on Π 45, *rely on.*

πεμπ-ώβολα, τά, πείθω. ὀβελός] *tine.* -ή, -όν, *sharp, pointed.*

πένθεινται †, *is filled*, I 679.

πίμ-πλη-μι (cf. Lat. *im-pleō*), aor. πέν-ησαν, opt. πλήσειαν, partic. πλήσας, mid. aor. partic. πλησάμενος, fut. πλῆτο, pass. imperf. πίμπλαν-τες, *fill*; mid. *fill for oneself*; pass. 2 aor. mid. *be filled.*

πέω, iterat. imperf. πίνεσκεν, 2 aor. πῖον and πίον, subj. πίησθα, infin. πῖέμεν (Π 825), partic. πιόντες, *drink.*

πίστατος, see πίων.

πίπτω (πέτ-ομαι), fut. infin. πεσέεσθαι, 2 aor. ἔπεσε and πέσε, ἔπεσον and πέσον, subj. πέσῃσι, opt. πέσοιεν, infin. πεσέειν, partic. πεσών, *fall; fall* upon, with hostile design. Note on B 175.

πιστός, -ή, -όν (cf. πιθ-όμην), *to be relied on, trusty, faithful.* Superl. πιστότατος.

πίσυνος, -η, -ον (πεποιθώς), *relying on.*

πίσυρες, *four*, § 108, 4.

Πιτθεύς, -ῆος †, *Pit'theus*, father of Aethre, Γ 144.

πίτνημι (by-form of πετάννῦμι), *spread out*; pass. imperf. πίτναντο, *were spread out, waved, floated.*

πίτυς, ἡ, *pine.*

πι-φαύ-σκω and πιφαύσκομαι (φάος, φαίνω), *bring to light, announce, declare.*

πῖων, πίονος, fem. πῖειρα, superl. πιότατος, *fat, rich, fertile.*

πλάζω (cf. πληγή), *drive* from one's course or from one's purpose, *mislead, hinder*; pass. aor. partic. πλαγχθέντας, *driven.*

Πλάκος, ἡ, *Pla'cus*, mountain in Mysia, a spur of Mt. Ida.

πλατάνιστος, ἡ, *plane tree.*

πλατύς, -εῖα, -ύ, *broad; widely grazing* (B 474).

πλέας, see πλείων.

πλεῖος, -η, -ον (cf. πίμ-πλη-μι, πλή-ρης, Lat. *plē-nus*), *full.*

πλεῖστος, -η, -ον, superl. of πολύς, *most, very many, greatest, in greatest numbers.*—Neut. πλεῖστον as adv., *most.*

πλείων or πλέων, -ον, comparat. of πολύς, *more, greater*; accus. plur. πλέας, B 129.

πλεκτός, -ή, -όν, *plaited, twisted.*

πλέω, *sail.*

πληγή, ἡ (cf. πλήσσω), *blow.*

πληθύς, -ύος, -υῖ, -ύν, ἡ (πλήθω), *crowd, throng, multitude, host.*

πλήθω (cf. πίμ-πλη-μι, πλεῖος, Lat. *plē-nus*), *be full.*—πλήθουσαν (*full*) σελήνην (Σ 484).

Πληιάδες (Attic Πλειάδες), *Plei'ades*, a group of stars.

πληξάμενος, πλῆξε(ν), see πλήσσω.

πλήξ-ιππος, -ον (πλήσσω), *horse-lashing.*

πλῆσαν, πλήσειαν, etc., see πίμπλημι.

πλησίος, -η, -ον, *near, neighboring*; as substant., *neighbor.*—Neut. πλησίον as adv., *near* (Γ 115), w. gen.

πλήσσω, aor. πλῆξε(ν), 2 aor. infin. πεπληγέμεν, 2 perf. partic. πεπληγώς, *strike, smite, beat, scourge, whip* (Π 728); mid. aor. partic. πληξάμενος, 2 aor. πεπλήγοντο, *strike or smite* one's own thighs (Π 125), breast (Σ 31, 51). Cf. note on O 745.

πλῆτο, see πίμπλημι.

πλοῦτος, ὁ (πίμ-πλη-μι), *wealth, riches.*

πλυνός, ὁ (πλύνω), a place where clothes are washed, *washing-pit.* It was lined with stone and received its water from a neighboring fountain or river.

πλύνω, iterat. imperf. πλύνεσκον, *wash* clothes.

πνείω (and πνέω), *blow, breathe*; pass. perf. partic. πεπνῦμένος, *animated, wise, prudent.* Cf. § 150.

πνοιή, ἡ (πνέω), *breath, blast* of wind.

Ποδάργη, *Podar'ge*, a storm-wind, the mother of the horses of Achilles.

ποδ-άρκης, -ες, *swift-footed.*

ποδ-ηνεκής, -ές (πούς and ἐνεκ of ἐνεῖκαι, cf. φέρω), *reaching to the feet*, epithet of shield. Introduction, 25.

ποδ-ήνεμος, -ον (ἄνεμος), *wind-footed, wind-swift.*

ποδ-ωκείῃσι †, ταῖς, *swiftness of foot*, B 792.

ποδ-ώκης, -ες (ὠκύς), *fleet-footed.*

ποθ', before rough breathing, for ποτ' = ποτε (ποτέ).

ποθέν, ποθεν, enclitic adv., *from some place or other.*

ποθέω (ποθή), iterat. imperf. ποθέεσκε, *desire, long for.*

ποθή, ἡ, *desire, yearning.*

ποθί, ποθι, enclitic adv., *anywhere; at any time, ever.*

ποιέω, imperf. ποίει, aor. (ἐ)ποίησε(ν), (ἐ)ποίησαν, opt. ποιήσαιμεν, partic. ποιήσαντες, *make, construct, build*; **mid.** imperf. ποιεύμην, fut. ποιήσομαι, aor. ποιήσατο, subj. ποιήσεται, *make for oneself, take to oneself* as son (I 495) or wife (Γ 409), *make . . .* one's own.

ποιήεις, -εσσα, -εν (ποίη, *grass*), *grassy.*

ποιητός, -ή, -όν (ποιέω), *made, built.*

ποίκιλλε †, imperf., *wrought with skill*, Σ 590. (Cf. ποικίλος.)

ποίκιλμα, dat. plur. ποικίλμασιν, τό (ποικίλλω), *work of skill; gay-colored patterns*, Z 294.

ποικίλος, -η, -ον (cf. Lat. *pictus*), *skilfully wrought, skilfully decorated, inwrought; gay-colored, party-colored.*

ποιμήν, -ένος, ὁ, *shepherd.* See notes on B 243, Γ 179.

ποιμνήιον †, adj., *of a flock, of sheep*, B 470.

ποινή, ἡ (cf. ἀ-ποινα and Lat. *poena*), *expiation, pay, recompense.* Cf. note on I 632.

ποῖος, -η, -ον, *what sort of.*

ποι-πνυ-ω (by reduplication from πνέω), imperf. (ἐ)ποίπνυον, *pant* from work, *be busy, bustle, bestir oneself.*

πολέας, accus. plur. of πολύς. [Not to be confused w. πόλεις, from πόλις.]

πολέες, nom. plur. of πολύς.

πολέεσσι and πολέσι(ν), dat. plur. of πολύς. [Not to be confused w. non-Homeric πόλεσι, dat. plur. of πόλις.]

πολεμήιος, -η, -ον (πόλεμος), *belonging to war, of war* (ἔργα).

πολεμίζω, infin. πολεμιζέμεν(αι) and πολεμίζειν, fut. πολεμίξομεν and πτολεμίξομεν, *wage war, fight*; w. dat. of pers. *against* whom war is waged; *to wage war against* (Σ 258).

πολεμιστής, ὁ (πολεμίζω), *warrior, fighter.*

πόλεμόν-δε, *to war.*

πόλεμος and **πτόλεμος**, -οιο and -ου, ὁ, *battle, fight, conflict; war.*

πολέσι(ν), dat. plur. of πολύς. [Not to be confused w. non-Homeric πόλεσι, dat. plur. of πόλις.]

πολέων, gen. plur. of πολύς. [Not to be confused w. non-Homeric πόλεων, gen. plur. of πόλις.]

πόληος, gen. of πόλις, *city*, § 103.

πολιήτᾱς †, τούς, from nom. πολιήτης, men of the city, *townsmen*, B 806.

πολιός, -ή, -όν, *gray, hoary, white-foaming* (sea). [Not to be confused w. πόλιος, gen. of πόλις, *city* (§ 103).]

πόλις, ἡ, *city.* For declension see § 103.

πολῖτης, ὁ (πόλις), *man of the city, townsman.*

Πολῖτης, *Poli'tes*, a son of Priam.

πολίων, gen. plur. of πόλις, *city*, § 103.

πολλά, neut. plur. of πολλός, *much, earnestly* (ἠρᾶτο); *often; very.*

πολλά-κι(ς), adv. (cf. πολλός), *often.*

πολλᾶων and **πολλέων**, gen. plur. fem. of **πολλός**, *-ή*, *-όν*. See § 105.

πολλόν and **πολύ**, neut. as adv., *much, far, a long distance*; w. comparat. *by far*.

πολλός, *-ή*, *-όν*, see **πολύς** and § 105.

πολύ, see **πολύς** or **πολλόν**.

πολύ-αινος, *-ον* (**αἶνος**, *story, praise*), *much-praised, illustrious*.

πολυ-ᾶτξ, *-ᾶικος* (**ἀΐσσω**), *much rushing, stormy*.

πολύ-αρνι †, dat. adj., *rich in lambs* or *sheep*, B 106.

πολυ-βενθής, gen. *-έος* (**βένθος**), *very deep*.

πολυ-βοῦται, **οἱ** (**βοῦς**), *rich in cattle*.

πολυ-δαίδαλος, *-ον*, *made with much art, artfully wrought*.

πολύ-δακρυς (**δάκρυ**), *abounding in tears, tearful*.

πολυ-δάκρῡτος (**δακρύω**), *much wept, much lamented*.

πολυ-δειράς, *-άδος* (**δειρή**), with many necks, *many-ridged*.

Πολυδεύκης, accus. *-η*, *Polydeu'ces* (Lat. *Pollūx*), son of Tyndareus (or of Zeus, according to another story) and Leda, and brother of Helen and Castor. Cf. note on Γ 243.

πολύ-δωρος, *-ον* (**δῶρον**), *much giving, richly dowered*, Z 394.

Πολύδωρος, *Polydo'rus*, youngest son of Priam by Laothoë—slain by Achilles.

πολυ-ζύγῳ †, adj., *many-benched*, B 293.

πολυ-θαρσής, *-ές* (**θάρσος**), *very bold, very daring*.

πολύ-κεστος †, adj., much-stitched, *richly-decorated*, Γ 371.

πολυ-κληΐς, dat. plur. *-κληῖσι*, *with many thole-pins*, therefore *many-oared*.

πολυ-κοιρανίη †, ἡ, *the rule of many*, B 204.

πολύ-μητις (**μῆτις**), *of many counsels, crafty*.

πολυ-μήχανος, *-ον* (**μηχανή**, *contrivance, resource*), of many resources, *shrewd*.

πολύ-μῖθος, *-ον*, *of many words*.

πολυ-πενθής, *-ές* (**πένθος**), *very mournful*.

πολύ-πτυχος, *-ον* (**πτύξ**), having many folds; with many ridges and valleys, *many-valed*.

πολύ-ρρηνες (for *-Ϝρηνες*), *rich in sheep*.

πολύς, neut. **πολύ**, and
πολλός, **πολλή**, **πολλόν**, and
πουλύς, neut. **πουλύ**, declined, §§ 105, 106; *much, many, large, great, long, broad*.—**πολλά**, neut. plur. as adv., *much, earnestly, often, very*. —**πολύ** and **πολλόν**, neut. sing. as adv., *much, far, a long distance; by far*.—Comparat. **πλείων** or **πλέων**, superl. **πλεῖστος**.

πολυ-σκάρθμοιο †, adj., much-bounding, *agile*, B 814.

πολυ-σπερής, *-ές* (**σπείρω**, *sow* or *scatter*), *widely-scattered*.

πολύ-στονος, *-ον* (**στόνος**, *sighing, lamenting*; **στένω**), *mournful, grievous*.

πολύ-τλᾶς (**τλῆναι**), *much-enduring*.

πολυ-φάρμακος, *-ον* (**φάρμακον**), *of many drugs, skilled in drugs*.

Πολύφημος, *Polyphe'mus*, a Lapith, A 264 (†).

πολύ-φλοισβος, *-ον* (cf. **ἀ-φλοισμός** †, *froth*, O 607), *much-billowing, much-foaming, loud-roaring*.

πολύ-φορβος, accus. sing. fem. *-ην* (**φορβή**, *pasture, fodder*), *much-nourishing*.

πολύ-φρων, accus. sing. *-ονα* (**φρήν**), *possessed of much sense, very wise*.

πολύ-χαλκος, *-ον*, *rich in bronze*.

πολύ-χρῡσος, *-ον*, *rich in gold*.

πομπός, ὁ (**πέμπω**), *escort*.

πονέομαι (**πόνος**), imperf. (**ἐ**)**πονεῖτο**, aor. **πονήσατο**, *labor, toil; be busied with; accomplish*.

πόνος, ὁ (cf. πέν-ομαι), *labor, work, toil; toil of battle.*

ποντο-πόρος, -ον (πείρω), *sea-traversing.*

πόντος, ὁ, the deep or wide *sea.*

(ὦ) **πόποι,** exclamation indicating amazement: *'tis past belief* (A 254)! *impossible! incredible!*

πόρκης, ὁ, *ring, ferrule,* Z 320.

πόρον, 2 aor. with no present, 3 sing. πόρε(ν), subj. πόρωσι(ν), imperat. πόρε, *furnish, give, grant, bestow;* **pass.** perf. πέπρωται, *it is decreed by fate,* partic. πεπρωμένον, *destined, doomed.*

πόρπᾱς †, τάς, *brooches,* Σ 401. Cf. Introduction, 12, 17.

πορσύνω, fut. partic. πορσυνέουσα, *furnish, prepare; share* (Γ 411).

πορφύρεος, -η, -ον, *dark-gleaming, dark, purple* of various hues.

πόσε (cf. πόθεν, *whence?*), interrog. adv., *whither?*

Ποσειδᾶων, -ωνος (Attic Ποσειδῶν), *Posei'don,* son of Cronus and Rhea, brother of Zeus and Hades, with whom he shared the dominion of the world, having for his portion the sea.

(1) **πόσις,** -ιος, ὁ (cf. πότνια, δεσπότης, Lat. *potis, potīrī*), *lord, husband.*

(2) **πόσις,** -ιος, ἡ (πέ-πω-κα, cf. Lat. *pōtus*), *drink.*

ποσσ-ήμαρ †, interrog. adv., *how many days?* Ω 657.

ποταμός, -οῖο and -οῦ, ὁ, *river.*

ποτάομαι (iterat. of πέτ-ομαι), ποτῶνται, perf. πεποτήαται (§ 187), *fly.*

ποτέ, ποτε, enclitic adv., *once* on a time, *one day, some day; ever* (after εἰ, οὐ, and μή).

ποτί, see πρός.

ποτὶ . . . βάλε, see προσβάλλω.

ποτι-δέρκομαι, *look at.*

ποτι-δέχομαι, 2 aor. partic. ποτιδέγμενοι, *await, wait for.*

ποτι-νίσσεται comp. †, pres. indic., *enter,* I 381.

πότμος, ὁ (πέτ-ομαι, πίπτω), what befalls, *fate, doom.*

πότνια [cf. (1) πόσις], *mistress; revered.*

ποτόν, τό [cf. (2) πόσις], *drink,* always w. reference to wine.

που (cf. ποθέν), enclitic adv., *somewhere, anywhere; somehow, perhaps, doubtless, I suppose.*

πουλυ-βότειρα, dat. -ῃ (βόσκω), adj. fem., *much-nourishing, fruitful.*

Πουλυδάμᾱς, -αντος, *Poly'damas,* a Trojan, son of Panthoüs.

πουλύς, neut. **πουλύ** (= πολύς, πολύ), see § 106, 2.

πούς (for πό[δ]ς), ποδός (for dat. plur. see § 83), ὁ, *foot*; plur. also *fleetness* (I 124, 266, 269), *foot-race* (X 160), *coming, mission* (I 523).

πραπίδες, -ων, αἱ, *diaphragm; mind, heart.*

πρήθω, aor. πρῆσε(ν), infin. πρῆσαι, *blow, puff out; burn.*

πρηκ-τήρ, accus. -τῆρα, ὁ (πράσσω), *doer, performer.*

πρηνής, -ές (cf. Lat. *prōnus*), *flat on the face, forward, headlong.* [The reverse of ὕπτιος, Π 289.]

πρῆξις, ἡ (πράσσω), *accomplishment; good result, good,* Ω 524.

πρήσσω (περάω), fut. πρήξεις, aor. ἔπρηξας, infin. πρῆξαι, *traverse; accomplish.*

Πρῑαμ-ίδης, -ᾱο, *son of Pri'am.* The first syllable is lengthened in accordance with § 34.

Πρίαμος, -οιο and -ου, *Pri'am,* son of Laomedon and king of Troy.

Genealogy of the House of Priam:

Zeus
Dardanus
Erichthonius
Tros

Ilus	Assaracus Ganymedes
Laomedon	Capys
Priam	Anchises
Hector, Paris, etc.	Aeneas

πρῖν (comparat. of πρό, cf. Lat. *prius*; for the quantity see § 30), as **adv.** *before, formerly; sooner, ere then.* As **conj.** *before, until,* usually w. infin. after both affirmative and negative clauses; but w. subj. after negative clause, Σ 135, 190, like the Attic usage.—**τὸ πρίν,** *formerly*—**πρὶν . . . πρίν,** see notes on A 97, B 414.

πρίν γ' ὅτε, *before, until.*

πρὶν ἤ, *sooner than, before,* w. infin.

πρό (cf. Lat. *prō*), adv., *before, beforetime, forth, forward.* As **prep.** w. gen., *before, in front of.*

προ-βαίνω, perf. subj. προβεβήκῃ, *go forward; be superior, surpass.*

προ-βάλλω, *throw forward*; **mid.** 2 aor. προβάλοντο, *throw before oneself, scatter before oneself.*

προ-βέβουλα †, 2 perf., *I prefer,* A 113.

προ-βλής, dat. -ῆτι (προ-βάλλω), *projected, projecting.*

προ-βλώσκω, 2 aor. imperat. πρόμολε, partic. fem. προμολοῦσα, *come* or *go forward.*

προ-γενέστερος, comparat. of προ-γενής (ἐ-γεν-όμην), born before, *older.*

προ-γένοντο comp. †, 2 aor. of προ-γίγνομαι, *came along, came forward,* Σ 525.

πρό-δομος, ὁ, fore-house, *entrance hall* or *vestibule* between the court (αὐλή) and the great hall (μέγαρον). See the plan under μέγαρον.

προέηκα, see προΐημι.

προ-εἶδον, partic. προϊδών, -ὄντες, *foresee, see ahead, see before one.*

προ-ερέσσω, aor. προέρεσσαν, *row forward.*

προ-ερύω, aor. προέρυσσεν, subj. προερύσσω, *drag forth, drag down.*

πρόες, see προΐημι.

προ-έχω, partic. προύχοντι (X 97), *projecting.*

προ-θέλυμνος, -ον, *forth from the foundations, uprooted* (I 541).

προ-θέω, -ουσιν (A 291 ?), iterat. imperf. προθέεσκε, *run forward, rush to the front.*

πρό-θυρον, τό (θύρη), fore-door, *gateway, front gate,* i. e. the entrance to the courtyard (αὐλή) from outside. The plur. is used w. reference to the two parts. See the plan under μέγαρον. [Sometimes the word stands for the *doorway* of the megaron.]

προ-ιάπτω (cf. Lat. *iaciō*), fut. προϊάψει, aor. προΐαψεν, *hurl forth, send off.*

προϊδόντες, προϊδών, see προ-εἶδον.

προ-ίημι, imperf. προΐει, aor. προέηκα, -ε, 2 aor. imperat. πρόες, *send forward, send forth, send on; hurl forward, hurl* (ἔγχος); *let go forth, yield; bestow* (κῦδος).—1 aor. in tmesis πρὸ . . . ἧκε.

προ-καθ-ιζόντων †, gen. plur. partic., *settling to the fore,* B 463.

προ-καλέομαι, imperat. προκάλεσσαι, *call forth* to oneself, *challenge.*

προ-καλίζομαι (καλέω), imperf. προκαλίζετο, *call forth, challenge.*

πρό-κειμαι, partic. προκείμενα, *lie ready before.*

προ-μαχίζω (πρόμαχος), *fight in the fore ranks.*

πρό-μαχος, ὁ (μάχ-ομαι), *fore-fighter,* warrior to the front, *champion.*

προ-μιγῆναι comp. †, 2 aor. pass. infin., *to lie with . . . first,* I 452.

πρόμολε, προμολοῦσα, see προβλώσκω.

πρόμος, ὁ (superl. of πρό), foremost, *fore-fighter, champion.*

προ-νοέω, aor. προνόησαν, *foresee.*

προ-πάροιθε(ν), adv., *before, in front of*; often w. gen.

πρό-πᾶς, -πᾶσα, -παν, all forward, *the whole, all.*

προ-πρηνής, -ές, inclined *forward.*

προ-προ-κυλίνδομαι, *roll over and over before.*

προ-ρέω, flow forth.

πρός, προτί, and **ποτί,** adv. and prep. w. gen., dat., or accus. **W. gen.** *from the side of, from* (A 160, Z 525), *at the bidding of* (A 239, Z 456), *before* (A 339), *on the side of* (X 198). **W. dat.** *on, upon.* **W. accus.** *to, toward; against* (X 112, Π 768).—Accented **πότι,** § 164. As **adv.** *besides, in addition* (E 307, Π 86, X 59).

προσ-αμύνω, *come to aid, help.*

προσ-αυδάω. imperf. **προσηύδαε** or **προσηύδᾱ,** 3 dual **προσαυδήτην,** *speak to, address.*

προσ-βαίνω, mixed aor. mid. **προσεβήσετο,** 2 aor. act. partic. **προσβάς,** *go to; step upon* (Π 863).

προσ-βάλλω, 2 aor. in tmesis **ποτὶ . . . βάλε** (A 245), *threw* his scepter *to* the ground (dat.).

προσ-έειπον, 2 aor., **προσέειπε,** opt. **προτι-είποι,** *say to, speak to, address.*

προσ-έκειτο comp. †, imperf. of **πρόσκειμαι,** *were fixed on,* Σ 379.

προσ-ερεύγεται comp. †, pres. indic., *break foaming against,* O 621.

προσέφη, -ης, see **πρόσφημι.**

προσεφώνεε(ν), -εον, see **προσφωνέω.**

προσηύδαε, see **προσαυδάω.**

πρόσ-θε(ν), adv., *before, in front*; of time, *formerly, first* (Γ 317, 346). **W. gen.** *before, in front of.*

πρόσ(σ)ω, adv., *forward*; of time *before, to the past* (A 343), opposed to **ὀπίσ(σ)ω.** (Others understand **πρόσσω** to refer *to the future,* and **ὀπίσσω** *to the past.*)

πρόσ-φημι, imperf. **προσέφης, -η,** *speak to, address* a person or persons in small numbers, never an assembly.

προσ-φωνέω, imperf. **προσεφώνεε(ν), -ον,** *speak to, address* individuals only.

πρόσω, see **πρόσ(σ)ω.**

πρόσ-ωπον, τό (**ὄπα**), *face.*

προ-τάμνω, 2 aor. partic. **προταμών,** *cut* or *carve first.*

πρότερος, -η, -ον (comparat. of **πρό**), *former*; earlier, *before, sooner, first* (Γ 351).

προτέρω (**πρότερος**), adv., *farther, forward.*

προ-τεύχω, *do before,* **pass.** perf. infin. **προτετύχθαι,** w. **τὰ μὲν . . . ἐάσομεν** (= **προγεγονότα καταλίπωμεν**), let us forsake the things that are done before, *let bygones be bygones,* "let old bygones be" (Tennyson). Cf. Π 60.

προτί, see **πρός.**

προτιείποι, see **προσέειπον.**

προτι-όσσομαι, *gaze upon,* X 356.

πρό-τονοι, οἱ (**προ-τείνω**), *forestays,* ropes extending from the masthead to the bow of the Homeric ship (A 434).

προ-τρέπομαι, 2 aor. infin. **προτραπέσθαι,** *turn oneself, give way to* (Z 336).

προ-τροπάδην †, adv., *headlong,* Π 304.

προύχοντι, i. e. **προ-έχοντι,** *projecting* (X 97).

προ-φέρω, subj. **προφέρῃσιν,** *bear forth; carry off* (Z 346); *bring* (I 323); *cast* reproaches *on* (B 251), *cast in* one's *teeth* (Γ 64). **Mid.** *offer oneself ready for, offer, begin* (Γ 7).

προ-φεύγω, 2 aor. partic. **προφυγόντα,** *escape from.*

πρό-φρων, dat. **-φρονι** (**φρήν**), *with forward heart, with hearliness, heartily*; **θυμῷ πρόφρονι,** *in earnest* (X 184).

προφυγόντα, see **προφεύγω.**

προ-χέομαι, imperf. **προχέοντο,** *stream forth.*

πρό-χυν (**γόνυ**), *forward* (or *fallen*) *on the knees.*

πρυμνή [**νηῦς**], ἡ (fem. of **πρυμνός**), *stern* of a ship. (In Cauer's text the accent of the adj. is retained to indicate that the substant. force of the word is not yet complete. The later substant. is accented **πρύμνη, πρύμνα.**)

πρυμνή-λιν †, *from* or *by the stern*, O 716.

πρυμνήσια, τά (πρυμνή), ropes for making the stern of a ship fast to the shore, *stern-cables*.

πρυμνός, -ή, -όν, *the extreme of, undermost, end of, stern of* (O 704, Π 286); *at the root* (E 292).—πρυμνόν, neut. substant., the *root*, the *base* (E 339).

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Πρωτεσίλᾱος, *Protesila'us*, son of Iphiclus and leader of the Thessalians, O 705.

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Πρωτώ †, *Pro'to*, a Nereid, Σ 43.

πταμένῃ, see πέτομαι.

πτελέη, ἡ, *elm*.

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πτέρυξ, -υγος, ἡ (cf. πτερόεις), *wing*.

πτήσσω, perf. partic. πεπτηῶτες, *cower*.

πτολεμίξομεν, see πολεμίζω.

πτολεμιστῇ †, τῷ, *warrior*, X 132. (Cf. πολεμιστής.)

πτόλεμος, see πόλεμος.

πτολί-εθρον, τό (πόλις), *city*.

πτολί-πορθος, ὁ, ἡ (πέρθω), *city-destroying, city-sacking*.

πτόλις (= πόλις), πτόλιος, πτόλιν, ἡ, *city*. §§ 103, 104.

πτύγμ'(α) †, τό, *fold* of garment, E 315.

πτύξ, plur. πτύχες, ἡ (cf. πτύγμα, E 315), *layer* of ox-hide shield. Introduction, 24.

πτώξ, accus. πτῶκα (cf. πτήσσω), *cowering* (X 310).

Πυγμαίοισι †, τοῖς, *Pygmies*, Γ 6. See note.

πυθέσθαι, πίθηαι, πυθοίατο, see πυνθάνομαι.

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Πυθώ, dat. -οῖ, *Py'tho*, region in Phocis, under Mt. Parnassus; later Delphi. See note on I 405.

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Πυλάρτης, *Pylar'tes*, a Trojan slain by Patroclus, Π 696 (†).

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Πυλοι-γενής, gen. -έος (cf. § 155, 4), *Py'los-born*.

Πύλος, -ου, ἡ, *Py'los*, city of Nestor in Messenia, opposite Sphacteria.

πύματος, -η, -ον, *last, uttermost* (Σ 608.—πύματον, adv., *for the last time*.

πυνθάνομαι and πεύθομαι, fut. πεύσεται, 2 aor. ἐπύθοντο, subj. πύθῃαι, opt. πυθοίατο, infin. πυθέσθαι, pluperf. πέπυστο, *learn, hear, learn of, heat*

of (Z 465). W. accus. or gen. See also § 174 (1).

πύξ (cf. Lat. *pūgnus*), adv., *with the fist, in boxing.*

πῦρ, πυρός, τό, 'fire.'—Plur. **πυρά,** τά, 2d declension, *watch-fires.*

πυρ-άγρη, ἡ (ἀγρέω, *take, catch*; cf. παλιν-άγρετον, A 526), *fire-tongs.*

Πυραίχμης, *Pyraech'mes,* leader of the Paeonians (Π 287), slain by Patroclus.

πυργηδόν, adv. (πύργος), *like a tower,* O 618.

πύργος, ὁ, *tower.*

πυρετόν †, τόν, *fever,* X 31.

πυρή, ἡ (πῦρ), *funeral pyre.*

πυρσοί †, οἱ, *signal-fires,* Σ 211.

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πως, enclitic, *in any way, in some way*; after εἰ or αἰ, *perhaps, by chance.*—**οὔ πως,** *in no way, not at all.*

πῶυ, plur. πώεα, τό, *flock* of sheep.

P—ρ

ῥα, ῥ' = ἄρα. Cf. § 49, 1.

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ῥάπτω, aor. infin. ῥάψαι, *stitch; contrive, plot.*

ῥάχιν †, τήν, *chine,* I 208.

ῥαψῳδίᾱ, ἡ, *rhapsody,* Introduction, 6.

ῥαψῳδός, ὁ, *rhapsodist,* Introduction, 6.

ῥέα and **ῥεῖα,** adv., *easily.*

ῥέε(ν), see ῥέω.

ῥέ-εθρα, τά (ῥέω), *streams.*

ῥέζω (for Ϝρέγ-ιω = Ϝέργ-ιω [i. e. -yo]; cf. Ϝέργον), aor. ἔρεξα, ἔρ(ρ)εξε(ν), subj. ῥέξῃ, infin. ῥέξαι, partic. ῥέξᾱς, **pass.** aor. partic. gen. ῥεχθέντος, *do, do* good or ill *to* a person (accus.); *perform* a sacrifice, *offer.*

ῥέθεα, -έων, τά, *limbs, body.*

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ῥέθεα, -έων, τά, *limbs, body.*

ῥεῖα, adv., *easily.*

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ῥίμφα (ῥίπτω), adv., *swiftly, fleetly.*

ῥῖνός, ἡ, *skin.*

ῥίπτω, aor. ἔρριψε and ῥῖψε, *throw, hurl.*

ῥῖς, ῥῖνός, ῥῖνα, ἡ, *nose*; ῥινῶν, ῥῖνας, *nostrils.*

ῥῖψε, see ῥίπτω.

ῥοαί, -άων, αἱ (ῥέω), *streams.*

ῥοδανόν †, adj., *waving, swaying,* Σ 576.

ῥοδο-δάκτυλος, -ον (*ῥόδον, rose, δάκτυλος, finger*), *rosy-fingered.*

ῥοή, only plur., see *ῥοαί.*

ῥόος, ὁ (*ῥέω*), *stream.*

ῥύομαι (perhaps from stem *σερυ*; cf. Lat. *servō*), imperf. *ῥύετο*, 3 plur. imperf. (or 2 aor.) *ῥύατο* (§ 142, 4, b), *preserve, defend.*
[To this present some scholars refer also imperf. *ἐρύετο* (Z 403), aor. *ἐρύσατο* (E 344), 2 aor. *ἔρυτο* (X 507), *εἴρυτο* (as if for *ἔρρυτο*, Ω 499), perf. *εἰρύαται* (as if for *σεσρύαται*, A 239, X 303), and other doubtful forms.]

ῥυσαί †, adj., *drawn* together, *wrinkled*, I 503.

ῥυτήρ, dat. plur. *ῥυτῆρσι*, ὁ, *reins*, Π 475.

ῥωγαλέος, -η, -ον (cf. *ῥήγ-νυμι*), *ragged, in shreds*, B 417.

ῥώομαι (Lat. *ruō*), imperf. *ῥώοντο*, aor. *ἐρρώσαντο*, *rush; move briskly; dance* (Ω 616).

Σ—σ

Σαγγάριος, *Sanga'rius*, a river flowing through Phrygia and Bithynia into the Pontus.

σάκος, -εος, τό, *shield.* Cf. Introduction, 23–26.

σάλπιγξ †, ἡ, *trumpet*, Σ 219.

σανίδες, -ας, αἱ (*two-leaved*) *doors*, I 583, Σ 275.

σάος (Lat. *sānus*), *safe.*—Comparat. *σαώτερος* †, A 32.

σαόω (*σάος*), subj. *σαῷς* (I 681), *σαῷ* (I 424), *σαῶσι* (I 393), fut. *σαώσεις*, aor. *ἐσάωσας*, subj. *σαώσῃς, -σομεν*, mixed aor. infin. *σαωσέμεν* (T 401), *save, keep safe, preserve.*

σαπήῃ, see *σήπω.*

Σαρπηδών, -όνος, *Sarpe'don*, leader of the Lycians, slain by Patroclus.

σάφα (*σαφής, clear*), adv., *clearly.*

σαῷς, σαωσέμεν, etc., see *σαόω.*

σαώτερος †, comparat. of *σάος, more safely*, A 32.

σβέννυμι, aor. *ἔσβεσε(ν)*, infin. *σβέσαι*, *extinguish, quench, put out*; 2 aor. *ἔσβη* (intrans.), *was extinguished.*

σεβάζομαι (*σέβας*), aor. *σεβάσσατο*, *be* or *stand in awe of.*

σέβας, *τό, awe*, Σ 178.

σέθεν, σεῖο, gen. of *σύ*, § 110.

σείω, *shake, brandish.*

σέλας, *τό* (cf. *σελ-ήνη*), *radiance, fire.*

σελήνη, ἡ, *moon.*

Σελλοί †, the *Sel'li*, priests of Pelasgic Zeus at Dodona, Π 234.

σέο, gen. of *σύ*, § 110.

σέσηπε, see *σήπω.*

σεῦ, gen. of *σύ*, § 110.

σεύω, aor. partic. *σεύᾱς, drive, urge on*; **mid.** imperf. *ἐσσεύοντο*, aor. *σεύατο*, subj. *σεύωνται*, partic. *σευάμενος*, 2 aor. or pluperf. *ἔσσυτο*, perf. partic. *ἐσσυμένον, -ην, hasten, hurry; be in haste*; but *σείωνται* (Γ 26) is trans., *try to chase away.*

σηκός, ὁ (Lat. *saepēs*), *pen, fold*, for sheep; note on Σ 589.

σῆμα, plur. *-ατα, τό, sign; portent* (B 308), *tomb, mound* (B 814).

σημαίνω (*σῆμα*), give a sign, *dictate, give orders.*

σήπω, perf. *σέσηπε*, **pass.** 2 aor. subj. *σαπήῃ, rot*, perf. *be rotten.*

σθεναρή †, adj. fem., *strong*, I 505.

Σθένελος, *Sthen'elus*, son of Capaneus and comrade of Diomedes.

σθένος, -εος, τό, *strength, might; troops*, Σ 274.

σίαλος, -οιο, ὁ, w. gen. *συός* (I 208), *fat hog.* Cf. note on the double expression *βοῦς ταῦρος*, B 480, 481.

σιγαλόεις, neut. plur. *σιγαλόεντα, gleaming.*

σιγῇ, τῇ, dat. only in Homer, *in silence.*

σιδήρειος, -η, -ον, and **σιδήρεος, -η, -ον** (*σίδηρος*), *made of iron* (therefore hard or unfeeling).

σίδηρος, ὁ, *iron.* See note on Σ 34.

Σῖδονίη-θεν †, *from Sido'nia*, Z 291. Cf. note on Z 292.

Σῖδόνιος, *-η*, *-ον* (Σῖδών, *Si'don*), *Sido'nian* or Phoenician.

Σίντιες, *Sin'tians*, people dwelling on the island of Lemnos.

Σιπύλῳ †, *τῷ*, *Sip'ylus*, a mountain of Lydia, Ω 615.

σῖτος, *-οιο* and *-ου*, *ὁ*, *grain*, *bread*, *food*.

σιωπάω (σιωπή), *be quiet*.

σιωπῇ, *τῇ*, dat. only in Homer, *in silence*, *silently*.

σκάζω, *limp*, *halt*.

Σκαιαὶ πύλαι, the *Scae'an gate*, the great gate of Troy looking toward the Greek camp.—Without πύλαι, Γ 263. See note on B 809.

σκαιός, *-ή*, *-όν* (Lat. *scaevus*), *left*. Fem. as substant., *left hand*.

σκαίρω, *bound*, *skip*, *trip*.

Σκαμάνδριον (πεδίον), **Σκαμανδρίῳ** (λειμῶνι), *Scaman'drian*, of the river Scamander.

Σκαμάνδριος, *Scaman'drius*, name given by Hector to his son, Z 402 (†).

Σκάμανδρος, *Scaman'drus* or *Scaman'der*, a river of Troy, called by the gods Xanthus.

σκηπτ-οῦχος, *-ον* (σκῆπτρον, ἔχω), *scepter-bearing*.

σκῆπτρον, *τό* (cf. Lat. *scīpiō*), 'shaft,' *staff*, *scepter*, B 186.

σκίδ-ναμαι (cf. σκεδ-άννῡμι, Lat. *scindō*), imperf. ἐσκίδναντο, *scatter*, *disperse*.

σκιόεις, *-εσσα*, *-εν* (σκιή, *shadow*), *shady*, § 159.

σκόλοπες, dat. *-εσσι*, *οἱ*, *stakes*, *palisade*.

σκόπελος, *ὁ* (Lat. *scopulus*), a jutting *rock*, *cliff*.

σκοπιή, *ἡ* (σκοπός), *outlook* place, *height*; *watch hill* (X 145).

σκοπός, *ὁ* (σκέπ-τομαι, *look*), *spy*, *watchman*.

σκυδμαινέμεν simple verb †, infin., *be angry*, Ω 592.

σκύζομαι, *be angry*.

σκύμνους †, *τούς*, *whelps*, Σ 319.

Σκῦρος, *Scy'ros*, a city in Phrygia (?) or the island between Lesbos and Euboea. See note on I 668.

σκῦτο-τόμων †, *τῶν*, *leather-workers*, H 221. See note on Π 106.

σμαραγέω, *resound*.

σμερδαλέος, *-η*, *-ον* (cf. Germ. *schmerzen*, Eng. 'smart'), *painful*, *dreadful*, *terrible*.—Neut. as adv. **σμερδαλέον**, *-έα*, *terribly*.

σμερδνόν, adv. (cf. σμερδαλέον), *terribly*.

Σμινθεῦ †, voc., *Smin'theus*, epithet of Apollo 'of the mouse,' A 39.

σμύχω (cf. perhaps Germ. *schmauchen*, Eng. 'smoke'), *make smolder*, *burn*.

σμῶδιξ, *ἡ*, *swelling*, *weal* or *wale*.

σόος, *-η*, *-ον* (cf. σάος), *safe*.

σός, **σή**, **σόν**, *thy*, *your*, *yours*, § 113.

σπάρτα †, *τά*, *ropes*, B 135.

σπάω, *draw*; **mid.** aor. partic. σπασσάμενος, *draw* one's own.

σπείσαν, **σπείσᾱς**, **σπείσῃς**, see σπένδω.

Σπειώ †, *Spei'o*, a Nereid, Σ 40.

σπένδω, iterat. imperf. σπένδεσκε, aor. σπεῖσαν, subj. σπείσῃς, partic. σπείσᾱς, *pour* a little wine on the ground before drinking, for the gods' portion; *make libation*.

σπέος, *τό*, *cave*, *grotto*; the dat. σπῆι (Σ 402) is probably for original σπέεϊ.

σπεύδω, *hasten*, *be in a hurry*. Notes on Σ 373, 472.

σπῆι, see σπέος.

σπλάγχνα, *τά* (cf. σπλήν, *spleen*), *inward parts*, heart, lungs, liver, and so on.

σπόγγος, *ὁ*, 'sponge.'

σπονδή, *ἡ* (σπένδω), *libation*, *drink-offering*.

σπουδή, ἡ (σπεύδω), *haste, zeal*; dat. *with effort* on the part of the marshals, *hardly*, B 99.

στάζω, aor. στάξε, *drop, pour drops of.*

σταθμός, ὁ (cf. ἐ-στάθην of ἵστημι), *fold* of sheep; *stable*, Σ 589.

στάξε, see στάζω.

στᾶς, στάσκε(ν), see ἵστημι.

στατός (ἵστημι), *placed* in the stall, *stalled* (ἵππος).

σταφυλή, ἡ, *bunch of grapes.*

στείλαντο, see στέλλω.

στεῖρα, dat. -ᾳ, ἡ, *cutwater, stem* of boat, A 482.

στείχω (cf. στίχες), 2 aor. ἔστιχον, proceed in line, *go.*

στέλλω, *equip, send*; **mid.** aor. στείλαντο, *furled* (A 433).

στέμμα, plur. -ατα, τό (στέφω), *wreath, fillet.*

στεναχίζω (στενάχω), **mid.** imperf. στεναχίζετο, *sigh, groan.*

στενάχω (στένω), **mid.** imperf. στενάχοντο, *sigh, groan.*

στένω, properly *straighten, pack full*; figuratively, *be distressed, groan* (Σ 33).

στερεῶς (στερεός, *solid, firm*), *firmly, obstinately.*

στέρνον, τό, *breast, chest.*

στεροπ-ηγερέτα †, ὁ, *gatherer of lightning* or *waker of lightning*, Π 298.

στεῦται, imperf. στεῦτο, *press up* or *forward, behave as if, make sign, boast, promise.*

στεφάνη, ἡ (στέφω), *circlet, diadem* (Σ 597 is the only place in Homer where the word has the latter meaning). See also Introduction, 33.

στεφανόω (στέφανος, *circle, crown*; στέφω), *set around, set in a circle*; **pass.** perf. ἐστεφάνωται, Σ 485, 'with which heaven *is set around*' or *is crowned.*

στέφω (cf. Lat. *stīpō*), properly crowd *full*; *set around, crown.*

στῆ, στῆθι, etc., see ἵστημι.

στῆθος, -εος, τό, *breast, chest.*—στήθεσφιν, gen. sing., X 284; dat., B 388.

στήλη, ἡ (στῆ-ναι), *pillar, gravestone*, Π 457. See note on Π 456.

στηρίζω (στερ-εῶς), *make firm, set fast*; **pass.** pluperf. ἐστήρικτο, *was set upon* (Π 111).

στῆσαι, στήσαντο, στῆσε(ν), στήσομαι, -όμεθα, στῆσον, στήσωσι, στήτην, see ἵστημι.

στιβ-αρός, -ή, -όν (στείβω, *tread*), trodden or pressed together, *firm, stout, strong.*

στίλβω, *shine, glisten.*

στίξ, στιχός, ἡ (cf. στείχω), *row, line, rank*, usually of warriors.—κατὰ στίχας (Γ 326), *each in his own line, in rows.*—ἐπὶ στίχας (Γ 113, Σ 602), *in rows, in lines.*

στιχάω (στίχ-ες), -άει (O 635), **mid.** imperf. ἐστιχάοντο, *walk*; *proceed* in ranks, *march.*

στίχας, see στίξ.

στόμα, -ατος, τό, *mouth.*

στόμαχος, ὁ (στόμα), *throat.*

στοναχή, ἡ (στενάχω), *groan.*

στοναχῆσαι simple verb †, aor. infin. of στοναχέω, *to lament*, Σ 124.

στορέννῡμι (Lat. *sternō*, Eng. 'strew'), aor. στόρεσαν, infin. στορέσαι, partic. στορέσᾱς, *spread, spread out.*

στρατάομαι (στρατός), imperf. ἐστρατάοντο (MSS. ἐστρατόωντο), *be encamped.*

στρατός, ὁ (στορέννῡμι), *camp, army* in camp.

στρεπτός, -ή, -όν (στρέφω), *to be bent, yielding.*

στρεφε-δίνηθεν †, aor. pass. 3 plur., *were set whirling, grew dizzy*, Π 792.

στρέφω, aor. partic. στρέψαντες, iterat. στρέψασκον, *turn about, turn*; **mid.** στρέφεται, fut. στρέψεσθαι, **pass.** aor. partic. στρεφθείς, -εῖσα, *turn* oneself, turn around or away.

στρουθός, -οῖο, ἡ, *sparrow.*

στροφ-άλιγξ, dat. *-ιγγι, ἡ (στρέφω), whirl.*

στρωφάω *(στρέφω), turn;* **mid.** *turn oneself about, tarry* (I 463).

στυγε-ρός, -ή, -όν *(στυγέω), loathsome, hateful; terrible* (X 483).—Adv. **στυγερῶς,** *hatefully, to your hurt* (Π 723).

στυγέω, *loathe, hate, fear.*

στυφελίζω, aor. *ἐστυφέλιξε(ν),* infin. *στυφελίξαι, strike, smite, thrust,* or *drive away.*

σύ, *thou, you;* declined, § 110.

συγ-καλέω, aor. partic. *συγκαλέσᾱς, call together.*

συγ-χέω, imperat. *σύγχει,* pour together, *disturb, trouble;* **mid.** 2 aor. *σύγχυτο, were entangled,* of reins (Π 471).

σῡλάω, aor. subj. *σῡλήσω* (X 258), *σῡλήσωσι, despoil, strip, rob.*

συλ-λέγω, aor. partic. *συλλέξᾱς,* **mid.** aor. *συλλέξατο, gather together, collect.*

συμ-βάλλω, 2 aor. imperat. *συμβάλετε, throw together, bring together.*

σύμ-παντες, *-ων (πᾶς), all together.*

συμ-φράδμονες †, *οἱ, counselors, advisers,* B 372.

συμ-φράζομαι, fut. *συμφράσσομαι,* aor. *συμφράσσατο, consider* counsels *with, share* counsels *with.*

σύν and the older **ξύν** (which has been preserved in some places by metrical necessity), prep. w. dat., *with, together with, with the aid of.*

συν- in comp., see also **ξυν-.**

σῦν, see *σῦς.*

σύν-αγον, see *ξυν-άγω.*

συν-αείρεται comp. †, aor. subj., *has hitched together,* O 680.

συν-αιρέω, 2 aor. *σύνελεν, take together, crush together,* Π 740.

σύν-ειμι *(εἶμι),* imperf. dual *συνίτην, come together, encounter.*

σύνελεν, see συναιρέω.

συν-έχω, perf. partic. *συνοχωκότε* (§ 127), *bent together, cramped,* B 218.

συν-ημοσίνᾱς †, *τάς, compacts,* X 261.

σύνθεο, see *συντίθημι.*

συν-θεσίαι, *-άων, αἱ (συν-τίθημι), compacts* (B 339), *commands* (E 319).

συνίτην, see *σύνειμι.*

συνοχωκότε (§ 127), see *συνέχω.*

συν-τίθεμαι, 2 aor. imperat. *σύνθεο, take heed.*

σῦριγξ, *-ιγγος, ἡ,* shepherd's *pipe.*

σῦς, *συός, ὁ, ἡ* (Lat. *sūs,* Eng. 'swine,' 'sow'), wild *boar* (I 539, 548, Π 823); domestic *hog* (I 208, 467).

σφάζω, aor. *σφάξε, ἔσφαξαν, stick* or *stab in the throat, slay.*

σφέας, σφεας, accus. plur. of *εἷο,* § 110.

σφέτερος, *-η, -ον, their own, their,* § 113.

σφέων, σφεων, gen. plur. of *εἷο,* § 110.

σφῆκες, dat. *-εσσι, οἱ, wasps.*

σφι(ν), σφίσι(ν) and **σφισι(ν),** dat. plur. of *εἷο,* § 110.

σφός, *σφή, σφόν, their own, their,* § 113.

σφυρόν, *τό, ankle.*

σφῷ, nom. and accus. dual of *σύ,* § 110.

σφωε, *the two, the twain,* accus. dual of *εἷο,* § 110. Cf. A 8.

σφῶι, nom. and accus. dual of *σύ,* § 110.

σφῶιν, gen. and dat. dual of *σύ,* § 110.

σφωιν, dat. dual of *εἷο,* § 110. Cf. A 338.

σφωίτερον †, *of you two,* A 216. Cf. § 113.

σχεδό-θεν, *from close at hand, close by, near.*

σχε-δόν *(σχεῖν,* cf. *ἔχω),* within grasp, *near, near at hand.*

σχέθε, σχέθον, σχέσθε, see *ἔχω.*

σχέ-τλιος, -η, -ον (σχεῖν), holding out, *persistent, stubborn, headstrong, implacable, harsh, cruel.*

σχήσεσθαι, see ἔχω and note on I 235.

σχίζη, ἡ (σχίζω, *cleave*), *cleft wood, fire-wood.*

σχοίατο, see ἔχω.

σῶμα, -ατος, τό, dead *body.*

σῶς (cf. σάος), *safe* (X 332).

T—τ

τ' = τε or τοι.

ταί, nom. plur. fem. of ὅ, ἥ, τό.

τάλ-αντον, τό (τλῆ-ναι), *scale-pan, balances* (in plur. only); *talent,* a weight of gold. See note on I 122.

τάλαρος, ὁ (τλῆναι), *basket.*

ταλαύρῑνος, adj. (for derivation see § 63. 2), *enduring the ox-hide shield, stout in battle, sturdy.* Cf. E 289.

Ταλθύβιος, *Talthyb'ius,* herald of Agamemnon.

τἆλλα, *the other parts, the rest*; cf. § 44.

τάμε, ταμέειν, etc., see τάμνω.

ταμίη, ἡ (τάμνω), *stewardess, housekeeper.*

ταμίης, ὁ (τάμνω), *steward.*

τάμνω (Attic τέμνω), 2 aor. τάμε, subj. τάμωμεν, τάμητε. infin. ταμέειν, partic. ταμόντα, -όντες, **mid.** imperf. τάμνοντο, 2 aor. infin. ταμέσθαι, *cut, cut off, carve, wound; make* oaths *with sacrifice.* Cf. B 124.

ταν-ηλεγής, gen. -έος (τείνω, ἄλγος), of distress drawn out, *very distressing.*

τανυ-ήκης, -ες (ἀκ-ωκή), with stretched-out point, *long and sharp, sharp-pointed, tapering* (Π 768).

τανύ-πεπλος, -ον, *dressed in out-stretched* or *broad robe*; Introduction, 20. Possibly it is merely a synonym of ἑλκεσίπεπλος (Helbig), *long-* or *trailing-robed.*

τανύ-φλοιον †, adj., with stretched bark, i. e. *with smooth bark,* Π 767.

τανύω (cf. τείνω), aor. τάνυσσεν, τάνυσσαν, **pass.** aor. τάνυσθεν, τανυσθείς, *stretch, stretch out; extend* (I 213). Note on Π 475.

τάπης, gen. plur. -ήτων, ὁ, *coverlet.*

ταράσσω, subj. aor. (συν-)ταράξῃ, *confuse, disturb*; pluperf. τετρήχει, *was in confusion.*

ταρβέω, aor. τάρβησεν, partic. ταρβήσᾱς, -σαντε, *be terrified, fear.* Cf. A 331.

τάρπησαν, ταρπώμεθα, see τέρπω.

ταρφέα, adv. (ταρφής, τάρφος), thickly, *often, again and again,* X 142.

τάρφος, dat. plur. τάρφεσιν, τό (τρέφω), *thicket.*

ταρχύω, fut. ταρχύσουσι, *bury.* See note on Π 456.

ταῦρος, ὁ (Lat. *taurus*), 'steer,' *bull.*

τάφ-ος, ὁ (θάπ-τω), *burial.*

τάφ-ρος, ἡ (θάπ-τω), *ditch, trench, moat.*

ταφών, 2 aor. partic. of which the perf. is τέθηπα, *be amazed, dazed.*

τάχα, adv. (ταχύς), *speedily, directly, soon.*—Comparat. θᾶσσον (note on Π 129).—Superl. τάχιστα.—See also ὅττι.

ταχύ-πωλος, -ον (πῶλος, *young horse,* Eng. 'foal'), *with swift steeds.*

ταχύς, -εῖα, -ύ, *quick, swift.*—Adv. τάχα, which see; comparat. θᾶσσον (note on Π 129); superl. τάχιστα.—See also ὅττι.

τε (Lat. *-que*), enclitic, *and*; but often not to be translated. See note on A 63.—For its force after a relative word see § 123, 3.—τε . . . τε, *both . . . and*; but sometimes not to be translated, as A 81, 82 (see note).—τε . . . ἠδέ, τε . . . ἰδέ, τε . . . καί, *both . . . and.*

τέγεοι †, adj., *roofed,* Z 248.

τεθαλυῖαν, see θάλλω.

τεθναίην, τέθνηκε, etc., see θνῄσκω.

τείνω (cf. *τανύω*, Lat. *tendō*), aor. *τεῖνεν*, *τεῖναν*, partic. *τείνᾱς*, **pass.** pluperf. *τέτατο*, *stretch, draw tight; lie* reins *tight* to a chariot rim (*ἐξ ἄντυγος*); **pass.** *be stretched tight* (Γ 372), *be suspended* (X 307).

τείρεα †, *τά*, *constellations*, Σ 485.

τείρω (Lat. *terō*), *rub open* or *hard, fret, distress, harass.*

τεῖχος, *-εος*, *τό*, *wall*, especially of a city.

τέκε(ν), see *τίκτω*.

τεκμαίρομαι (*τέκμωρ*), aor. *τεκμήραντο*, set as a goal or limit, *decree, ordain.*

τέκμωρ, *τό*, *goal, end; sign.*

τέκνον, *τό* (*ἔ-τεκ-ον* of *τίκτω*), *child; young* of a bird, *nestling; foal* of a horse.

τέκον, τεκοῦσα, etc., see *τίκτω*.

τέκος, *-εος*, *τό* (*ἔ-τεκ-ον* of *τίκτω*), *child; young.*

τέκτων, *-ονος*, *ὁ* (cf. *τέχνη*, *τίκτω*, *τεύχω*), *worker* in wood or stone, etc., *builder, carpenter.*

τελαμών, *-ῶνος*, *ὁ* (*τλῆναι*, Lat. *tollō*), a *belt* for carrying or supporting; *strap* of shield (Introduction, 24); *baldric* of dagger.

Τελαμωνιάδης, *-āo* (Τελαμών), *son of Tel'amon*, Ajax.

Τελαμώνιος, *son of Tel'amon, Telamo'nian.*

τελέθω, *turn, become, be.*

τέλειος, *-ον* (*τέλος*), *perfect, unblemished.*

τελείω = *τελέω*, *fulfil.*

τελεσ-φόρος, *-ον* (*τέλος*, *φέρω*), perfecting, *complete, full.*

τελευτάω (*τελευτή*), *perfect, fulfil.*

τελευτή, *ἡ* (*τελέω*). *end; object* (*μύθοιο*).

τελέω (*τέλος*), fut. *τελέουσι*, aor. *τέλεσσας*, subj. *τελέσσω*. *τελέσωσι*, opt. *τελέσαιμι*. *τελέσειε*, infin. *τελέσ(σ)αι*, **pass.** *τελεῖται*, fut. infin. *τελέεσθαι*, perf. *τετέλεσται*, partic. *τετελεσμένος*, *perfect, fulfil, bring to pass, complete, finish; satisfy* (A 82); *pay* (I 156, 298). The perf. pass. partic. may mean *able to be fulfilled.*

τελήεις, *-εσσα*, *-εν* (*τέλος*), *perfect, unblemished.*

τέλλω, w. *ἐπί* in tmesis, see *ἐπιτέλλω*.

τέλος, *τό*, *end, fulfilment, completion*; dat. plur. *τελέεσσιν*, *companies*, Σ 298.

τέλοσ-δε, *to the end.*

τέλσον, *τό* (*τέλος*), *limit.*

τέμ-ενος, *τό* (*τέμ-νω* = *τάμ-νω*, cf. Lat. *templum*), a piece of *land cut off*, a god's or king's *domain, precinct.*

Τένεδος, *Ten'edos*, island near the Troad.

τένοντε, *τώ* (*τείνω*), *tendons*, X 396.

τέο, gen. sing. of *τίς*, § 122, 1.

τεός, *-ή*, *-όν* (Lat. *tuus*), *your* (sing.). See § 113.

τέρας, *τό*, *portent, omen.*

τέρην, *-ειν*α, *-εν*, *tender.*

τέρμα, plur. *-ατα*, *τό* (Lat. *terminus*), *goal*, around which horses turn in a race. Cf. Lat. *mēta.*

τερμι-όεις, *-εσσα*, *-εν* (*τέρμα*), furnished with a boundary, *well-bordered, rimmed*, of a shield. See Introduction, 25.

τερπι-κέραυνος (for derivation see § 59), *hurler of the thunderbolt*, epithet of Zeus.

τέρπω, **mid.** 2 aor. subj. *ταρπώμεθα*, reduplicated 2 aor. *τετάρπετο*, partic. *τεταρπόμενοι*, **pass.** 2 aor. *τάρπησαν*, subj. *τραπείομεν*, *delight*; **mid.** and **pass.** *delight oneself, take delight in, satisfy oneself.*

τέσσαρες, *-α*, *four.*

τεταγών, 2 aor. partic. (cf. Lat. *tangō*), *seize.* No present.

τετάρπετο, τεταρπόμενοι, see *τέρπω*.

τέταρτος, *-η*, *-ον* (*τέσσαρες*), *fourth.* Neut. as **adv.** *for the fourth time.*

τέτατο, see *τείνω*.

τετελεσμένον, perf. partic. of τελέω, able to be *accomplished*, Σ 427.

τετεύχατο, see τεύχω.

τέτηκα, see τήκω.

τετιηότες, perf. partic., *be grieved, distressed*. No present.

τετῖμένος, see τίω.

τετῖμῆσθαι, see τῖμάω.

τέτλαθι, τετλαίη, τέτληκας, see τλῆναι.

τέτμεν and **ἔτετμεν** (2 aor.), *came upon, found*. No present.

τετραίνω (τείρω), aor. τέτρηνε, *bore through*.

τετραπλῇ †, adv., *fourfold*, A 128.

τετρά-φαλος, -ον, *four-horned* (helmet); Introduction, 33.

τετρα-χθά, adv., *in four parts*.

τέτρηνε, see τετραίνω.

τετρήχει, see ταράσσω.

τετρῖγῶτας, see τρίζω.

τεττίγεσσιν †, τοῖς, *cicadas*, Γ 151.

τετυγμένον, τέτυκται, τέτυκτο, τετύκοντο, see τεύχω.

τεῦ, gen. sing. of the interrog. pronoun τίς, § 122, 1.

τευ, gen. sing. of the indef. pronoun τις, enclitic, § 122, 2.

τεύχεα, -έων, τά, *arms*.

τεύχω (cf. τέκτων), aor. ἔτευξε and τεῦξε, *make ready, work* w. past tense *wrought, build, prepare, cause*; **mid.** 2 aor. τετύκοντο, *prepared* for themselves; **pass.** perf. τέτυκται, *are done* (X 450), *is prepared* (Γ 101), *is* (X 30); partic. τετυγμένον, *built* (Z 243), *well-wrought* (Π 225), τετυγμένα, *wrought* (X 511); pluperf. (ἐ)τέτυκτο, *was built* (E 446), *was* (O 643, Σ 549); τετεύχατο, *were wrought* (Σ 574); aor. ἐτύχθη, *was made* or *caused* (Π 293), *was done* (B 320), *had taken place* (B 155). Also see κάμνω for the expression κάμε τεύχων.

τέφρη, ἡ (cf. Lat. *tepeō*), hot *ashes*.

τέχνη, ἡ (cf. τέκ-των, τεύχω), skill.

τεῳ, dat. sing. of the indef. pronoun τις, enclitic, § 122, 2. (Written τέῳ after οὔτε, Π 227.)

τέως, *meanwhile*.

τῇ (dat. of ἥ), *here, there*; by which way, *where* (Z 393).

τήθεα †, τά, *oysters*, Π 747.

τήκω, perf. τέτηκα, *melt* or *pine away*.

τῆλε, *afar, far*; w. gen. *far from*.

τηλε-δαπός, -ή, -όν, *remote, distant*.

τηλεθάων, -όοντας (θάλλω), *flourishing, in the bloom of youth*.

τηλε-κλειτός, -όν, and **τηλε-κλυτός**, -όν, *far-famed*.

Τηλέμαχος, *Telem'achus*, son of Odysseus.

τηλίκος, -η, -ον, *of such age, so old*.

τηλόθεν (τῆλε), *from afar*.

τηλόθι (τῆλε), *afar, far*.

τηλόσε (τῆλε), *to a distance, far off*.

τηλύγετος, -η, -ον, of uncertain origin and meaning; *of tender youth; beloved*.

τί, neut. of interrog. pronoun, *what?* As **adv.** *why?*

τι, neut. of indef. pronoun, *any, some*. As **adv.** *somewhat*; after negatives, *at all*.

τῖ, see τίω.

τίθημι, -ησιν, 3 plur. τιθεῖσιν, imperat. τίθει, imperf. (ἐ)τίθει, fut. θήσεις, infin. θήσειν and θησέμεναι, aor. ἔθηκα, ἔθηκε(ν) and θῆκε(ν), 3 plur. ἔθηκαν, 2 aor. ἔθεσαν and θέσαν, subj. θείω, θήῃς, θείομεν, opt. θείης, imperat. θές, infin. θέμεναι, partic. θέντες, **mid.** imperf. τίθεντο, 2 aor. θέτο, ἔθεντο, imperat. θέσθω, θέσθε, partic. θέμενος, *set, place, put, lay; cause, make, prepare*.—**Mid.** *set* or *prepare* one's own, etc.

τιθήνη, ἡ, *nurse*.

τίκτω (cf. τέκ-των), 2 aor. τέκον, ἔτεκες, ἔτεκε(ν) and τέκε(ν), infin. τεκέειν, partic. τεκοῦσα, **mid.** 2 aor. τέκετο, τεκόμεσθα, infin. τεκέσθαι, *beget*, bear, give birth to.

τίλλω, *tear out, pluck.*

τῑμάω (τῑμή), fut. τῑμήσουσι(ν), aor. τίμησας, subj. τῑμήσῃς, -ῃ, -ομεν, imperat. τίμησον, **mid.** fut. infin. τῑμήσεσθαι, **pass.** perf. infin. τετῑμῆσθαι, value, *honor.*

τῑμή, ἡ (τίω), valuation, *fine, recompense; honor, respect.*

τῑμῆς (= τῑμήεις), accus. τῑμῆντα (= τῑμήεντα), valued, *honored* (I 605), *precious, costly* (Σ 475).

τίνα, accus. sing. masc. of τίς, *whom?* Π 692.

τινά, τινα, accus. sing. masc. or fem. of the indef. pronoun τις, enclitic.

τινάς, τινας, accus. plur. masc. of the indef. pronoun τις, enclitic, O 735.

τινάσσω, aor. ἐτίναξε, *brandish, shake.*

τῖνυμαι (τίνω), 2 plur. τίνυσθε, *punish.*

τίνω (cf. τῑ-μή), aor. opt. τίσειαν, *pay, pay for* (A 42); **mid.** fut. infin. τίσεσθαι, aor. opt. τῑσαίμην, infin. τίσασθαι, *take pay for* (B 356), *punish* a person for something (gen.).

τίπτε (τί ποτε, § 48), interrog., *why pray?*

τίς, τί (for special case forms see § 122, 1), interrog. pronoun, *who? what?* Neut. τί as adv., *why?*

τις, τι (for special case forms see § 122, 2), enclitic indef. pronoun, *some*body, *some*thing, *any*body, *any*thing; *a; many a* man, *every* man.—Neut. τι as adv., *somewhat, at all.*

τῑσαίμην, τίσασθαι, τίσειαν, τίσεσθαι, see τίνω.

τί-σις, ἡ (τίω), payment, *punishment.*

τῖσον (A 508), see τίω.

τιταίνω (τείνω), *stretch; draw* (B 390); *lift, hold out* (τάλαντα, X 209); mid. *gallop at full speed* (X 23).

τιτύσκομαι (τυγχάνω), seek to hit, *aim.*

τίω, imperf. τῖον, τίε(ν) or τί᾽(ε), fut. τίσω, aor. ἔτῑσας, subj. τίσωσιν, imperat. τῖσον, **pass.** perf. partic. τετῑμένος, *value, honor.*

τλῆναι, pres. wanting (cf. πολύ-τλᾱς, etc., Lat. *tolerō, tulī*), fut. τλήσομαι, 2 aor. ἔτλην, opt. τλαίη, imperat. τλῆτε, perf. τέτληκας, opt. τετλαίη, imperat. τέτλαθι, *bear, endure, dare.*

τό (adv. accus.), *therefore* (Γ 176, Z 523).

τό in other uses, see ὅ, ἥ, τό.

(1) **τοι**, dat. of σύ, § 110.

(2) **τοι**, enclitic particle, apparently the same as the dat. of σύ, *you see, surely, certainly.*

τοιγάρ, *therefore.*

τοῖος, -η, -ον, *such.*—Neut. τοῖον as adv., *so much.*

τοιόσδε, -ήδε, -όνδε (τοῖος: -δε adds to the demonstrative force), *such, so brave* (B 120).

τοιοῦτος, τοιαύτη, τοιοῦτο (τοῖος) *such.*

τοῖχος, -ου, ὁ, *wall* of a house.

τοκεύς, gen. plur. τοκήων and τοκέων, ὁ (τίκτω), *parent.*

τομήν †, τήν, *stump* of tree, A 235.

τόξον, τό, *bow*, often in plur. (note on A 45); *arrows* (O 709).

τόσον, see τόσ(σ)ος.

τόσος, -η, -ον, see τόσ(σ)ος.

τοσόσδε, -ήδε, -όνδε, in meaning like τόσ(σ)ος. Cf. τοσ(σ)όσδε.

τοσοῦτος, accus. -οῦτον (I 485), neut. plur. τοσσαῦτα (B 328), in meaning like τόσ(σ)ος.

τοσσάκι, *so often.*

τοσσαῦτα, see τοσοῦτος.

τοσσόνδε (X 41), adv., *so much, so,* = τόσ(σ)ον.

τόσ(σ)ος, -η, -ον, *so great, so much, so many.*—Neut. τόσ(σ)ον as adv., *so much; so far, almost* (Σ 378, X 322, see notes).

τοσ(σ)όσδε, -ήδε, -όνδε, in meaning like τόσ(σ)ος, but -δε adds to the demonstrative force.

τότε, *then, at that time.*

τοῦνεκα (§ 45), on this account, therefore.

τόφρα, *for so long, meanwhile.*

τράπεζα, -ης, ἡ (τετρα-πεδ-ια [i. e. -*ya*], cf. τρίπους), *table.*

τραπεζεύς, accus. plur. -ῆας (τράπεζα), *of the table, feeding at the table* (κύνας).

τραπείομεν, see τέρπω.

τράπετο, τράποντο, see τρέπω.

τραφέμεν, τράφεν, τράφη, see τρέφω.

τρεῖς, τρία, 'three.'

τρέπω (Lat. *torqueō*), aor. ἔτρεψε and τρέψεν, opt. τρέψειε, partic. τρέψᾱς, **mid.** 2 aor. (ἐ)τράπετο, τράποντο, *turn*; **mid.** *turn oneself.*

τρέφω, aor. partic. θρέψᾱσα, 2 aor. infin. (intrans.) τραφέμεν, **pass.** 2 aor. τράφη, τράφεν, thicken; *nourish, feed, raise, rear*; **pass.** *be raised, bred.*

τρέχω, iterat. aor. θρέξασκον, 2 aor. ἔδραμον, *run.*

τρέψᾱς, τρέψειε, τρέψεν, see τρέπω.

τρέω, aor. τρέσε, ἔτρεσαν, *flee.*

τρήρων, accus. -ωνα (τρέω), *timid.*

τρητός, -ή, -όν (cf. τετραίνω), *perforated* with holes, descriptive of bedsteads. See note on Γ 448.

τρηχύς, -εῖα, -ύ, *rough, jagged.*

τρίζω, 2 perf. partic. τετρῑγῶτας, *twitter, chirp.*

τρί-πλακα †, adj., accus. sing. of τρίπλαξ, *threefold,* Σ 480.

τρι-πλῇ †, adv., *threefold,* A 128.

τρί-πολος, -ον, *thrice plowed.*

τρί-πος, τρίποδος, ὁ, *tripod.*

τρίς (τρεῖς), *thrice.*

τρίτατος, -η, -ον (τρίτος), *third.*

Τριτογένεια, *Tritogenei'a,* epithet of Athene (X 183). Perhaps the original meaning was 'Water-born.'

τρίτος, -η, -ον (τρεῖς), *third.*—**τὸ τρίτον,** adv., *in the third place.*

τρίχας, see θρίξ.

τριχθά (τρίς), *in three parts.*

Τροίη, *Troy,* (1) the district known as the *Tro'ad* or (2) the city Il'ios.

Τροίη-θεν, *from Troy.*

Τροίην-δε, *to Troy.*

τρομέω (τρόμος), *tremble.*

τρόμος, ὁ (τρέμω, *tremble,* Lat. *tremō*), *trembling, quivering.*

τρόπεον simple verb †, imperf., *kept turning, turned,* Σ 224.

τροφόεντα †, also as variant in γ 290, adj., *swollen,* O 621.

τροχός, ὁ (τρέχω), *wheel.* See Σ 600, where alone in Homer the word means *potter's wheel.*

τρυγάω, opt. -άοιεν, *harvest.*

τρύζητε †, pres. subj., coo, *chatter,* I 311.

τρυφάλεια, -ης, ἡ, *four-horned helmet.* See Introduction, 33. Doubtless the word came to signify simply *helmet,* when the horns and the derivation were both forgotten.

Τρῳάδες, accus. -ας, αἱ, *Tro'jan women.*

Τρῳαί, see Τρῳός.

Τρῶες, Τρῶων, Τρώεσσι(ν) and Τρωσί(ν), Τρῶας, οἱ, *Tro'jans.*

Τρωιάδες, -ων, αἱ, *Tro'jan*; as substant., *Tro'jan women.*

Τρῳός, -ή, -όν, *Tro'jan.* Fem. plur. Τρῳαί as substant., *Tro'jan women.*

τρωπάω (τρέπω), mid. imperat. τρωπᾶσθε, infin. τρωπᾶσθαι, *turn* (oneself, in mid.) to flight (O 666) or back (Π 95).

τρωχάω (τρέχω), -ῶσι, *run.*

τυγχάνω, 2 aor. ἔτυχες, subj. τύχωμι, *hit.* [*Chance, be* (or *meet*) *by chance; obtain.*]

Τυδείδης, -ᾱο and -εω, the *son of Ty'deus,* Diomedes.

Τυδεύς, -έος, *Ty'deus,* son of Oeneus, who was king of the Aetolians, in Calydon.

τύμβος, ὁ (= late Lat. *tumba,* Eng. 'tomb'; cf. Lat. *tumulus*), *mound* of earth, *barrow.* See note on Π 456, 457.

τίνη, thou, you, § 110.

τύπτω, aor. partic. *τύψᾱς*, **pass.** 2 aor. partic. *τυπείς*, *smite.* See note on O 745.

τυτθός, *-όν*, *little.*—Neut. **τυτθόν** as adv., *a little; by a little, narrowly* (O 628); *for a little time* (X 494).

Τυφωεύς, *-έος*, *Typho'eus*, a giant overcome by Zeus and lashed by his lightnings; buried *εἰν Ἀρίμοις* (B 782, 783).

Τυχίος †, *Tych'ius*, famous worker in leather who made the shield of Ajax, H 220. [Quoted in note on Π 106.]

τύχωμι, see *τυγχάνω.*

τύψᾱς, see *τύπτω.*

τῷ (see § 117), *then, therefore.*

τῷ in other uses, see *ὁ, ἡ, τό.*

τῳ, dat. sing. of the indef. pronoun *τις*, enclitic.

τώς = *ὥς*, *so.*

Υ—υ

Ὑάδας †, *τάς*, *Hy'ades*, a group of stars whose rising is associated with the beginning of the rainy season, Σ 486.

ὕβρις, *-ιος*, *ἡ* (*ὑπέρ*), *arrogance, haughtiness, insolence.*

ὑγρός, *-ή*, *-όν*, *wet*, A 312.

ὕδωρ, *ὕδατος*, *τό* (Lat. *unda*), *water.*

υἷας (accus. plur.), **υἱάσι** (dat. plur.), **υἱέας** (accus. plur.), **υἱέες** (nom. plur.), **υἱέι** (dat. sing.), **υἷες** (nom. plur.), **υἷι** (dat. sing.), **υἷος** (gen. sing.), see *υἱός* and § 107.

υἱός, *ὁ*, *son.* Full declension under § 107.

ὑλακτέω, *howl, bark.*

ὕλη, *ἡ* (cf. Lat. *silva*), *forest, wood.*

Ὕλη, *Hy'le*, small town in Boeotia, H 221. [Quoted in note on Π 106.]

ὑλή-εις, *-εσσα, -εν* (*ὕλη*), *wooded.*

ὑμεῖς, *you*, § 110.

ὑμέναιος †, *ὁ*, *marriage-song*, Σ 493.

ὔμμες, *you*, § 110.

ὑός, *ὁ*, *son.* See § 107, 1.

ὑπ-άγω, imperf. *ὕπαγε*, *lead under, harness to* (*ζυγόν*).

ὑπαί, loc. of *ὑπό*, *down*, Γ 217.

ὕπαιθα (*ὑπαί*), adv., *away from beneath; before* (X 141); beneath and away, *at either side of* (Σ 421).

ὑπ-αΐσσω, aor. partic. *ὑπᾰΐξᾱς*, *dart* or *glide out from beneath* (w. gen.).

ὑπ-άλυξις, *ἡ* (*ἀλύσκω*), *escape.*

ὑπ-αν-έστη comp. †, *rose up beneath*, B 267.

ὑπέᾱσι, see *ὕπειμι.*

ὑπέδδεισαν, see *ὑποδείδω.*

ὑπέδεκτο, see *ὑποδέχομαι.*

ὑπ-εθωρήσσοντο comp. †, imperf., *were secretly arming themselves*, Σ 513.

ὑπ-είκω, imperf. *ὑπόεικον*, mid. fut. *ὑπείξομαι*, give way, yield, *withdraw, retire.*

ὕπ-ειμι (*εἶμί*), 3 plur. *ὑπέᾱσι*, *be under.*

ὑπείρεχε(ν), -ον, see *ὑπερέχω.*

ὑπ-έκ, w. gen., *out from beneath*, forth *from; away from* (X 146).

ὑπ-εκ-προ-θέω, *-ει*, *run forth from under, outstrip* in racing.

ὑπ-εκρύφθη comp. †, aor. pass., *is hidden beneath*, O 626.

ὑπ-εκ-φέρω, imperf. *ὑπεξέφερεν*, *bear away from.*

ὑπ-εκ-φεύγω, 2 aor. *ὑπεξέφυγε(ν)* and *ὑπέκφυγε*, *escape, escape from.*

ὑπελύσαο, see *ὑπολύω.*

ὑπέμεινεν, see *ὑπομένω.*

ὑπ-εμνήμῑκε comp. †, *bows down his head, is cast down*, X 491.

ὑπ-ένερθε, *beneath* (w. gen.); *below* (i. e. in the world below, Γ 278).

ὑπεξέφερεν, see *ὑπεκφέρω.*

ὑπεξέφυγε(ν), see *ὑπεκφεύγω.*

ὑπέρ (Lat. *super*), prep. w. gen. and accus. **W. gen.** *above, over, in behalf of, by* (w. verbs of beseeching), *about* (= περί, Lat. dē, Z 524). **W. accus.** above, over, beyond, con-

trary to.—Sometimes accented ὕπερ, § 166.

ὑπερ-βαίνω, 2 aor. subj. ὑπερβῇ, *transgress.*

ὑπερ-βασίη, ἡ (βαίνω), *transgression.*

ὑπέρ-βιος, -ον (βίη), of exceeding might, *furious, unbridled, insolent.*

Ὑπερείη, *Hyperei'a*, a spring in Thessaly. Cf. Z 457.

ὑπερ-έχω, imperf. ὑπείρεχε(ν), ὑπείρεχον, 2 aor. ὑπερέσχε, *hold* (σπλάγχνα) *over* (Ἡφαίστοιο), *hold* (χεῖρας) *before* (gen. or dat. of pers.), so *protect; rise above, tower above.*

ὕπερ-θε(ν), adv., from above, *above.*

ὑπερ-θρώσκω, 2 aor. ὑπέρθορον, *spring* or *leap over.*

ὑπέρ-θυμος, -ον, of exceeding spirit, *high-spirited.*

Ὑπερῖων, -ονος, ὁ (cf. ὑπέρ), originally an epithet of the sun, 'dwelling on high'; but also explained as a patronymic, the *High-born* one; as substant., the *Sun-god.*

ὑπερ-μενής, -ές (μένος), *of exceeding might, above all in might, very powerful.*

ὑπέρ-μορι (= ὑπὲρ μόρον), adv., *beyond (the decree of) fate*, B 155.

ὑπερ-οπλίῃσι †, ταῖς, *acts of violence*, A 205.

ὑπερ-πέτομαι, 2 aor. ὑπέρπτατο, *fly* or *speed over* the head (X 275).

ὑπερράγη, see ὑπο(ρ)ρήγνῡμι.

ὑπέρ-τερος, -ον, *superior, preëminent, distinguished.*

ὑπερ-φίαλος, -ον, *very powerful, arrogant, insolent.*—Adv. **ὑπερ-φιάλως**, *exceedingly, overmuch.*

ὑπερῴην †, τήν, *palate, roof of the mouth*, X 495.

ὑπέσταν, see ὑφίσταμαι.

ὑπ-εστενάχιζε comp. †, imperf. of ὑποστεναχίζω, *groaned beneath*, B 781.

ὑπέστη, see ὑφίσταμαι.

ὑπέσχετο, see ὑπίσχομαι.

ὑπέτρεσαν, see ὑποτρέω.

ὑπεχώρει, see ὑποχωρέω.

ὑπ-ηοῖος, -η, -ον (ἠώς), under the dawn, *at daybreak.*

ὑπ-ίσχομαι, 2 aor. ὑπέσχετο, subj. ὑπόσχωμαι, ὑπόσχωνται, imperat. ὑπόσχεο, infin. ὑποσχέσθαι, *promise, vow.*

ὕπνος, ὁ (Lat. *somnus*, for *sop-nus*), *sleep.* Also personified, the god of sleep (Π 454, etc.).

ὑπό, ὑπ', ὑφ' (before rough breathing), loc. **ὑπαί** (lat. *sub*), adv. and prep. w. gen., dat., or accus. **W. gen.** *from under; under, beneath; at the hand of, by* (w. pass. verb); *under stress of, by reason of.* **W. dat.** *under, beneath*, w. verbs of rest and sometimes after verbs of motion; *under, by*, of the cause or instrument. **W. accus.** *beneath, under, to* a high place, w. verbs that express or imply motion; *during* (Π 202, X 102). Also accented ὕπο, §§ 164, 166.

Meaning as **adv.** *beneath, underneath; down* (Γ 217); *by stealth* (Σ 319). See also note on Σ 570.

ὑπο-βλήδην †, adv., *interrupting*, A 292.

ὑπο-δείδω, aor. ὑπέδδεισαν, partic. ὑποδδείσᾱς, *fear.*

ὑπο-δεξίη †, ἡ, *means of entertainment*, I 73.

ὑπο-δέχομαι, fut. ὑποδέξομαι, aor. ὑπεδέξατο, 2 aor. ὑπέδεκτο, *receive* into one's hospitality or keeping.

ὑπό-δρα (adv.), w. ἰδών, looking from beneath, *with a sullen* or *grim look.*

ὑπόεικον, see ὑπείκω.

ὑπὸ . . . ἔρεον, see ὑφαιρέω.

ὑπο-λύω, aor. in tmesis (Ω 498) ὑπὸ . . . ἔλῡσεν, *make relax* (γούνατα) in death; **mid.** aor. ὑπελῡσαο, *set free* for oneself *from under.*

ὑπο-μένω, aor. ὑπέμεινεν, *wait for* the attack of.

ὑπο-πλακίῃ †, adj., *under Pla'cus*, a spur of Mt. Ida, Z 397.

ὑπ-όρνυμι, *arouse*, aor. in tmesis ὑφ' ἵμερον ὦρσε (Ω 507).

ὑπο-(ρ)ρήγνυμι, *break underneath*; **pass.** 2 aor. ὑπερράγη, *breaks forth beneath*. Note on Π 300.

ὑποσταίη, ὑποστήτω, see ὑφίσταμαι.

ὑπο-στρέφω, aor. opt. ὑποστρέψειας, *turn back, return* (intrans. Γ 407).

ὑπόσχεο, ὑπόσχωμαι, etc., see ὑπίσχομαι.

ὑπό-σχεσις, ἡ (ὑπ-ίσχομαι), *a promise*.

ὑπο-τρέω, aor. ὑπέτρεσαν, *flee* away.

ὑπο-τρομέω, *tremble beneath*—in the legs.

ὑπό-τροπος, -ον (τρέπω), *returning*.

ὑπο-φευγέμεν comp. †, pres. infin., *to flee away from, to escape*, X 200.

ὑπο-φῆται †. οἱ, *interpreters* of the divine will, Π 235.

ὑπο-χωρέω, imperf. ὑπεχώρει, *withdraw, retire*.

ὑπ-όψιον †, adj., *despised*, Γ 42.

ὕπτιος, -η, -ον (ὑπό), *backward* (cf. Lat. *supīnus*). [The reverse of πρηνής.]

ὑπ-ωρόφιοι †, adj., *under* your *roof*, I 640.

ὑσμίνη, ἡ, *battle, conflict*.

ὑσμίνην-δε, *to the conflict, to battle*.

ὑστάτιος, -η, -ον (ὕστατος), *rearmost, last*.

ὕστατος, -η, -ον (superl. of ὕστερος), *rearmost, last*.—Neut. ὕστατον, ὕστατα, as adv., *for the last time*.

ὕστερος, -η, -ον, *later, younger* in birth; *next* in succession.—Neut. ὕστερον as adv., *later, hereafter*.

ὑφαίνω, *weave*; figuratively, *devise, contrive* plans, etc.

ὑφ-αιρέω, imperf. ὑπὸ . . . ᾕρεον (B 154), *take away from beneath*.

ὑφ-έντες comp. †, 2 aor. partic., *lowering* it, A 434.

ὑφ-ίσταμαι, 2 aor. act. ὑπέστη, ὑπέσταν, opt. ὑποσταίη, imperat. ὑποστήτω, *place oneself under; submit* oneself (I 160); *promise*.

ὑψ-ηλός, -ή, -όν (cf. ὕψι, *on high*, ὑψ-οῦ), *high, lofty*.

ὑψ-ηρεφέος †, adj. in gen. case, *high-roofed*, I 582.

ὑψι-βρεμέτης (βρέμω), *thunderer on high*, epithet of Zeus.

ὑψί-ζυγος, -ον (ζυγόν), *throned on high*.

ὑψι-πετήεις (πέτομαι), *high-soaring*.

ὑψί-πυλος, -ον (πύλη), *with high gates, high-gated*.

ὑψ-όροφος, -ον (ὀροφή, *roof*; cf. ἐρέφω), *high-roofed*.

ὑψόσε (cf. ὑψοῦ), *on high*.

ὑψοῦ (cf. ὑψόσε, etc.), *high up*, on *high*.

Φ—φ

φάανθεν, see φαείνω.

φαεινός, -ή, -όν (φάος), *bright, shining*. —Comparat. φαεινότερος.

φαείνω (φάος), **pass.** aor. φάανθεν, *shine*.

φαίδιμος, -ον (φάος), *shining, splendid; glorious, illustrious*.

φαίην, etc., see φημί.

φαινομένηφι(ν), partic. of φαίνω, § 155, 1.

φαίνω (φάος). aor. ἔφηνε(ν), **pass.** perf. πέφανται, 2 aor. (ἐ)φάνη, ἔφανεν, subj. φανῇ and φανήῃ, imperat. φάνηθι, infin. φανήμεναι, partic. φανέντα, bring to light, *show, reveal; declare* (Σ 295); **mid.** and **pass.** *be seen, appear, show oneself*.

φάλαγξ, plur. φάλαγγες, ἡ (phalanx), *line* of soldiers.

φάλαρ'(α) †, τά, metal *bosses* or *disks* on the helmet, Π 106. See also Introduction, 33.

φάλος, ὁ, *horn* of helmet. Introduction, 33.

φαμέν, φάμενος, φάντες, etc., see φημί.

φανέντα, φάνη, φανῇ, φανήῃ, φάνηθι, φανήμεναι, see φαίνω.

φάος, τό, light; safety, victory, deliverance, delivery.

φάοσ-δε, *to the light.*

φαρέτρη, ἡ (φέρω, cf. Lat. *pharetra*), *quiver* for carrying arrows.

φάρμακον, τό, *herb.*

φᾶρος, dat. φάρεϊ, τό, elegant *robe* of linen, sometimes used as a *shroud* for the dead. See Introduction, 19.

φᾶς, φάσαν, see φημί.

φάσγανον, τό (σφάζω), *sword.*

φάσθαι, φᾶσί(ν), see φημί.

φάτις, ἡ (φημί), *report, saying.*

φάτνη, ἡ, *manger.*

φάτο, see φημί.

φέβομαι, *flee.*

φειδωλή †, ἡ, a *sparing*, X 244.

φεν and **φα,** roots that appear in reduplicated 2 aor. ἔπεφνε(ν) and πέφνε(ν), ἐπέφνομεν, partic. πεφνόντα, **pass.** perf. πέφαται, *slay.*

φέριστος = φέρτατοι.

Φέρουσα †, *Pheru'sa*, a Nereid, Σ 43.

φέρτατος, -η, -ον, superl. of φέρτερος, *best, most excellent, mightiest.*

φέρτερος, -η, -ον, *better, superior* in rank, *mightier.*

φέρτρῳ †, τῷ, *litter*, i. e. bier, Σ 236.

φέρω (Lat. *ferō*, Eng. 'bear'), subj. φέρῃσι, imperat. φέρτε (§ 131), infin. φερέμεν and φέρειν, imperf. φέρε, φέρον, fut. οἴσει, -ομεν, infin. οἰσέμεν, aor. ἔνεικεν, ἔνεικαν, subj. ἐνείκω, opt. ἐνείκαι, infin. ἐνεῖκαι, mixed aor. imperat. οἴσετε, infin. οἰσέμεναι, *bear, carry, bear off, bring; wage* (war). **Mid.** φέρονται, fut. infin. οἴσεσθαι, aor. ἠνείκαντο, *bear off* for oneself, etc.; cf. act. **Pass.** *be borne; rush, dash.*

φεύγω (Lat. *fugiō*), fut. φεύξομαι, infin. φεύξεσθαι, 2 aor. φύγε, -ον, subj. φύγῃσιν and φύγῃ, opt. φύγοιμεν, infin. φυγέειν and φυγεῖν, perf. partic. πεφυζότες, πεφυγμένον, *flee, escape; be driven in flight; flee from.* — πεφυζότες, *panic-stricken* (cf. φύζα).

φῇ, φῆν, see φημί.

φή, same as ὡς, *like.* See note on B 144.

φηγός, ἡ (Lat. *fāgus*, Eng. 'beech'), *oak* is the meaning of the Greek word (rendered *quercus* by Lat. writers). Probably a tree with edible (cf. φαγ-εῖν) nuts was originally indicated. Cf. note on Z 237.

φημί (cf. φαίνω, Lat. *fārī*), 3 sing. φησί(ν), 1 plur. φαμέν, 3 plur. φᾶσί(ν) [the preceding forms are not enclitic in our text; the ancient grammarians were not unanimous, in fact, in describing the word as enclitic], opt. φαίην, -ῃς, φαῖμεν, partic. φάς, φάντες, imperf. ἔφην and φῆν, ἔφησθα and ἔφης, ἔφη and φῇ, ἔφασαν, φάσαν, and ἔφαν, **mid.** infin. φάσθαι, partic. φάμενος, imperf. ἐφάμην, ἔφατο and φάτο, ἔφαντο, iterat. ἔφασκες, make known, *declare, say, speak; think.* The two ideas of *saying* and *thinking* can not always be distinguished.

φήρ, dat. plur. φηρσίν, ὁ (θήρ, cf. Lat. *fera, ferōx*), *wild beast*, Centaur. See note on A 268.

Φηραί, *Phe'rae*, a town ruled by Agamemnon and situated between Pylos and Lacedaemon.

φθάνω, 2 aor. subj. φθῇ, *anticipate*; w. partic. *sooner, first.* Cf. Π 861.

φθέγγομαι (cf. φθογγή), aor. φθέγξατο, raise the voice, *call, cry out.*

φθῇ, see φθάνω.

Φθίη, *Phthi'a*, kingdom of Peleus in southern Thessaly and home of Achilles. See note on A 79.

Φθίην-δε, *to Phthi'a.*

φθινύθω (cf. φθίνω), iterat. imperf. φθινύθεσκε, intrans. *perish*; trans. *waste away, fret away.*

φθίνω, fut. φθίσει, infin. φθίσειν, *destroy, slay*; **mid.** 2 aor. ἔφθιτο, infin. φθίσθαι, perf. 3 plur. ἐφθίαν = ἐφθιατο, *perish, be slain.*

φθῖσ-ήνωρ, accus. -ήνορα (φθίνω and ἀνήρ), *man-destroying.*

φθίσθαι, see φθίνω.

φθΐω (cf. φθίνω), imperf. ἔφθιεν, *waste* one's heart *away*.

φθογγή, ἡ (cf. φθέγγομαι), sound of the *voice*. [Cf. Eng. 'di-phthong'].

φιλέω (φίλος), pres. act. infin. φιλήμεναι and φιλέειν, imperf. φίλεον, iterat. φιλέεσκε(ν), aor. (ἐ)φίλησα, subj. φιλήσῃ, *love*; treat kindly, *entertain* (Γ 207).

φιλο-κτεανώτατε †, adj., *most greedy of gain, most covetous*, A 122.

φιλο-μμειδής, -ές (cf. μειδάω), *loving smiles, fondly smiling, sweetly smiling*.

φιλο-πτόλεμος, -ον, *battle-loving, war-loving*.

φίλος, -η, -ον, *dear, pleasing* (see note on A 541); but *own* also, § 114.—As substant., *friend*.—Comparat. **φίλτερος** (note on X 301), superl. **φίλτατος**.

φιλότης, -ητος, ἡ (φίλος), *love* (I 630), *friendship* (Γ 453), *hospitality* (Γ 354).

φιλο-φροσύνη †, ἡ, *kindliness*, I 256.

φίλτατος, φίλτερος, see φίλος.

-φι(ν), suffix, § 155, 1.

φλεγέθω (φλέγω, Lat. *flagrō, fulgeō*), *burn, blaze*.

φλοιόν †, τόν, *bark* of a tree, A 237.

φλοῖσβος, ὁ, billowing, *roaring* of waves, *tumult* of battle. [Cf. πολύφλοισβος and ἀφλοισμός †, O 607.]

φλόξ, φλογός, ἡ (φλεγ-έθω), *flame, blaze*.

φοβέω, aor. ἐφόβησας, *rout, put to flight*; **mid.** fut. φοβήσομαι, trans., *will flee from* (X 250); other **mid.** and **pass.** forms φοβεῖται, imperf. φοβέοντο, aor. (ἐ)φόβηθεν, partic. φοβηθείς, *flee*. See note on Z 278.

φόβον-δε, *to flight*.

φόβος, -οιο and -ου, ὁ (φέβ-ομαι), *flight*. Cf. Z 278. But the word is interpreted *fear* in Π 291 and a few other places by some authorities in spite of the contention of Aristarchus to the contrary.

Φοῖβος, *Phoe'bus*, epithet of Apollo.

φοινά †, adj., *red*, Π 159.

Φοῖνιξ, *Phoe'nix*, son of Amyntor, and tutor and companion of Achilles. See note on I 168.

φοιτάω, imperf. ἐφοίταε and φοίτᾱ, *go, go about, go hither and thither*.

φολκός †, adj., *bow-legged*, B 217.

φονεύς, -ῆος, ὁ (root φεν), *slayer, murderer*.

φονή, ἡ (root φεν), *slaying*, O 633.

φόνος, ὁ (root φεν), *slaying, slaughter; blood of slaughter* (Ω 610); also see note on Π 162.

φοξός †, adj., *peaked*, B 219.

Φόρβᾱς, *Phor'bas*, father of Diomede and king of the Lesbians.

φορέω (cf. φέρ-ω), pres. act. infin. φορῆναι (B 107) and φορέειν, iterat. imperf. φορέεσκε, aor. φόρησεν, *bear, carry; wear*.

φορῆες †, *oi, carriers, vintagers*, Σ 566.

φορῆναι, φόρησεν, see φορέω.

φόρμιγξ, -γγος, ἡ, a stringed instrument, *phorminx, lyre*. It is not plain from Homer how it differed from the κίθαρις.

φορμίζω (φόρμιγξ), *play on the lyre*.

φράζω, 2 aor. ἐπέφραδε, *show, point out*; **mid.** φράζεαι, etc., imperat. φράζεο and φράζευ, fut. φρασσόμεθα, aor. ἐφράσσαντο, imperat. φράσαι, show to oneself, *discern, see* (O 671), more commonly *consider, think over with oneself*.

φρήν, φρενός, ἡ, common in plur.; *diaphragm* or *midriff; heart, mind, sense; breast* (Π 242, etc.). See note on A 55.

φρήτρη, ἡ (cf. Lat. *frāter*, Eng. 'brother'), a group of men connected by kinship, a brotherhood or *clan*, a subdivision of the tribe (φῦλον).—φρήτρηφιν, § 155, 1.

φρονέω (φρήν), *have one's senses, live* (X 59), *think, have in mind, consider; be minded, have a* happy (ἀταλά) heart; have an evil (κακά)

intent or *cherish* evil *thoughts*; *μέγα φρονέοντες*, *in high spirits.*

Φρύγες (Φρυγίη), *Phryg'ians.*

Φρυγίη, *Phryg'ia*, a district of Asia Minor bordering on the Troad. Its limits in Homeric times can not be surely determined. Cf. note on Ω 545.

φῦ, see φύω.

φύγα-δε (cf. φύγ-ε, 2 aor. of φεύγω), *to flight*; w. μνάοντο (Π 697), *bethought themselves of flight.*

φύγε, φυγέειν, φυγεῖν, φύγῃσιν, φύγον, see φεύγω.

φύζα, ἡ (φύγ-ε), *trepidation, panic*, I 2.

φυή, ἡ (φύω), *growth, stature.* Cf. A 115, Γ 208–211.

φῦκος †, τό, *seaweed*, I 7.

φυκ-τά (φεύγω), neut. plur. adj. used as substant., *possibility of escape*, Π 128.

φυλακή, ἡ (φύλαξ), *guard, watch*—the act as well as the men.

φυλακούς †, τούς, *guards*, Ω 566.

φυλακ-τήρ, plur. -ῆρες, ὁ (φυλάσσω), a *guard.*

φύλαξ, -ακος, ὁ, a *guard.*

φυλάσσω (cf. φύλαξ), aor. φύλαξεν, *guard, watch, keep, cherish, observe, attend to.*

φύλλον, τό (Lat. *folium*), *leaf.*

φῦλον, τό, *race, kind; tribe*, in meaning like the later φυλή.

φύλοπις, -ὀπιδος, ἡ, *tumult of battle, battle, conflict.*

φῦσαι, αἱ, *bellows.*

φῦσάω (φῦσαι), imperf. ἐφύσων, *blow.*

φύσει, see φύω.

φυσιάω (φῦσαι), *pant.*

φυσί-ζοος, -ον (φύω and perhaps ζειαί, a kind of grain), *grain-producing.* The traditional meaning is *life-giving* (cf. ζωή, *life*).

φυτεύω (φυτόν), aor. ἐφύτευσαν, *plant.*

φυτόν, τό (φύω), *plant*, stalk, tree.

φύω (cf. Lat. *fuī*, Eng. 'be'), fut. φύσει, *produce*; 2 aor. φῦ, *grew*: ἐν . . . φῦ (Z 253), *grew to, clung to, grasped.*

φωνέω (φωνή), aor. (ἐ)φώνησεν, partic. φωνήσᾱς, *lift up the voice, speak.*

φωνή, ἡ, *voice.* [Cf. tele-phone, etc.]

φωνήσᾱς, φώνησεν, see φωνέω.

φώς, φωτός, ὁ, *man.*

X—χ

χ', before rough breathing, see κε.

χάζομαι, imperf. (ἐ)χάζετο, *give way, yield, withdraw.*

χαίνω, 2 aor. opt. χάνοι, *gape, yawn.*

χαίρω, imperf. χαῖρε, iterat. χαίρεσκον, **mid.** 2 aor. opt. κεχαρόιτο, **pass.** 2 aor. (ἐ)χάρη, ἐχάρησαν, opt. χαρείη, *rejoice, be glad.* The pres. imperat. is used to express welcome (or farewell): *hail! welcome!* Cf. A 334, I 197, 225.

χαίτη, ἡ, *hair, locks; mane* of horse.

χάλαζα, dat. -ῃ, ἡ, *hail*, pellets of ice.

χαλεπαίνω (χαλεπός), aor. infin. χαλεπῆναι, *be angry, be wroth.*

χαλεπός, -ή, -όν, heavy, *severe, grievous, harsh; hard, difficult.*

χαλῖνούς †, τούς, *bits*, of a bridle, T 393.

χάλκειος, -η, -ον (χαλκός), *bronze*, made of bronze. [Not *brazen*, which means 'made of brass.']—For χαλκείη as epithet of shield see Introduction, 25.

χάλκεος, -ον (χαλκός), *bronze.* See χάλκειος.—χάλκεον (used as fem.) occurs in Σ 222.

χάλκευον †, imperf., *wrought* as a coppersmith, Σ 400.

χαλκ-ήρης, -ες (ἀρ-αρ-ίσκω, cf. note on B 55), *bronze-fitted, bronze*, fastened or strengthened with bronze, epithet of spears, helmets, etc. See Introduction, 33.

χαλκο-βαρής, -βάρεια, -βαρές (βαρύς), heavy *with bronze, bronze.*

χαλκο-βατής, *-ές, with threshold of bronze.*

χαλκο-γλώχῖνος †, gen. of χαλκογλώχῖν, *with bronze point*, X 225.

χαλκο-κορυστής, dat. -ῇ (κορύσσω), *equipped* or *armed with bronze.*

χαλκο-πάρῃος, *-ον* (παρειαί), *bronze-cheeked*, epithet of helmet. Introduction, 34.

χαλκός, *ὁ, bronze*, the alloy of copper and tin; the word is used by metonymy for various weapons, and for armor, etc.

χαλκο-τύπους †, adj., *inflicted with weapons of bronze*, T 25.

χαλκο-χίτων, gen. plur. *-χιτώνων, bronze-chitoned, bronze-mailed*, with bronze breastplate. Introduction, 31.

χαμάδις (χαμαί), *to the ground, on the ground.*

χαμᾶζε (χαμαί), *to the ground, on the ground.*

χαμαί (loc.; cf. Lat. *humī*), *on the ground, to the ground.*

χαμαι-εῦναι †, adj. from χαμαιεύνης, *sleeping on the ground*, Π 235.

χάνοι, see χαίνω.

χαρείη, χάρῃ, see χαίρω.

χαρίεις, *-εσσα, -εν* (χάρις), *pleasing, beautiful.*—Superl. χαριέστατος.

χαρίζομαι (χάρις), perf. partic. κεχαρισμένε, *-α, gratify*; in perf. *be pleasing* or *welcome*; voc. partic. *dear.*

χάρις, accus. *-ιν, ἡ* (χαίρω), the quality of being pleasing (beauty, charm), *favor* (I 613); *gratitude* (I 316). Also cf. note on O 744.

Χάρις † (personification of χάρις), *Cha'ris*, wife of Hephaestus, Σ 382.

Χάριτες (χάρις), the *Char'ites* or *Graces*, goddesses of beauty.

χάρ-μα, *τό* (χαίρω), *joy.*

χάρ-μη, *ἡ* (χαίρω), *joy of battle.* ["And drunk *delight of battle* with my peers, | far on the ringing plains of windy Troy."—Tennyson, *Ulysses.*]

χατέω, *long for, need.*

χατίζω, *long for, need, lack.*

χειή, *ἡ* (χαίνω), *hole*, X 93, 95.

χεῖλος, plur. *-εα, τό, lip*, X 495.

χειμέριος, *-η, -ον* (cf. χειμών), *wintry, of winter.*

χειμών, *-ῶνος, ὁ, winter.*

χείρ, χειρός, *ἡ, hand, arm* (A 441, etc.). The dat. plur. is χείρεσσι(ν), or χερσί(ν).

χείρων, *-ον* (χέρης), comparat., *worse.*

Χείρων, *Chi'ron*, the noted Centaur.

χερειότερος (χέρης), comparat., *worse.*

χερείων, *-ον* (χέρης), comparat., *worse.*

χέρης, dat. χέρηι, adj., subject, *inferior, of meaner rank*, A 80.

χερμάδιον, *τό, stone.* (If from χείρ, 'large as the hand can hold.')

χερ-νίψαντο †, aor., *they washed their hands*, A 449.

χερσί(ν), see χείρ.

χέω, aor. ἔχεεν, ἔχεαν, also ἔχευε(ν), ἔχευαν, *pour; heap up* a funeral mound; *strew* (I 7); *let fall* or *drop, shed* tears.—**Mid.** imperf. ἐχέοντο, *streamed forth* (Π 267), aor. (ἐ)χεύατο, *threw* her arms around (E 314), *strewed* dust down over his head (Σ 24), 2 aor. partic. χυμένη, *throwing herself* (T 284; see note).—**Pass.** pluperf. κέχυτο, *was poured* or *shed* (B 19), *spread* (Π 123).

χηλός, *-οῖο* and *-οῦ, ἡ* (χαίνω), *chest.*

χήμεῖς (= καὶ ἡμεῖς), § 44.

χήν, gen. plur. χηνῶν, *ὁ, ἡ* (cf. Lat. *ānser*, Eng. 'goose,' 'gander'), *goose.*

χήρη (cf. χῆτος and χατέω), *widowed*; a *widow.*

χῆτος, *τό* (χατέω), *want, lack.*

χθιζός, *-ή, -όν* (cf. χθές, Lat. *herī*, Eng. 'yester'-day), *yesterday.*—Adv. χθιζά, note on B 303.

χθών, χθονός, *ἡ, earth, ground.* [Cf. 'chthonian.']

χιτών, *-ῶνος, ὁ*, chiton, tunic. Introduction, 13.

χιών, -όνος, ἡ, *snow.*

χλαῖνα, -ης, ἡ, *chlaena, cloak, mantle.* Introduction, 12.

χλούνην †, adj. accus. masc., *making its lair in the grass,* I 539.

χοάνοισιν †, τοῖς, *melting-pots, crucibles,* Σ 470.

χόλος, -οιο, ὁ (cf. Lat. *fel*), 'gall' (Π 203; but see note), *wrath.*

χολόω (χόλος), fut. infin. χολωσέμεν, aor. ἐχόλωσεν, **mid.** aor. partic. χολωσάμενος, perf. infin. κεχολῶσθαι, partic. κεχολωμένος, fut. perf. κεχολώσεται, **pass.** aor. subj. χολωθῇς, partic. χολωθείς, in **act.** *anger*; **mid.** and **pass.** *be angry.*

χορόν-δε, *to a dance,* Γ 393.

χορός, -οῖο, ὁ, *dancing-place; dance,* Σ 590.

χόρτος, ὁ (Lat. *hortus*), *enclosure.*

χραισμέω (χρήσιμος), aor. χραίσμησεν, infin. χραισμῆσαι, 2 aor. subj. χραίσμῃ, -ωσι, infin. χραισμεῖν, *be of avail, help; ward off.*

χρειώ = χρεώ.

χρεώ, ἡ, *need.*

χρή, a noun, = χρεώ (ἐστί, is, or ἵκει, *comes,* is understood), *there is need; it becomes, it beseems* or *befits.*

χρῖω, aor. χρῖσεν, -σαν, imperat. χρῖσον, *anoint.*

χρόα, χροΐ, χροός, see χρώς.

χρόνος, ὁ, *time.*

χρύσειος, -η, -ον, and **χρύσεος**, -η, -ον (χρυσός), *golden.* [For χρύσεος cf. § 30.]

Χρύση, *Chry'se,* town of the Troad where Apollo Smintheus was worshiped.

Χρυσηΐς, -ίδος, *Chryse'is,* daughter of Chryses. A scholium on A 392 says that her name, which is not mentioned by Homer, was Ἀστυνόμη. [The original meaning of the word may have been 'woman of Chryse'; cf. Βρισηΐς.]

Χρύσης ('man of Chryse'), *Chry'ses,* priest of Apollo at Chryse.

Χρυσόθεμις, *Chrysoth'emis,* a daughter of Agamemnon and Clytaemnestra.

χρυσό-θρονος, -ον, *golden-throned.*

χρυσός, -οῖο and -οῦ, ὁ, *gold.*

χρώς, χροός, χροΐ, χρόα, ὁ, *skin, flesh, body.*

χυμένη, see χέω.

χυτή (χέω) γαῖα, *heaped up* earth, of a funeral mound or barrow.

χωλεύων (χωλός), partic., *limping.*

χωλός, -ή, -όν, *lame.*

χώομαι, partic. χωόμενος, aor. (ἐ)χώσατο, subj. χώσεται, partic. χωσαμένη, *be angry, incensed, wroth.*

χωρέω (χῶρος), aor. ἐχώρησαν, partic. χωρήσαντες, *give way, fall back, retire.*

χώρη, ἡ, *space, land, place.*

χῶρος, ὁ (cf. χώρη), *space, place.*

χωσαμένη, χώσατο, χώσεται, see χώομαι.

Ψ—ψ

ψάμαθος, ἡ, *sand.*

ψαύω, imperf. ψαῦον, *touch, graze.*

ψεδνή †, fem. adj., *sparse,* B 219.

ψεῦδος, τό, *lie, deceit, falsehood.*

ψιάδας †, τάς, *drops,* as of dew, Π 459.

ψιλός, -ή, -όν, *bare; cleared,* i. e. free of trees and bushes (I 580).

ψυχή, ἡ, *breath of life, spirit, life.*

ψυχρός, -ή, -όν, *cold.*

Ω—ω

ὦ, *O,* preceding a voc., not always to be rendered in Eng.

ὤ, interjection of surprise or pain.—ὤ μοι, *ah me!* cf. A 149.—ὤ μοι ἐγών, *woe, woe is me!* cf. Π 433.—ὤ πόποι, *'tis past belief!* cf. A 254. See πόποι.

Ὠαρίων, -ίωνος (later Ὠρίων, which the Homeric mss. have), *Ori'on,* the constellation. Cf. Σ 486.

ὧδε (adv. of ὅδε), *so, thus,* never 'here' or 'hither' in Homer; *as you are,*

at once (Σ 392).—**ὧδε . . . ὡς**, *as surely as* (Σ 464, 466).

ὀδύσατο, see [**ὀδύσσομαι**].

ὠθέω, aor. **ὦσε(ν)**, opt. **ὤσαιμεν**, *push, thrust; urge on, drive.* See **ἀπ-ωθέω.**

ὠίγνυντο, ὤιξε, see **οἴγνῡμι.**

ὦκα (adv. of **ὠκύς**), *swiftly, quickly.*

Ὠκεανός, *-οῖο, Oce'anus*, both the god and the river which, in the Homeric belief, encircled the earth.

ὤκιστος, see **ὠκύς.**

ᾤκτειρε, see **οἰκτείρω.**

ὠκύ-αλος, *-ον, swift-sailing* through the sea (if the latter element is **ἅλς**).

ὠκύ-μορος, *-ον*, having a swift death, *early dying, short-lived.*—Superl. **ὠκυμορώτατος.**

ὠκύ-πορος, *-ον, swift-faring.*

ὠκύ-πος, plur. **ὠκύποδες**, *swift-footed.*

ὠκύς, *-έα* (§ 29), *-ύ* (cf. **ἀκ-ωκ-ή**), *swift, quick.* (The fem. plur. is **ὠκεῖαι**, etc.)—Superl. **ὤκιστος.**—Adv. **ὦκα**, which see.

ὤλεσα, ὤλετο, see **ὄλλῡμι.**

ὠμ-ηστός, *-ή, -όν* (better **ὠμ-εστός**, from **ὠμός** and **ἔδω**), *eating raw flesh, ravenous.*

ὠμῖλευν, ὠμῖλησα, see **ὁμῑλέω.**

ὠμο-θετέω (**ὠμός** and **θετός** of **τίθημι**), aor. **ὠμοθέτησαν**, *put raw pieces* of flesh on the thighs of the victim, in a sacrifice. Cf. A 461.

ὦμος, *ὁ* (Lat. *umerus*), *shoulder.*

ὠμός, *-ή, -όν* (Lat. *amārus*), *raw.*

ὠμο-φάγος, *-ον* (**ἔ-φαγ-ε**), *eating raw flesh.*

ᾤμωξεν, see **οἰμώζω.**

ὤνησαν, ὤνησας, see **ὀνίνημι.**

ὦπα, see **ὤψ.**

ὤπασε, see **ὀπάζω.**

ὠπίζετο, see **ὀπίζομαι.**

ὤπτησαν, -ε, see **ὀπτάω.**

ὤπυιε, see **ὀπυίω.**

Ὠρείθυια †, *Orithyi'a* [four syllables], a Nereid, Σ 48.

ὤρετο, 2 aor. of **ὄρνῡμι.**

ὥρη, *ἡ* (cf. Lat. *hōra*, Eng. 'year, 'hour'), *spring, season.*

ὥριστος (= *ὁ* **ἄριστος**), § 44.

ὥρμαινε, see **ὁρμαίνω.**

ὡρμᾶτο, ὡρμήθη, ὥρμησε, see **ὁρμάω.**

ὤρνυτο, ὤρορε (2 aor.). **ὦρσε(ν), ὦρτο**, see **ὄρνῡμι.**

ὠρχεῦντο, see **ὀρχέομαι.**

ὠρώρει (2 pluperf.), see **ὄρνῡμι.**

(1) **ὡς** (see § 116), *thus, so, in this way.*—**ὡς . . . ὥς**, *as . . . so.*—**ὡς δ' αὕτως**, *and in the same way.*—**καὶ ὡς**, *even so, even under these circumstances.*—**οὐδ' ὡς**, *not even so.*

(2) **ὡς**, *like*, following its noun (§ 123, 5), a special use of the proclitic **ὡς.** (See the next word.)

ὡς (for derivation see § 123, 5), (1) rel. adv. *as*, often w. a correlative adv. like **ὥς**, 'so' (as A 512 f.); *how*; in comparisons, *as* introducing a verb, or *like* introducing a noun; in the latter instance it may be accented (cf. § 123, 5); in exclamations, *how* (Π 745); in wishes, either w. the opt. (Σ 107) or w. **ὄφελον**, etc. (Γ 173). (2) Conj. temporal, *as, when* (A 600); explicative, *that* after verbs of saying, knowing, etc. (A 110); final, *in order that, so that* (A 32, B 363); causal, *since.*

ὡς εἰ, ὡς εἴ τε, *as if, like as, like.*

ὡς ὅτε, *as when.*

ὥς περ, *how . . . even, even as.*

ὥς τε, *as* (B 459), *like* (B 289, Σ 318).

ὤσαιμεν, ὦσε(ν), see **ὠθέω.**

ὠτειλή, *ἡ* (**οὐτάω**), *wound.*

ὤτρῡνε(ν), see **ὀτρύνω.**

ὤφελες, ὤφελλον, -ε, see (1) **ὀφέλλω.**

ᾤχετο, ᾠχόμεθα, see **οἴχομαι.**

ὤχθησαν, see **ὀχθέω.**

ὠχρος †, *ὁ, pallor.* Γ 35.

ὤψ, only accus. **ὦπα** found in Homer (cf. **ὄπ-ωπα, ὄψομαι**), properly *eye*, then *face* as used by Homer. Cf. I 373.

THE TROAD
showing
THE SITE OF ANCIENT TROY

Chiefly after Kiepert.

The small towns Chryse, Thebe, Cilla, and Lyrnessus, on or near the Adramyttian Gulf, were early deserted; and their exact locations, although discussed by the ancient geographer Strabo and others, must remain a matter of speculation.

The latest and most authoritative work on Trojan topography is by W. Dörpfeld: *Troja und Ilion: Ergebnisse der Ausgrabungen in den vorhistorischen und historischen Schichten von Ilion, 1870–1894.* Athens, 1902.

AN ENGLISH INDEX OF SELECTED SUBJECTS

References are to pages only; the Roman numerals refer to the Introduction.

(6)

THE END